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Bible: Old Testament

AUTHOR

Job and Malachi

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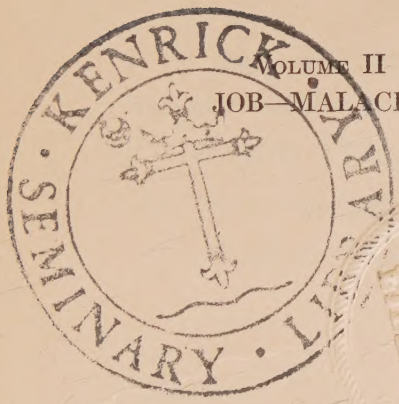
THE
OLD TESTAMENT

A NEW TRANSLATION BY

JAMES MOFFATT,
D.D., D.LITT., M.A. (OXON.)

WITHDRAWN

VOLUME II
JOB—MALACHI



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THE OLD TESTAMENT. A NEW TRANSLATION. VOL. II.
—D—
PRINTED IN THE UNITED STATES OF AMERICA

TO

THE VERY REV.

SIR GEORGE ADAM SMITH

FROM WHOM I LEARNED HEBREW

AND MORE THAN HEBREW

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PREFACE

THE aim I have endeavoured to keep before my mind in making this translation has been to present the books of the Old Testament in effective and intelligible English. No translation of an ancient classic can be quite intelligible, it is true, unless the reader is sufficiently acquainted with its environment to understand some of its flying allusions and characteristic metaphors. But something may be done and, I am convinced, ought to be done at the present day to offer the unlearned a transcript of the Old Testament literature as it lies in the light thrown upon it by modern research. The Old Testament is not always what it seems to those who read it in the great prose of the English version or indeed in any of the conventional versions. What it is may be partly suggested by a new rendering such as the following pages present. It is a fresh translation of the original, not a revision of any English version. A real translation is in the main an interpretation, and an interpretation may of course be novel without being either welcome or persuasive; its effectiveness depends largely upon the extent to which the interpreter has been able to see the original and to convey his impressions of what he has seen, although it also depends to some extent upon the willingness of the reader to detach his mind for the time being from time-honoured associations. But if the methods I have employed are at all successful, the result may well be that the literature of the Old Testament becomes at any rate a new book for some readers here and there, more interesting perhaps and less obscure.

Dr. Johnson once observed that the first excellence of a translator lay in producing pages "such as may be read with pleasure by those who do not know the original." But there is pleasure and pleasure, in this kind of work as in any other. The ideal of a translator is to let his readers enjoy part of the pleasure which the original once afforded to its audience in some far-off century, and I venture to hope that this translation may occasionally give such a pleasure, in some degree, to those who cannot consult the Hebrew scriptures. To the best of my ability I have tried to be exact and idiomatic. Only those who have made the attempt know how hard it is to translate any part of the Old Testament adequately, much more to undertake the whole of it singlehanded.

But I feel sure that any serious effort, however imperfect it may be, to render the Old Testament into the English of our day will be welcomed by the increasing number of those who desire to understand as precisely as possible what any passage meant, by way of pleasure and profit, for the people to whom it was originally addressed.

I

The primary difficulties are started by the text. The traditional or "massoretic" text is often desperately corrupt. At a number of places, for example in Genesis xxxv. 22, Judges iii. 1, 1 Samuel xiii. 1, Jeremiah iii. 1, and Zechariah vi. 15, it is broken or defective, though our English version usually conceals this. At other points it is in such disrepair that no conjecture can heal it. Such passages I have been content to leave with three dots (. . .). A longer line of dots, in the poetical books, means that a line of the original text is either missing or too defective to be restored with any certainty. Few scholars will judge that these marks occur too often; indeed, some may think that they ought to have been used more frequently. But wherever I was satisfied with some correction or conjecture which at least made tolerable sense, I preferred to adopt it. When the choice lay between a guess or a gap, I inclined to prefer the former, feeling that the ordinary reader, for whom this version is designed, would have a proper dislike of gaps. I can assure him that they have been reduced almost to a bare minimum, and that wherever one does occur it means that the translator could not candidly patch up the text, even by using any of the patches devised by his predecessors.

Since nearly every page contains some emendation of the traditional text in the interests of accuracy and point, it has been impossible to annotate them. Scholars and students will recognize them readily, and I must ask the general reader to believe that none has been admitted except upon what the translator regards as sufficient evidence. This may seem to involve a large act of faith. But very few, apart from those who have done some first-hand work upon the subject, realize how uncertain and precarious is the traditional text of some books in the Old Testament. It would have swollen the book inordinately to have justified either the readings or, for the matter of that, the renderings, one after another. Besides, to do this would be, in the words of the translators of the Authorized Version, to "weary the unlearned, who need not know so much, and trouble the learned, who know it already."

II

Even when a more or less sound text has been secured, it has to be rendered into adequate English, and here the common problem of translators is doubled, for one is never quite sure how far the influence and associations of the Authorized Version have acclimatized certain Oriental expressions in our language. The Old Testament is a collection of Oriental books, Oriental in thought as well as in form. No translation can hope to be faithful and forcible unless it manages to preserve as much as possible of the Oriental flavour of the original texts, and yet there must also be an effort to bring this far-off world nearer to the modern mind, an effort which may occasionally forbid the translator to be literal.

Again, several of the most characteristic Hebrew terms, religious, social, and psychological, have no English equivalent which exactly corresponds to their original meaning. Something is dropped as they are passed from Hebrew into English. Even the rhythm of the prose as well as of the verse cannot be carried over into our modern language without a certain amount of alteration, if the version is not to be pedantic. Furthermore, the habit of playing upon words, acrostics, euphemisms, paranomasia, and verbal tropes of this kind, baffle the translator, who may be reduced to the desperate expedient of suggesting within brackets (as, for example, at Micah i. 10, 11), the point of some allusion or piece of popular etymology.

One crucial instance of the difficulty offered by a Hebrew term lies in the primitive name given at the exodus by the Hebrews to their God. Strictly speaking, this ought to be rendered "Yahweh," which is familiar to modern readers in the erroneous form of "Jehovah." Were this version intended for students of the original, there would be no hesitation whatever in printing "Yahweh." But almost at the last moment I have decided with some reluctance to follow the practice of the French scholars and of Matthew Arnold (though not exactly for his reasons) who translate this name by "The Eternal," except in an enigmatic title like "the Lord of hosts." There is a distinct loss in this, I fully admit; to drop the racial, archaic term is to miss something of what it meant for the Hebrew nation. On the other hand there is a certain gain, especially in a book of lyrics like the psalter, and I trust that in a popular version like the present my choice will be understood even by those who may be slow to pardon it.

III

The books of the Old Testament are, for the most part, books which have been either made out of books, or edited more or less

drastically by later hands. Sometimes a book has passed through both of these processes. Now, I have avoided complicating the translation with unæsthetic marks of sources; but, particularly in the earlier historical books, I have been obliged as an honest translator to distinguish one or two of the strata which have been fused and confused in the traditional text. This has been done only when I found it to be absolutely necessary, for example, to disentangle two separate forms or fragments of a story. Thus, it is known to most people that the first five or six books of the Old Testament were compiled from several sources. Two of these require specially to be separated here and there; one is a Judahite narrative (J), the other is a narrative originating in Northern Israel (E), neither compiled earlier than the ninth century B.C. Wherever it has been necessary to mark an extract from the former, it is printed in italics, while any material from the latter appears within single square brackets ([ ]). When a passage occurs both in italics and also within these brackets, as for example in the case of Exodus iv. 13–17, this denotes an extract from the combined edition of J and E, made a century or two after they had begun to circulate separately. All the rest of the text I have left in ordinary type, without making any attempt to indicate the various sources from which it has been drawn. The only other mark which requires a word of explanation is the double square brackets ([[ ]]). This denotes, throughout the entire Old Testament, passages which are either editorial additions or later interpolations.

Occasionally, as in Job ii. 11 and Daniel i. 7, I have marked the correct pronunciation of a proper name.

The books are printed, to facilitate reference, in the order of the English Bible.

JAMES MOFFATT.

GLASGOW, *January*, 1925.

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THE OLD TESTAMENT

1 There was a man once in the land of Uz, whose name was Eyob, a blameless and an upright man; God he reverenced
2 and he shunned evil. He had seven sons and three daughters;
3 also in live-stock he possessed seven thousand sheep and goats, three thousand camels, five hundred pair of oxen, and five hundred she-asses, besides a very large household; so that this man was the greatest man
4 in all the East. His sons used to go and feast together, each acting in turn as host for the day; they would also invite their three sisters to eat and drink
5 along with them. When each week of feasting was over, Eyob sent for them and had them purified, rising early and offering a burnt sacrifice for each of them; "It may be," said Eyob, "that my sons have sinned by cursing God in their hearts." Eyob did this without fail.
6 One day the angels came to present themselves before the Eternal, and among them the
7 Adversary. "Where have you been?" said the Eternal to the Adversary; and the Adversary answered, "Roaming here and there, roving about the earth."
8 Then the Eternal said to the Adversary, "Have you noticed that there is no one like my servant Eyob on earth, a blameless and an upright man, who reverences God and shuns evil?"
9 The Adversary answered, "But
10 is it for nothing that Eyob reverences God? Have you not hedged him safely in, his house and all he has? You have prospered him in his business, and his flocks are teeming on the land. Only put out your hand, 11
touch whatever he possesses, and see if he will not curse you to your face!" Then said the 12
Eternal to the Adversary, "There! I leave all he has within your power; but lay no hand upon the man himself." So off went the Adversary from the presence of the Eternal.

One day, when his sons and 13
daughters were eating and drinking wine in the house of their eldest brother, a messenger 14
came and told Eyob: "The oxen were ploughing, the asses were grazing beside them, when 15
the Arabs made a foray and carried them off; the servants they cut down, and I alone escaped to tell you." He was 16
still speaking when another came, saying, "Lightning fell from the sky and burned up sheep and goats and shepherds to a cinder; I alone escaped to tell you." He was still speaking 17
when another came, saying, "The Chaldeans formed three parties, for a raid upon the camels; they carried them off, the servants they cut down, and I alone escaped to tell you." He was still speaking when 18
another came, saying, "Your sons and your daughters were eating and drinking wine in the house of their eldest brother, when a whirlwind swept across 19
the desert and struck the four corners of the house, till it fell upon the young folk; they are dead, and I alone escaped to tell you." Then Eyob rose, 20
tore his tunic, shaved his head, and dropped upon the ground in humble worship, crying, "Naked I came from my moth- 21

er's womb, and naked I must return: the Eternal gave, the Eternal has taken—blessed be
22 the Eternal!" In all this Eyob did not sin, nor did he give offense to God.

2 One day the angels again came to present themselves before the Eternal, and among
2 them the Adversary. "Where have you been?" said the Eternal to the Adversary; and the Adversary answered, "Roaming here and there, roving about the
3 earth." Then the Eternal said to the Adversary, "Have you noticed that there is no one like my servant Eyob on earth, a blameless and an upright man, who reverences God and shuns evil? He still holds to his loyalty: it was idle of you to
4 entice me to undo him." But the Adversary answered, "He has saved his own skin! A man will let all he has go, to preserve
5 his life. Only put out your hand, touch his flesh and bones, and see if he will not curse you
6 to your face!" So the Eternal said to the Adversary, "There! he is in your power; only, spare
7 his life." Off went the Adversary from the Eternal's presence and he smote Eyob with painful ulcers from the sole of his foot
8 to the crown of his head, till Eyob took a potsherd to scrape himself. As he sat among the
9 ashes, his wife said to him, "Still holding to your loyalty? Curse God, though you die for
10 it!" But he told her, "You are talking like an impious fool. Are we to take good from God's hand, and not evil too?" In all this Eyob sinned not with his lips.

11 Now when Eyob's three friends heard of all the trouble that had befallen him, they came, each from his own home, Elîphaz from Teman, Bildad from Shuah, and Zophar from Maân; they arranged to go and condole with him, to comfort him. But when they caught 12
sight of him at a distance and could not recognize him, they wept aloud; every man of them tore his tunic and flung dust on his head. For seven days 13
and seven nights they sat beside him on the ground; none said a word to him, for they saw how terrible was his anguish.

Then Eyob opened his mouth **3**
and cursed his birthday. Eyob 2
began:

"Perish the day when I was 3
born, the night that said, 'It is a boy!'

Utter darkness may it be, 4*a*
longing for light and finding 9*b*
none!

May God on high ignore it, 4*b*
till not a ray illumines it!

May darkness and gloom re- 5
claim it,
may clouds rest on it,
may all eclipses scare it,
may the deep dark seize that 6
night!

Be it severed from the days of the year,
kept out of the count of the months!

Aye, barren be that night, 7
bereft of any joyous cry!

May the enchanters curse that 8
day, enchanters who can rouse the Dragon!

Dark be its stars of the dawn, 9
may it never see the eyelids of the morning!

For it did not close the womb 10
on me, and hid not misery from mine eyes.

Why died I not when I was 11
born, why did I not perish at birth,

16 why was I not buried like an abortion,
like still-born babes that never see the daylight?
12 Why were there knees to welcome me,
why were there breasts to suck?
13 I would have been lying still, I would have slept in peace,
14 with kings and statesmen of the world
who had built pyramids for themselves,
15 with princes, rich in gold,
who had filled palaces with silver.
17 There villains cease to rage,
and their victims are at peace—
18 captives lying quiet together,
deaf to the slavedriver's shout;
19 high and low are there alike,
the slave is free from his master.

20 Why does God give sufferers light, and life to men in bitter despair,
21 who long for death, and long in vain,
who dig for it more than buried treasure,
22 who would rejoice to lie covered with stones,
glad if they could but reach the grave?
23 Why does God give light to a man at his wits' end,
a man whom he has hemmed in?
24 Sighs are my daily bread,
groans pour from me like water;
25 whate'er I fear befalls me,
and what I dread draws on me;
26 I get no peace, I get no rest;
I get no ease, only attacks of agony."

4 Then Elíphaz the Temanite replied:
2 "Would you resent it, if we dared to speak?—
though who can keep from speaking?
3 You have yourself set many right,
and put strength into feeble souls;
4 your words have kept men on their feet,
and you have nerved the weak-kneed.
5 But now that your own turn has come, you droop;
it touches you close, and you collapse.
6 Let your religion reassure you; your blameless life, let that encourage you!
7 Think now, what guiltless man has ever perished?
When have the just ever been swept away?
8 Men, as I see it, reap the evil that they plough,
the trouble that they sow;
9 under God's blast they perish, at the breath of his anger they vanish—
10 roaring lions, hoarse with fury, they have their fierce fangs shattered,
11 lions perishing for lack of prey, cubs of a lioness, they are scattered!

12 Once a word came stealing to me, the whisper of it reached my ear.
13 When men fall into trances in the night,
I lay wrapt in my visions,
14 terror and trembling seized me, till my limbs all shuddered;
15 a spirit glided before me, till my hair bristled—
16 there it stood,
I could not make it out,
this form before mine eyes,

but in the hush I heard it murmuring:
17 'Before God can a mortal man be just?
Can man be pure before his Maker?'
18 Even on his heavenly servants he cannot rely,
his very angels he convicts of error;
19 and what of those in houses made of clay,
with dust for their foundations,
frail as a moth,
20 crushed in a single day,
perishing utterly, unnoticed?
21 God blows on them, they wither up,
they die, and die in ignorance of him.

5 You would appeal? will anyone respond?
what angel would you turn to?
2 Passion like that is futile, fatal;
it is death for a fool to flame out against God.
3 A senseless man may strike root—I have seen it—
but suddenly his branches rot;
4 his children are left in peril,
defrauded—none to defend them;
5 hungry men consume their crops,
thirsty men drink up their milk.
6 [[Suffering? it springs not from the soil,
trouble grows not from the ground;
7 man brings trouble on himself as surely as the sparks fly up.]]

8 Were I in your place, I would turn to God,
and before God lay my case,
9 who does great things beyond our ken,
marvels beyond all reckoning;
he pours rain on the ploughland, 10
and he floods the fields;
he sets the lowly on a height, 11
and helps the forlorn to victory;
he foils the plots of wily men, 12
till they win no success;
he snares the cunning with their 13
own guile,
baffling the schemes of shifty men,
till they encounter darkness in 14
the daytime,
groping at noon as if it were the night;
he saves the helpless from the 15
sword,
saves poor souls from the tyrant's clutch;
and so the hapless have some 16
hope,
and wrongdoers are silenced.

Ah, happy he whom God is 17
chastening!
Spurn not the discipline of the Almighty;
he binds up where he wounds, 18
he hurts and heals;
in six afflictions he will save you, 19
no harm shall come to you in seven;
in famine he will rescue you 20
from death,
in war from the stroke of the sword;
you shall be hidden from the 21
scourge of plague,
you need not be afraid of sudden death;
at sudden death and famine you 22
can laugh,
nor need you fear wild beasts;
the very animals shall be your 23
allies,
and the wild beasts your friends;
you can be sure your house is safe, 24
you shall miss nothing when you go over your flock;

25 you shall find you have many children,
offspring in number like the blades of grass;
26 you shall come to the grave in a ripe age,
like a sheaf borne home in harvest.
27 This is the truth we have found to be true:
this we have heard: now, lay it to heart."

6 Eyob answered:
2 "'Passion'? Compare my passion of despair
with the full weight of my calamity!—
3 'tis heavier than the sands of the sea.
That makes my words so wild.
4 The Almighty has buried his arrows deep in me,
and their poison stings my soul;
the terrors of God trouble me,
7a my soul refuses to rest.
5 Does a wild-ass bray when he has grass?
Does an ox low at his fodder?
6 Can one eat insipid food and saltless?
Has the white of an egg any flavour?
8 Would that I had my desire!
Would that God granted my longing!
9 Would that God were pleased to crush me,
to let his hand snap off my thread of life!
10 That would be some comfort to me;
yes, I would exult in its unsparing pain.
11 What strength have I to hold out?
What is before me, that I should be patient?
12 Is my strength equal to the strength of stones,
is my flesh made of bronze?
No, there is no help, none; 13
and all aid has abandoned me.

Friends should be kind to a despairing man, 14
or he will give up faith in the Almighty;
but my friends disappoint me like a stream, 15
like mountain brooks that overflow their banks,
swollen and dark with ice, 16
with melting snow,
but vanishing when they are scorched, 17
and disappearing in the summer's glow;
caravans turn to them, then turn away, 18
take to the desert and then perish;
caravans from Tema look for water, 19
traders from Arabia are in hopes,
but their hopes are disappointed, 20
they arrive and they are disconcerted;
as I am over you— 21
you and your fears about my terrible fate!

Did I ask you for a present, 22
or to pay bribes on my account,
to rescue me from enemies, 23
to ransom me from bandits?
(Ransom? you fall upon a blameless man, 27
you would make capital out of a friend!)
Show me where I have gone wrong; 24
teach me—then I'll hold my tongue.
Honest reproof, how sweet it is! 25
But when you argue, what do you reprove?
Words? is it words you mean to censure, 26

the whirling words of a man desperate?
28 Come, look at me;
I swear I will not lie to your face.
29 Do me no longer an injustice;
give over, no guilt has been proved against me.
30 Am I too blunted to be sure of that?
Is there no sense of wrong left within me?

7 Has not man a hard service upon earth?
Is not his life like a labourer's,
2 like a slave who pants for the evening shadow,
like a labourer longing for his wages?
3 I am forced to live empty months,
and nights of misery are allotted me;
4 I lie down thinking, 'When will it be day?'
and till the day dawns I toss to and fro.
5 Worms and a dry crust cover all my flesh;
my skin grows hard, then breaks.
6 My days go swifter than a weaver's shuttle,
and reach a hopeless end.
7 O God, my life is but a breath, remember;
remember, I will never thrive again;
8 [[Those who see me shall never again see me;
I shall be gone, under thy very gaze.]]
9 As a cloud dissolves and disappears,
so he who passes down to death rises no more;
10 never shall he come home again,
never shall his place know him any more.
Well, I will restrain myself no longer; 11
I will speak out, so bitter is my soul.
Am I the sea, am I the Dragon, 12
to be watched narrowly by thee?
When I think my bed will ease me, 13
my couch will soothe my complaint,
then thou scarest me with dreams, 14
thou appallest me with nightmares,
till I would fain be strangled, 15
I would prefer death to my pains.
I would not live for ever; 16
let me alone, my life is frail and fleeting!
What is man, that thou dost make so much of him, 17
fixing thy mind on him,
punishing him every morning, 18
testing him moment by moment?
Wilt thou never take thine eye off me, 19
or leave me for a second?
If I sin, what harm is that to thee, 20
O thou Spy upon mankind?
Why must thou always find me in thy way,
why vex thyself with me?
Why not forgive my guilt, 21
why not let my sin pass?
Soon, soon have I to lie down in the dust;
and when thou searchest for me, I shall be no more."

8 Then Bildad the Shuhite answered: 8
"How long will you talk like that, 2
with wild and whirling words?
Does God pervert justice? 3
Does the Almighty wrest what is right?

4 Though your children sinned against him,
and he left them to their fate,
5 seek God out, for yourself,
entreat the favour of the Almighty,
6 and if you are pure and upright,
he will answer your prayer indeed,
and prosper your godly home;
7 small though your start may be,
he will enrich you amply in the end.

8 Question men of bygone ages,
attend to what our fathers found
9 (for what know we, mere men of yesterday?—
our days on earth are but a flitting shadow);
10 will they not tell you what they know,
and teach you in their wisdom this—
11 'Can the papyrus grow up without mud?
can the reed flourish without water?
12 No, all uncut, all fresh and green,
it withers before any plant.
13 So end all who care not for God,
so perishes the hope of an ungodly man;
14 his confidence is like a gossamer thread,
his trust no stronger than a spider's web;
15 he relies upon his house, and it gives way,
he clutches it, and yet it will not stay.
16 He is a green plant, growing in the sun,
with shoots all over the garden,
17 with roots twined round the spring,
thriving inside the greenhouse;
yet, once it is destroyed, 18
its place disowns it utterly.
So ends a godless man, 19
and others rise up in his stead.'
Ah, God will never banish a 20
blameless man,
never will he uphold wrongdoers;
he will yet fill your lips with 21
laughter,
and your mouth with a shout of joy;
your foes shall be covered with 22
confusion,
and the tents of evil men shall disappear."

Then Eyob replied: 9
"Yes, it is true; I know it; 2
but how is man to get his rights from God?
Even if God chose to argue, 3
you could not answer one of his thousand questions.
He is so wise, so mighty— 4
who ever defied him without scathe?
Mountains he moves, and never 5
notices it
when he upsets them in his anger;
he shakes the earth out of its 6
place,
till its pillars are a-trembling;
he can forbid the sun to shine, 7
he can seal up the stars;
he spreads the heavens out, all 8
unhelped,
and stalks along their heights;
he makes Orion and the Pleia- 9
des,
the constellations of the south;
he does great things beyond our 10
ken,
marvels beyond all reckoning.
He passes me—I cannot see 11
him;
he sweeps on—I behold him not;

12 he pounces—who can stop him?
Who dare ask him, 'What do you mean'?
13 God will let his wrath have way;
he made the very allies of the Dragon quail.
14 How then could I answer him,
what words could I pick to dispute with him?
15 I would not answer him, though I were in the right,
but beg my adversary to have pity.
16 Were I to summon him, he would not answer;
I cannot believe that he would listen.
17 For he storms and strikes at me with many a wanton blow;
18 he will not let me draw my breath,
but fills me full of bitter woe.
19 Is it a trial of strength? Well, there he stands!
Is it a lawsuit? Who then can arraign him?
20 His lips would condemn me, were I in the right;
and were I blameless, he would prove me wrong!
21 But I am blameless!—never mind,
I care not about life; what matters it?
22 He destroys blameless and bad men alike.
24c He does not? well, who is it, then?
23 When he is scourging us with sudden death,
he mocks at the despair of innocent men.
24 The world is handed over to the wicked;
he makes the rulers of men blind to justice!

25 My days go quicker than a courier,
they fly without one happy ray,
They flit as rapidly as skiffs, 26
as eagles swooping on their prey.
If I think to forget about my anguish, 27
to cheer up and cast care aside,
I am in dread still of my pain— 28
I know thou wilt not let me off.
I am bound to be held guilty; 29
why should I struggle, then, in vain?
Were I to wash myself with snow, 30
and make my hands ever so white and clean,
thou would'st plunge me in the mud, 31
till my very friends would loathe me.
He is not a man like me, 32
that we might meet for a fair trial
(O for some umpire over both of us, 33
who might decide our case!)
Let him but lift his rod from me, 34
let him not overawe me with his terror!
Then I would not be afraid to speak— 35
for inwardly I have no guilty fears.

I am sick, sick of life; 10
I shall give rein to my complaint of him.
'Do not condemn me,' I will say to God, 2
'but tell me what thou hast against me.
Does it befit thee to be hard on men, 3
to disdain what thou hast made?
Are thine eyes only mortal, 4
is thy sight no more than man's,
are thy days short as a man's days, 5
are thy years like a man's life,

that thou huntest out my guilt
and searchest thus for sin in me,
knowing all the while that I am innocent,
knowing there is no perfidy in me?
Thy hands shaped and moulded me;
and wilt thou turn round to destroy me?
Remember how thou madest me like clay,
and wilt thou grind me into dust again?
Didst thou not pour me out like milk
and curdle me like cheese,
clothe me with skin and flesh,
and knit me with bones and sinews?
Thou didst bestow upon me life and love,
my spirit was in thy charge and care.
And all the while this was thy dark design!—
plotting this, well I know it, against me!
If I do wrong, thou markest me,
and wilt not acquit me of iniquity.
If I am guilty, woe betide me!
If I am guiltless, I must hang my head!
For, if I dare to raise it, thou art after me like a lion,
so marvellously fresh in thine attacks,
so keen to put me in the wrong,
so eager in thy rising wrath!
Why didst thou ever take me from the womb?
Why could I not have died there in the dark?
Then I would be as though I had not been,
borne from the womb straight to the tomb.
My days are few! let me alone awhile,
that I may have life bright with a brief smile,
before I leave it to return no more,
before I pass to darkness and to gloom,
to a land dark as midnight, utter chaos,
with no light but the shades of death.'"

Then Zophar the Minæan replied:
"Is a crowd of words to go unanswered?
Is a glib talker to carry the day?
Are men to be silenced by your babbling?
Is no one to expose your blasphemies?
You say, 'My life is pure,
I am clean in thy sight'?
If God would only speak,
and open his lips against you,
unfolding all the mysteries of his wisdom,
the marvel of its methods,
then you would learn that God does not remember all your guilt against you!

Can you discover the deep things of God?
can you reach the Almighty's range of wisdom?
It is higher than heaven—how can you match it?
deeper than death—how can you measure it?
Its scope is vaster than the earth,
and wider than the sea.
If he will imprison and arraign, who, as you say, can stop him?
Well does he know who are worthless;
he sees guilt and he marks it,
training a worthless creature to be wise,

till a wild colt of a man is tamed.

13 If you will turn your mind to God
and stretch your hands to him,
14 if sin you banish from your life,
and evil from your house,
15 then you can face him unashamed,
you may be firm and fearless;
16 you shall forget about your misery,
you shall remember it no more than floods gone by;
17 your life will rise more radiant than the noon,
your shadows will be like the dawn;
18 you can have hope and feel secure,
you can look round you and lie down in safety,
19 lie down with no one to alarm you;
nay, many will be suing for your favour.
20 But evil men will strain their eyes in vain,
no chance of an escape is left to them,
their one hope is to breathe their last."

12 Then Eyob answered:
2 "No doubt you are the men who know!
Wisdom will die with you!
3 But I have brains as well as you;
why, anyone knows all you say.
4 [[A man whose prayers were answered once by God,
is now derided by his friends!—
a just, a blameless man, derided!
5 Men at ease sneer at the unfortunate;
when a man falters, there are blows for him.
6 It is the plunderers who live unharmed,
those who provoke God are secure,
who make a god of their own power.]]
7 Ask the very beasts, and they will teach you;
ask the wild birds—they will tell you;
8 crawling creatures will instruct you,
the fish in the sea will inform you:
9 for which of them all knows not that this is the Eternal's way,
10 in whose control lies every living soul,
and the whole life of man?

11 Does not a man's mind test what he is told,
as the palate tastes food for itself?
12 Wisdom, you argue, lies with aged men,
a long life means intelligence?
13 Nay, wisdom and authority belong to God;
strength and knowledge are his own.
14 He breaks down: there is no rebuilding;
imprisons: there is no release.
15 He holds the rain back: earth is dry;
he lets it loose: the land is overwhelmed.
16 Power and providence belong to him:
he is behind deceiver and deceived,
17 he strips statesmen of their wits, and makes a fool of councillors,
18 he dismantles royalty, and drives kings off in chains,
19 he marches priests away barefoot,
and overthrows their ancient orders,

20 orators he renders speechless,
aged men lose their judgment,
21 he pours contempt on lords,
and he unnerves the powerful,
22 dark policies he brings to light,
and shady mysteries he exposes;
23 he will extend a nation, to undo it,
he will enlarge a nation, then enslave it;
24 he will distract its leading men
and set them in a pathless waste astray,
25 where in the dark they grope without a light,
wandering aimless like a drunken wight.

13 I have seen all this for myself,
I have myself heard it and noted it;
2 what you know I know, too,
I am no more fool than you.

3 Only—I would appeal to the Almighty,
it is with God that I would fain join issue.
4 You whitewash everything with lies,
you patch up futile arguments, all of you.
5 If only you would hold your peace,
then you might pass for wise men!
6 Listen now to the charge I bring,
hear what I have to urge;
17 listen to all I say,
give me a hearing as I plead my case.
7 Will you bring unfair arguments for God?
Will you tell lies on his behalf?
8 Will you be sycophants of the Almighty?
Will you be special pleaders for God?
9 Will it be well when he probes you?
Can you deceive him like a man?
No, he will punish you, 10
if you are sycophants of his in secret.
Should not his majesty make you shudder? 11
should not the dread of him seize you?
Your maxims crumble like ashes, 12
your arguments collapse like mounds of clay.
Silence! let me alone—I must have speech, 13
whatever happens!
I will run any risks, 14
I will hazard my very life!
He may kill me—what else can I expect?— 15
but I will maintain my innocence to his face.
This should be in my favour, 16
that before him no godless man dare come.
I foresee how my case will go, 18
I know the verdict will be mine.
Will anyone disprove my innocence? 19
then I would be dumb and die!

Spare me two things alone, O God, 20
and then I need not hide away from thee:
lift off thy heavy hand, 21
and scare me not with thy terrors,
then I will answer thy summons— 22
or else, answer thou my summons.

Tell me all I have done wrong, 23
let me know what sin I am guilty of.
Thou wilt not? Why art thou unfriendly, 24
why treat me as thine enemy?
Wilt thou harry a poor fluttering leaf? 25

Wilt thou pursue a withered straw?

26 A bitter sentence thou hast passed on me,
that I must pay for errors of my youth.
27 Thou fastenest logs to my feet,
thou watchest every step I take;
thou hast clipped my roots,
14 and hemmed my growth in
5b narrow bounds.

1 Man born of woman
lives but a few days and is full of trouble;
2 he flowers and fades,
he is a fleeting shadow.
3 And thou wilt fasten upon such!
Thou wilt bring him to justice,
13 his life all rotting in decay
28 like a moth-eaten robe!
14 [[O that among the impure
4 might be found
one pure man; but there is not one!]]
5a As thou hast fixed man's days
and numbered his few months,
6 take thine eye off him, let him have some peace,
until his labouring day be done.
7 There is hope for a tree that is felled;
it may flourish again,
the shoots of it need not fail;
8 though its root decays in the soil,
though its stump is dead in the ground,
9 it may bud at the scent of water,
and put out boughs like a plant.
10 But man dies and departs,
man breathes his last—and where is he?
11 Like the water of a vanished lake,
like a dry, drained river,
man lies down, never to arise, 12
never to waken, though the skies wear out,
never to stir out of his slumber.

Would'st thou but hide me in the nether world, 13
concealing me until thy wrath is over,
and then remember me when it is time!
If only man might die and live again, 14
I could endure my weary post until relief arrived;
thou would'st call, and I would come, 15
when thou didst yearn for life that thou hadst made;
thou would'st not keep account of all I do, 16
thou would'st not watch for nothing but my faults;
my guilt would be sealed up and set aside, 17
thou would'st condone my sin.
But alas! even mountains crumble, 18
rocks are swept aside,
stones are worn by water, 19
floods wash the soil away,
and thou destroyest all the hopes of man.
Thou art too strong for him, he has to go; 20
thou alterest his face in death, and he departs.
His sons are honoured, but he never knows; 21
his sons are shamed—he never feels it.
But his kinsfolk feel grief for him, and for him his servants mourn." 22

Then Elîphaz the Temanite replied: 15
"Would any man of sense argue so wildly, 2
or make himself a wind-bag?

3 Would he talk on, to no profit,
with words that serve no purpose?
4 You undermine religion,
with your threatening of God;
5 it is your sin inspiring you to speak,
to choose your ground so cunningly.
7 Were you the first man to be born?
Are you older than the hills?
8 Are you a member of God's council?
Have you made divine wisdom all your own?
9 Do you know anything we do not know?
What lore is yours that is not ours?
10 Grey hairs and age are on our side,
men older far than your own father.
11 The divine comfort that we bring, you slight,
our words that deal with you so gently?
12 Why let your passions carry you away?
Why do your eyes flash proudly?
6 You are convicted out of your own mouth;
your own lips prove—not I—
13 that you turn angrily on God,
and talk rebelliously.
14 What is man? how should he be clean?
Man born of woman, how should he be pure?
15 Even on his angels God cannot rely,
the very heavens are stained to him;
16 and how much more a loathsome, tainted creature,
a man who gulps down wickedness like water!

Listen, let me tell you this, 17
let me relate what I have learned—
a truth that wise men handed 18
down,
imparted to them by their fathers,
who had the land all to them- 19
selves,
untainted by a foreigner.
'The bad man suffers torment 20
all his life,
through all the years he has to work his will.
Terrors are always sounding in 21
his ears;
some plunderer will break his peace, he fears;
Of lasting through the dark 22
hour, he despairs,
sure that his doom is fixed, 23
to be the vulture's prey,
to perish by the sword; 22
the dark days terrify him, 24
anguish and agony overpower him.
For he challenged God, 25
he matched himself against the Almighty,
charging at him haughtily, 26
behind stout bossèd shields—
so swollen in prosperity, 27
so bloated in his wealth.
He rebuilt ruined cities for him- 28
self,
places that no man ought to dwell in.
But what he won he cannot 29
keep,
the harvest of his gain he cannot reap.
His branches whither in the 30
heat,
his fruit is whirled off by the wind;
his boughs fade all too soon, 32
before their fronds are green;
he drops his unripe clusters like 33
a vine,
he sheds his blossoms like an olive.

34 For the godless are a barren tribe,
and fire destroys the men who bribe;
35 big with mischief, they bear mischief—
disappointment—for themselves!' "

16 Then Eyob replied:
2 "Often have I heard you talk like that already—
plaguy comforters that you are!
3 Will your own windy speeches never end?
What ails you that you will be answering me?
4 I could talk as you talk,
if you were in my place;
I could string strictures upon you,
and toss my head in scorn;
5 I could talk courage to you,
I would not spare the language of compassion!
6 I would not spare my pity if I spoke;
even were I silent, I would pity still!

7 Here is God wearing me out, dazing me!
My misery shrivels me up;
8 my gauntness proves my guilt,
it is an open evidence against me!
9 He flings me down and rends me in his rage,
he shows his teeth at me.
12 When I was happy, he crushed me,
he caught me by the neck and mangled me.
He set me up to be his target,
13 his arrows are raining upon me;
he pierces my vitals without pity,
till my entrails ooze out on the ground.
Breach after breach he makes upon my walls, 14
he storms me with a warrior's rush.

I have stitched sackcloth on my skin, 15
and bowed my glory to the dust;
my face is flushed with tears, 16
my eyes are dimmed,
though I have done no wrong, 17
although my life is innocent.
Cover not up my blood, O earth! 18
let the cry of it wander through the world!
Yet even already heaven has a witness for me, 19
and there is One on high to vouch for me.
My friends deride me, 20
but my tears turn to God in prayer,
that he would plead for man against Himself, 21
and vindicate a man against his friends!

Come but a few years more, 22
and I go, never to return;
my strength and time are spent, 17
and the grave alone is left me.
Illusions are indeed my lot; 2
I face the bitter mockery of life.
Give me a pledge that thou 3
thyself will act;
who else would undertake my cause against thee?
Thou hast made me a byword 6
in the world;
men look upon me like a monster—
like one who bids friends to a 5
feast,
and lets his children starve!
My eyes are dimmed with 7
weeping,
my limbs are worn to a shadow;

11 my days pass in despair,
my heart is broken;
12 night is a day to me,
and light is darkness;
13 all I can hope for is a home below,
to make my bed in the darkness of death,
14 to call the tomb 'my mother,'
to call the worm 'my sister'!
15 Where, where is any bliss for me?
O where can I see any hope?
16 Bliss and hope sink with me below;
we go down to the grave together."

18 Then Bildad the Shuhite made reply:
2 "Will you keep quiet?
silence! and let us speak.
3 Are we to be treated like beasts?
Think you we are dumb cattle?
17 Good men are horrified at you,
8 and honest men provoked by your impiety.
9 Nevertheless the upright shall not falter;
a stainless soul grows ever stronger.
10 See here, you angry creature,
18 tearing yourself to pieces in
4 your rage,
is the world to go to wrack and ruin,
are things to be upset, because of you?
5 No, the light of an evil man is quenched,
his fires shall fail,
6 the light in his home shall be dark,
the lamp over his head goes out;
7 his stride is checked,
his own plots make him slip;
8 he entangles himself in a net,
and sprawls within its meshes,
his heels are caught in a snare, 9
and the trap closes on him tight,
a noose lies hid for him upon 10
the ground,
a pitfall on his path.
Terrors surround and startle him, 11
they chase him at his heels;
ruin is ravenous for him, 12
disaster only waits for him to stumble.
Sickness gnaws at his skin, 13
deadly disease eats away his limbs.
He shall be dragged from his 14
security,
and haled before the king of terrors.
His home shall be infested with 15
disease,
and brimstone shall be scattered on his homestead.
His roots shall be dried up 16
below him,
his boughs shall wither overhead.
His memory shall vanish from 17
the land;
he leaves no name on earth.
He shall be driven from light 18
into the dark,
and chased out of the world.
He shall leave neither son nor 19
scion;
not one remains in the old home.
His fate astounds the west, 20
appals the east.
So fares a godless home, 21
so fares the man who has no care for God."

Then Eyob answered: 19
"How long will you harrow my 2
soul,
and crush me with your words?
Time and again you have 3
taunted me,
you have wronged me shamelessly.

4 Supposing I have sinned,
does my sin injure you?
5 Are you to lord it over me,
and to reproach me with my misery?
6 Understand, it is God who has undone me,
and spread his nets around me.
7 I cry out 'Murder'!—there is no reply;
I call for help, and get no justice.
8 He has blocked up my road,
he has darkened my path,
9 he has stripped me of honour,
he has degraded me,
10 he has demolished me,
and torn my hope up by the roots;
11 he has flamed in wrath at me,
and treated me as his foe;
12 on his troops come, in a swarm,
bent on besieging me!

13 My clansmen have abandoned me,
my friends are all estranged,
14 my kinsmen will not own me,
and my guests ignore me;
15 maids of mine treat me like a stranger,
to them I am an alien;
16 my serf will not obey my orders,
I have humbly to entreat him;
17 my breath is loathsome to my very wife,
my smell is hateful to my children;
18 even young lads despise me,
when I draw near they run away;
19 all my intimates detest me,
men I love turn against me.
20 My skin is clinging to my bones,
my teeth are falling out.
21 Have pity on me, O my friends, have pity,
for the hand of God has struck me.
22 Why persecute me like God,
as if no slander were enough for you?

O that my defence were written, 23
O that my case could be preserved in writing,
cut with an iron pen on lead, 24
or lastingly engraved on stone!

Still, I know One to champion 25
me at last,
to stand up for me upon earth.
This body may break up, but 26
even then
my life shall have a sight of God;
my heart is pining as I yearn
to see him on my side, 27
see him estranged no longer.
O you who think to run me 28
down,
to blame me for my sufferings,
beware of your falsehoods! 29
Such slanders call for God's own sword,
to teach you impious men what the Almighty is."

Zophar the Minæan answered: 20
"Now this does rouse my soul, 2
my heart is stirred,
to listen to your insults and ex- 3
cuses—
an empty answer to my arguments!
Know you not that from of old, 4
ever since man was in the world,
the sinner never sings for long, 5
and godless men have short-lived joy?
Though he may tower in 6
triumph to the skies,
although his head may touch the very clouds,
he is swept away like his own 7
dung,
till those who knew him ask,
'Where is he?'

8 He disappears like a dream—
no trace of him—
he vanishes like a vision of
the night;
11 when manly vigour fills his
frame,
he and his manly vigour go
to dust;
10 he leaves his children poor,
his sons have to disgorge his
plunder.

12 Though sin is a sweet morsel in
his mouth,
though he rolls it under his
tongue,
13 loth to let it go,
keeping it still on his palate,
14 yet the food turns to venom in
his stomach,
to the poison of asps;
16 asps shall sting him with their
tongues,
and he sucks in poison.
15 He has to vomit the wealth he
has swallowed;
God makes him eject it.
17 He shall not feed on milk from
the meadows,
on honey or on butter from
the pastures;
18 his swelling hoards bring him
no happiness,
he has no joy, for all his
trafficking.
19 As he was hard upon the poor,
and seized on houses that he
never built,
20 as his greed knew no pause,
he shall not save one thing
that he desired;
21 as nothing ever escaped his
grasp,
his own prosperity shall not
last;
22 for all his wealth, he finds him-
self in straits,
exposed to the full force of
misery.
23 God lets his anger loose at him,
and rains on him his wrath!
He flies from men in iron mail, 24
and is shot down by a bow
of bronze;
the arrow comes out at his back, 25
the point driven through his
entrails;
death's terrors close on him,
and darkness is his doom. 26
A fire that no man lit consumes
him,
and burns up all he leaves at
home;
his house is swept to ruin, 28
accursèd in the day of wrath
divine.
Heaven lays bare his guilt, 27
earth rises to denounce him.
This is what God bestows upon 29
a sinner,
this is what God awards a
godless man."

Eyob replied: 21
"Attend to what I urge; 2
it will console me, if you only
listen!
Pray let me have my say; 3
and after I have spoken,
mock away!
It is not against man that I 4
complain;
so why should I be patient?
See here! let this astound you, 5
let it awe you into silence!
When I think of it, I am all 6
aghast,
I am seized with shuddering.
Why do wicked men live on, 7
live to be old and strong?
Their homes are safe from fear; 9
God's rod never strikes them.
Their bullocks breed without 10
fail,
their cows calve safely.
They see their family flourishing, 8
their eyes rest on their off-
spring;
their children flock out to the 11
fields,
boys and girls dancing mer-
rily.

12 They sing to the lyre and tambourine,
make merry to the music of the pipe;
13 they lead a prosperous life,
and die in peace—
14 men who bade God, 'Begone from us;
we have no interest in thee and thine!
15 Why should we serve the Almighty?
What is the good of us praying to him?'
18 (—to him who fills them with prosperity!
Far be such impious thoughts from me!)
21 Are they not masters of their
16 fortunes?
Does God concern himself with what they scheme?
17 How often does he extinguish evil men?
Tell me how often calamity befalls them!
How often does God rack them in his anger?
18 How often are they mere straws before the wind,
chaff swept before the storm?
19 'God,' you say, 'punishes the children for it'?
Better he made the men themselves feel punishment!
20 The evil man should witness his own ruin,
and drink the Almighty's anger for himself.
21 What interest has he in his family,
once his own span of life is snapped?
22 Does God draw any difference between men?
In high heaven does he govern this world?
23 Why, one man dies, robust and hale,
in full peace and prosperity;
his powers are fresh, 24
his health is sound.
Another man dies, broken- 25
hearted,
and never gets the good of life.
Both lie down in the dust to- 26
gether,
and worms swarm over both of them.

I know what you are thinking, 27
I know the cruel wrong you do me.
Why offer me your idle consola- 34
tions,
when all you urge is false?
'What of the tyrant's house?' 28
you ask,
'where are the dwellings of evil men?'
Well, talk to travellers, 29
learn what they have to tell:
of how an evil man is spared 30
calamity,
how he goes scatheless from the wrath of God.
Who ever tells him plainly what 31
he is?
Who ever punishes him for his crimes?
No, he is carried to a stately 32
grave,
and all men follow his great 33
funeral;
quiet he lies amid the clods,
and well his tomb is cared 32
for."

Then Elîphaz the Temanite 22
replied:
"Can man offer God any in- 2
sight,
so that a sage should be of use to him?
Has the Almighty any interest 3
in your goodness?
Does he gain by your blameless life?
Why should he punish you for 4
your religion,
and pass sentence on you?

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5 Grave your guilt must be,
endless your sins.
6 You have selfishly fleeced your fellows,
and stripped your debtors to the skin;
7 you have not given water to the weary,
you have starved the hungry;
9 you have sent widows away empty-handed,
you have been oppressing orphans,
8 to let the powerful hold the land,
to let squires settle down.
10 Therefore, it is that snares close on you,
and panic fear is scaring you,
11 therefore has your light turned to darkness,
and floods have overwhelmed you.

12 Is not God high in heaven?
Does he not look down on the topmost star?
13 And yet you say, 'God never notices!
Can he rule through the thick darkness?
14 He moves on the high vault of heaven;
he cannot see us for the clouds that veil him.'
15 Is that the line you choose,
the line that evil men took long ago?
16 They came to an untimely end;
when the floods undermined them,
19 good men rejoiced to see their fate,
and over them the guiltless jeered,
20 shouting, 'Our foes are now effaced,
and what they leave the flames will burn!'

21 Give way to God, submit to him,
and it will mean prosperity for you;
22 accept the orders that he issues,
take his words to heart.
23 If you turn humbly to the Almighty,
and banish evil from your home,
24 [[if you will throw your treasures to the ground,
and fling your gold of Ophir in the stream,
25 and make the Almighty himself your treasure,
sound wisdom your wealth,]]
26 then the Almighty shall be a joy to you,
and you can raise your eyes to God;
27 when you pray, he will answer you,
and then you can fulfil your vows to him;
28 whatever you plan shall prosper,
and you shall live in sunshine;
29 for he humbles haughty upstarts,
and he helps the lowly,
30 he saves those who are guiltless,
rescuing them for their unspotted record."

23 Then Eyob replied:
2 "But my complaint is bitter still;
under his heavy hand I lie and moan.
3 O that I knew where to find him,
how to reach his very throne,
4 and there lay my case before him,
arguing it out to the full!
5 Fain would I learn what his reply would be,
and understand what he would say to me.
6 Would he meet me with his almighty power?
No, he would listen to me;

there I might argue with him as one innocent,
and have my judge acquit me for all time.

But I go forward, and he is not there;
backward, and yet I cannot behold him;
I seek him on my left, in vain;
when I turn to the right, I cannot see him.
Yet he knows how I live;
when he tests me, I shall prove sterling gold.
I have kept closely to his footsteps,
never swerving from his path;
I never stray from his commands,
I treasure up his orders.
But who can make him change his mind?
He does whatever he may choose!
So I am cowed before him;
the thought of him dismays me.
For God makes my heart faint,
the Almighty cows me;
I am appalled at his dark mystery,
and its black shadow has bewildered me.

Why has not the Almighty sessions of set justice?
Why do his followers never see him intervening?
Evil men are removing landmarks,
plundering flocks and shepherds,
driving off the orphan's ass,
seizing the widow's cow for debt,
tearing her fatherless babe from her breast,
seizing the very infants of the poor for debt,
evicting poor folk, till these humble souls
must hide and huddle away;
they wander like the wild-ass in the desert,
roaming in search of food—
for the children have no bread.
They have to steal corn from the fields by night,
and rob the vineyards of the rich;
all night they lie naked, unclad, uncovered from the cold,
drenched by downpour from the hills,
and clinging to rocks for shelter,
till vigour fails them,
and their vital strength is gone.
Gaunt with hunger and with want,
they gnaw herbs in the wold,
gathering salt-wort under bushes,
using broom-roots for their fuel.
They grope in waste and desolate places,
driven from the haunts of men—
the hue and cry after them, like thieves!
They live in dark ravines,
in caves and rocks,
grunting among the bushes,
coupling under the scrub,
brainless creatures and base,
routed out of the country.
Some have to go bare, unclothed,
hungry while they are harvesting,
pressing the oil between the rows of olives,
thirsty while they crush wine from grapes.
Others evade the daylight,
caring not for the ways of God,
refusing to pursue his paths.
The murderer rises in the dark,
to kill poor folk and helpless;

12 the groan of victims rises from the town,
and wounded men cry out—
but God pays no heed to the crime.
15 The adulterer watches for the twilight;
he muffles up his face,
and mutters, 'Not a soul will see me!'
14 The thief prowls in the night,
16 and breaks into houses in the dark;
thieves keep themselves shut up during the day,
they all detest the light;
17 they choose the midnight as their time,
they are familiar with the ways of darkness.
18 [[He is swept off by the flood,
a curse lies on his property;
no foot turns to his vineyard,
19 ruined by drought and heat,
flooded with melting snow.
20 The streets of his native place forget him,
his greatness is no more remembered,
he is uprooted like a rotten tree,
21 he who ill-treats the widow,
and pities not her children.]]
22 Yet God lets them remain alive and strong;
they rise, when they despaired of life!
23 He lets them rest in safety,
he watches over them!
24 [[Have patience! they will soon be gone,
brought low and bundled off like all the rest,
lopped like the ears of corn.]]
25 Who can deny it? who can prove I lie,
and show that what I urge is idle talk?"

25 Then Bildad the Shuhite answered:

"What a help you are to poor God! **26** 2
What a support to his failing powers!
What wise directions you can give to him 3
out of your ample stores of knowledge!
Who helped you to such eloquence? 4
Who was it that inspired you?

He wields a dread authority, **25** 2
he keeps the peace within high heaven.
His armies, who can number them? 3
Whom cannot he surprise and seize?
Then how can man be just before God? 4
How can a mortal man be pure?
To him the very moon is not unsullied, 5
the very stars are stained!
How much more that mere maggot, man, 6
that worm, a mortal man?

Before him the primæval giants writhe, **26** 5
under the ocean in their prison;
the underworld lies open to his eyes, 6
the nether regions are unveiled.
The northern skies he spreads o'er empty space, 7
and hangs the earth on nothing;
he wraps up water in his clouds, 8
and the clouds burst not under it;
he veils the face of the full moon, 9
spreading his cloud over it.
The dome of heaven he arched over the deep, 10
bounding the darkness from the light;

11 then swayed the pillars of the sky,
appalled at the thunder of his rebuke;
12 by his power he quelled the sea,
and by his wisdom he laid low the Dragon;
13 by his breath the skies were cleared,
and his hand maimed the swift cloud-monster.
14 And all this is the mere fringe of his force,
the faintest whisper we can hear of him!
Who knows the full thunder of his power?"

27 Then Eyob again replied:
2 "As God lives, who has wronged me,
as the Almighty lives, who has embittered me,
4 I swear I speak the truth,
I tell no lie,
5 when I maintain (by God!) that you are wrong,
when I assert that I am innocent!
3 For I am sound and sane;
God's breath is in me.
6 I hold unflinching to my innocence;
not for one hour need I reproach myself.
. . . . .
12 You have all seen this for yourselves;
then why vapour so vainly?"

7 Zophar the Minæan replied:
"May my worst enemy fare like the wicked,
may my foe die the death of the unjust!
8 For what hope has a godless man
when God demands his soul?
9 Will God ever listen to his cry
when woe befalls him?
Will he obtain his wish from the Almighty? 10
Will the Almighty heed him when he calls?
I can show you how God's power works, 11
I will disclose the dealings of the Almighty.
Here is what God awards an evil man, 13
what the Almighty bestows upon a tyrant:
if his children grow up, some fall by the sword, 14
some starve;
his sons are victims of the plague, 15
their widows cannot wail for them;
he may store silver up like dust, 16
and prepare robes abundant as the clay;
he may prepare them, but the just shall wear them, 17
and good men shall divide his silver;
the house he builds is like a spider's, 18
flimsy as a watchman's shelter.
He lies down rich—it is the end! 19
he opens his eyes, to find that all is over!
Terrors seize him in the day, 20
a tempest carries him off by night;
an east wind whirls him clean away, 21
sweeping him from his site.
God pelts him without pity, 22
though fain he would escape;
God openly derides him, 23
and hisses scorn at him from heaven.

Where is wisdom to be found? **28**
And knowledge, where does it abound?
For silver there are mines,
and places for refining gold;
iron from the earth is taken, 2
copper smelted out of stones.

3 Men search the darkness to its depth,
and in the pitchy gloom for stones they grope;
4 they run a shaft down far from daylight,
they hang below, swinging upon a rope.
5 A harvest comes out of the earth below,
when the miner blasts it underground;
6 sapphires lie among its stones,
and he picks up lumps of gold;
9 he falls to work upon the flinty rocks,
he turns the hills up by the roots;
10*a* he drills a channel in the cliff,
11*a* to draw the water off;
10*b* he delves for what is rare,
11*b* and hidden gems he will unbare.

12 But where is wisdom to be found?
And knowledge, where does it abound?
7 No vulture knows the path to it,
no hawk's eye ever spies it,
8 no proud beast ever paces it,
no lion moves along it;
13 not a man knows that path,
in the land of the living none finds it.
14 The deep says, 'Not in me!'
The sea says, 'Not in me!'
15 No solid gold can purchase wisdom,
no silver can be paid for her;
16 there is no price for her in gold of Ophir,
in precious beryls or in sapphires;
17 gold and glass are no match for her,
jewels of gold are no exchange for her;
coral and crystal are not to be mentioned; 18
wisdom is more precious even than rubies;
the Ethiopian chrysolite is not equal to her, 19
no weight of gold can be paid down for her.

Where is wisdom to be found? 20
And knowledge, where does it abound?
For she is hid from every living creature, 21
even from the eyes of a wild bird.
Death and the underworld declare, 22
'We have only heard of her.'
God knows where she is, 23
God only is aware of her abode;
for he saw to the very ends of earth, 24
he scanned the whole world under heaven,
when he fixed the forces of the wind, 25
and measured out the waters,
when he made rules for the rain, 26
and paths for the flash of lightning;
he saw wisdom then, and studied her, 27
worked with her and proved her.
And he declares to man, 'For you 28
to revere me is your wisdom,
to shun evil—that is knowledge!' "

Then Eyob again replied: 29
"O to be as once I was in months gone by, 2
in the days when God was guarding me,
when his lamp shone over my head, 3
and I could walk by his light through the dark!

4 O to be as I was in my prime,
when God was sheltering my home,
5 when the Almighty still was with me,
when my children were about me,
6 when my farms were a-flow with milk,
and oil gushed from my oil-press!
7 When I went to the city-council,
and sat down among the burghers,
8 the youths fell back before me,
seniors rose to their feet,
9 the nobles ceased to talk,
and held their peace,
10 the magnates became mute,
and were struck dumb.
21 Men listened to me carefully,
and silently awaited my advice;
22*b* my words fell fresh on them like showers,
23 they waited for me as for rain,
like the dry clods in spring for rain,
22*a* and when I spoke, no one would speak again.
24 When I smiled, it encouraged them,
my cheerful gaze put heart into the hopeless;
25 I fixed their policy, I presided there,
commanding as a monarch among men.
11 Men blessed me when they heard of me,
men owned my worth who saw me;
12 for I delivered poor men when they cried,
the fatherless and helpless;
13 perishing people gave me their blessing,
I gladdened the heart of the widow;
I wore the robe of charity and kindness, 14
my justice was tunic and a turban;
I was eyes to the blind, 15
I was feet to the lame,
I was a father to protect the poor, 16
taking their case up, though it was not mine;
I broke the jaws of any who oppressed, 17
and forced their fangs to drop their prey.

So I thought, 'I shall grow old among my brood, 18
my days shall be like sand for number;
my roots reach to the water, 19
the dew lies on my branches all the night;
fresh honours fall to me, 20
I grow in might.'

And now my juniors mock me, 30
men whose sires I would have scorned 1
to trust with a sheep-dog's task!
God leaves me to these impudent lads, 16
11
he throws me to malicious men;
my foes glare on me grimly, 9*c*
panting with open mouth, 10
they strike me on the cheek, insulting me,
banding together to attack me.
I am the butt of their songs, 30
I am a byword among them; 9
they loathe me, hold aloof from me, 10
and at the sight of me spit in disgust.
They have unstrung me and undone me, 11
with their unbridled onset;
a rabble rises against me, 12
they set on to besiege me,

13 they cut off my escape,
determined to destroy me;
and loose to all restraints,
14 they pour in at the open breach,
rushing upon me through the ruined wall.
15 Thus terrors are let loose on me;
my happiness is blown away,
and like a cloud my welfare disappears.
16 So now my soul within me melts with sorrow,
misery masters me;
17 the bones are rotting in my body,
the pain that gnaws me never slumbers;
18 my skin is wrinkled with the fell disease,
drawn tight over my limbs.
19 God has plunged me in the mud,
I am reduced to dust and ashes.

20 Thou wilt not answer when I cry,
thou hast ceased to care for me;
21 thou hast turned cruel to me,
thou layest thy heavy lash on me,
22 thou tossest me before the wind,
I break up under the blast;
23 for I know thou wilt house me with death,
where all the living have to dwell.
24 And yet a sinking man will stretch his hand,
crying for help in his calamity.
25 Will not a man in trouble weep?
Is not the soul of the forlorn distressed?
26 I hoped for good, and evil came,
I waited for the light, and darkness fell;
27 my heart is hot and restless,
misery faces me,
28 I wail, with none to comfort me,
fit company for howling jackals,
for any pack of wolves, 29
for screaming ostriches.
My skin is peeling off me blackened, 30
my limbs burn with the fever,
my dances turn to dirges, 31
my lyrics to laments.

Let God take scales of justice to my life, 31 6
and he would own that I am innocent!
If ever I lived a false life, 5
if ever I took to fraud,
if ever I went wrong, 7
if my heart ever followed my eyes,
may others eat up what I sow, 8
and may my crops be rooted up!
I laid an interdict upon my eyes, 1
never to look with longing on a maiden.
What would I get from the high God for that? 2
What would the Almighty send on me for that?
What but the suffering that falls to sinners, 3
the ruin that rewards the vicious?
Does he not see what'er I do, 4
and count each step I take?

If ever my heart was enticed by women, 9
if ever I haunted my neighbour's door,
may my own wife be a slave to strangers, 10
a concubine for other men!
Adultery would be an infamous offence, 11
a crime that calls for punishment;
it is a fire that burns life to a cinder, 12
it would burn up whatever I possess.

If ever I ignored the rightful claim 13

of any servant, man or woman,
14 what could I do when God rose up?
If he took me to task, what could I say?
23 No, I feared suffering at the hands of God;
I could not do it, in my dread of him.
15 Did not my Maker make my servant too,
and form us both alike within the womb?

16 I never grudged a poor man anything,
I never made a widow pine in want;
17 I never ate my bite of food alone
and did not share it with the fatherless.
18 For, like a father, God has brought me up,
and cared for me since ever I was born.

19 If ever I saw any perishing
for lack of clothing, naked in their need,
20 and did not warm them with my fleeces,
till they blessed me for covering them;
21 if ever I sued unoffending men,
because I knew the verdict would be mine,
22 then may my shoulder drop from its socket,
my arm snap from the collar-bone!

38 If ever my land accused me,
if the furrows all complained with tears,
39 that I paid not for the fields I worked,
or murdered those who owned the land,
may thorns grow up instead of 40
wheat,
foul weeds for barley!

If ever I relied on gold, 24
or rested everything on solid gold,
if I rejoiced because my wealth 25
was great,
because my hands had gathered riches;
if I looked on the shining sun 26
or on the moon that moved in splendour,
and let my heart go out to them, 27
wafting a kiss to them,
that also would be a crime for 28
punishment,
for I should have denied the God on high.

If ever I rejoiced at my foe's 29
ruin,
or exulted when evil befell him,
or practised the sweet sin of 30
cursing him
and praying for his death;
if my household did not say, 31
'Who is not satisfied with his provision?'
(for never a stranger had to 32
sleep in the streets—
I opened my door to the traveller);
if ever I concealed my sin from 33
men,
covering up my guilt,
if ever I kept quiet within doors, 34
afraid of what the crowd would say,
dreading public opinion—

well, here I enter my own plea of 35
innocence.
O for a hearing!
O for an answer from the Almighty!
Would that I had his indictment,
whatever my Opponent has against me!

36 I would be proud to bear it on my shoulder,
to bind it like a crown upon my head,
entering his presence like a prince, and telling every detail of my life."

32 Eyob ended, and the three men said no more to him, because he considered himself in
2 the right. Then Elihu the son of Barakêl the Buzite, belonging to the clan of Ram, blazed out in anger—against Eyob, for making himself out to be better
3 than God, but also against his three friends for compromising God by failing to refute Eyob.
4 As they were older men, Elihu had waited for them to argue
5 with Eyob. But when Elihu saw that the three men had no answer to make, his anger
6 blazed. Then said Elihu the son of Barakêl the Buzite:
"I am young and you are aged men;
so I held back, afraid to tell you my opinion.
7 I felt the word lay with a long life, and years entitled men to instruct wisely.
8 Yet God inspires a man,
'tis the Almighty who breathes knowledge into him;
9 it is not always seniors who are sage,
or aged men who understand;
15 they get dumbfounded and they say no more,
words fail them.
16 But am I to wait because they will not speak,
because they stand in silence?
17 No, I will offer my own answer and speak my mind upon the matter.

11*a* I waited till you spoke,
I listened for your arguments; 11*b*
I paid attention carefully to you, 12*a*
as you went over your reasons; 11*c*
and not a man of you confuted Eyob, 12*b*
or answered what he urged. 12*c*
Say not, 'We found him too clever for us!
It must be God, not man, who puts him down!' 13
He has not met me yet; 14
and I will not meet him with your replies.
For I am full of things to say, 18
and my mind urges me to speech.
My mind is like wine bottled up, 19
ready to burst out, like new bottles.
I must relieve myself by speaking, 20
I must emit my answer.
I would show favour to no man, 21
I would not flatter anyone;
I know not how to flatter— 22
or my Maker would soon make an end of me.

Now, Eyob, mark my words, 33
listen to all I urge.
Here am I with open mouth,
here is my tongue talking, 2
my heart uttering what is right 3
and true,
and my speech utterly sincere.
Answer me, if you can; 5
stand up and argue with me.
You and I before God are the 6
same;
I too am formed of clay;
God's spirit made me, 4
and the Almighty breathes life into me.
No fear of me need scare you; 7
I will not be hard on you.

You argued, in my hearing, 8
for I heard you claim—
'I am pure and sinless, 9
innocent and guiltless:

but God picks a quarrel with me,
he treats me as his enemy,
he fastens logs to my feet,
he watches every step I take;
and if I cry, he will not answer:
no, God conceals himself from men.'
Now, why do you complain of him
for never answering your cry?
God has one mode of speech;
yes, and if man heeds it not, another.

In dreams, in visions of the night,
when men fall into trances,
slumbering on their beds,
he reveals things to them,
and sends them awful warnings,
to draw them back from evil,
and make them give up pride,
to save their souls from death,
their lives from rushing on their doom.

Or, man is chastened on a bed of pain,
his limbs are all benumbed,
till his soul turns from food,
and even dainty dishes he abhors;
his flesh grows lean and foul,
his bones stick out;
his life is on the verge of death,
near the destroying angels.
But another angel comes to his aid,
one of God's thousand angels;
he tells the man his faults,
and then in pity intercedes for him,
that his life may be saved from death,
since he has found a ransom for the man.
Then his flesh turns fresher than a child's,
his early strength returns;
he prays to God and wins his favour,
he worships in his presence joyfully;
he tells men how God saved him,
singing aloud to others,
'I sinned, I went astray,
but he has not punished me;
he saved my soul from death,
and let me see the dear light of the living.'

Now God does all this over and again,
twice, thrice, for men,
to bring them back from death into the sunshine of life."

Elihu went on:
"Listen to my words, ye wise,
hear me, O ye sages.
A man's mind tests what he is told,
as the palate tastes food for itself;
let us choose what may be true,
let us fix on what is right.
Eyob claims that he is innocent,
that God has wronged him;
'Though I am right,' he says,
'God makes me out a liar,
he wounds me fatally, though I am faultless.'
Was there ever a man like Eyob,
who gulps down blasphemy like water,
who goes in company with evil-doers,
and holds with scoffers?
He says it is no use for man to be the friend of God.

Listen, you are men of sense:
far be it from God to do evil,
far be it from the Almighty to go wrong!
He makes man answer for his deeds,
and fare exactly as he may deserve.
No, never will God do an evil deed,

never will the Almighty act unjustly—
13 he is no viceroy lording it on earth!—
his heart and hand are on the universe,
14 and were he to withdraw his spirit,
were he to gather in his breath,
15 the human race would perish in a moment,
man would return to the dust.

33 Now, Eyob, listen and attend;
31 be silent, let me speak!
32 If you have anything to say, indeed,
then answer, for I fain would see you cleared;
33 if not, then listen to me,
be silent, I will teach you wisdom.
34 Pray understand this,
16 listen to my lesson:
17 Can one opposed to justice govern?
Would you denounce the strong God and the just,
18 who tells a king he is a knave,
tells nobles they are villains,
19 who never favours princes,
never prefers rich men to poor?
All are his handiwork,
20 and suddenly, at midnight, they are dead!
Rich men are torn away,
the mighty disappear mysteriously,
21 for God's eye is on human life,
he watches every step that a man takes;
22 there is no darkness, there are no shadows,
where evildoers can ever hide.
23 God has not to fix sessions,
to bring men to justice;
24 he shatters mighty men without a trial,
and leaves their place to other men;
he overturns them in the night, 25
because he marks what they are doing;
he breaks the villains in his wrath, 26
and strikes them down before the world,
because they swerved from following his lead, 27
and they were reckless of his rules,
till wails reached him from the oppressed, 28
and cries from the forlorn came to his ears.
If he did nothing, who would dare denounce him? 29
Were he indifferent, who dare blame him?—
though he does watch over men and nations, 30
that none may reign who would beguile the people.

No, tell God: 'Now that I have suffered, 31
I will offend no more;
teach me what I am blind to, 32
and, if I sinned, I will not sin again.'
Leave him to deal with you, as he may please; 33
are you to choose the terms, not God?
Say what you like,
but thinking men will say with me, 34
any wise man who hears me will agree,
that Eyob has been speaking thoughtlessly, 35
his words are void of wisdom.
O that the trials of Eyob might continue, 36
for his impious answers!
He adds rebellion to his guilt, 37
by heaping blasphemies on God."

Elihu went on: 35
"Is it fair, think you— 2

call this your 'rights before God'?—
3 to ask, 'What do I gain,
what good is it to me, if I sin not?'
4 Well, I will answer you,
you and your friends.
5 Look up to heaven, on high,
behold the skies above;
6 how can your sin injure God?
What are your many misdeeds to him?
7 Your innocence—is that a gain to him?
Can you be any benefit to him?
8 Your guilt affects men like yourself,
your innocence is man's concern alone.

16 Eyob is arguing idly,
lavishing words thoughtlessly;
10 he never asks, 'Where is God my Maker,
who gives men songs of gladness in the night,
11 who grants us better knowledge than the beasts,
more wisdom than the birds?'
13 God will not listen to an idle outcry,
the Almighty will not heed it—
14 as when you say you 'cannot see him'!
Hush! only wait for him.
15 But now, because his anger does not strike,
he is not serious about sin, you say!"

36 Then Elihu continued:
2 "One moment! I will soon convince you:
there is still something to be said for God!
3 I will now justify my Creator from a wide survey of the truth.
4 Truly it is no false plea that I urge;
here stands a man whose insight is unerring!
The stubborn God disdains, 5
he will not spare the wicked, 6
he rights those who are wronged,
and gives the just their due;
when they cry, cruelly oppressed, 35 9
for rescue from the tyrant's arm,
cry out against his impious pride, 12
and can get no redress,
he seats them beside kings, 36
high on a throne. 7

When they are fettered, 8
fast bound in misery,
he lets them see what they have done, 9
so proudly, so rebelliously;
he makes them listen to sense then, 10
and bids them turn from sin.
If they will hear him and submit, 11
they spend a life of prosperous days,
and pleasant years.
But if not, then they die a violent death, 12
and perish in their folly;
godless at heart, they are enraged, 13
they will not cry for help when he confines them;
they die an early death, 14
like men debased by vice.

God saves the sufferer by suffering, 15
and by adversity gets them to listen;
but your wide freedom has beguiled you, 16
your life so undisturbed,
with never a trouble to haunt you,
with rich food on your table.

And so you meet the full doom of the wicked; 17
God's judgment grips you.

18 Let not his chastening make you rage at him;
let not the cost of discipline deter you.
19 Would your wealth save you without suffering,
or all the strength you have at your command?
20 Let not your folly tempt you to be proud,
like men who think that they know everything.
21 Beware, banish all evil thoughts
—you prefer sin to suffering!

22 God's power has a high hand;
who can call him to account?
23 Who ever tells him what to do?
Who says, 'Thou hast done wrong'?
24 Remember to extol him for his creation,
that has moved men to song,
25 that all men love to see,
though man beholds it only from afar.
27 He draws up water from the sea,
distils it from his vapours,
28 and pours the rain down from the clouds,
dropping in showers on man;
31 therewith he sustains the nations,
and provides food for mankind.
29 Who knows how the clouds are spread,
or how he thunders out of his pavilion?
30 Lo, he surrounds himself with clouds,
and shrouds the mountain-tops;
32 he hurls the lightning from an unseen hand,
and bids it strike the mark;
33 the thunder tells of him,
of anger blazing at iniquity.

37 Does it not make you tremble?
does it not make your heart leap to your mouth?
Listen, oh listen to his voice so loud, 2
to the rumbling from his lips!
He sends the sound pealing across the sky; 3
he sends his flash to the fringes of the earth.
After the lightning comes a roar, 4
God thundering in his majesty;
nor does he hold back the downpour,
whenever his voice thunders.

God lets us see his wonders; 5
great things he does, beyond our ken.
He bids the snow fall on the earth, 6
also the heavy rains,
that keep men within doors— 7
to let all mortals feel his power;
the beasts retire into their dens, 8
and lurk inside their lairs.
Storms blow out of the south, 9
and cold comes from the north;
the ice forms at his breath, 10
and freezes the broad water hard;
he loads a heavy cloud with hail, 11
and from the cloud his lightning scatters,
darting here and there, 12
turning as he directs it,
doing what'er he bids it
over all his world,
either smiting with a curse, 13
or sent in mercy.

Listen to this, O Eyob, stand still, 14
think of the wonders of God.
When God works, do you know how?— 15
how he makes lightning flash from the clouds?
Do you know how the clouds are poised, 16

that pour a deluge when it thunders?
17 Do you know why your clothes are hot,
when he stills the earth for the sirocco?
18 Can you, like him, roll out the sky,
solid, as any molten mirror?

19 Tell me, what can we say to him?
How can we argue, with our darkened minds?
20 What! man to cavil at his word?
Man to charge him with confusion?
21 Men cannot gaze even upon yonder sun,
so dazzling in the heavens,
now that the wind has come to clear the clouds,
22 now radiant light streams from the northern sky;
and the splendour of God is awful,
23 the Almighty is beyond our minds.
Supreme in power and rich in justice,
he violates no right.
24 For this men do him reverence,
and thoughtful men revere him."

38 Then the Eternal answered Eyob out of a storm, saying:
2 "Who darkens my design
with a cloud of thoughtless words?
3 Confront me like a man;
and answer these my questions.

4 When I founded the earth, where were you then?
Answer me that, if you have wit to know.
5 Who measured out the earth?—do you know that?
Who stretched the builder's line?
What were its pedestals placed on? 6
Who laid the corner-stone,
when the morning-stars were singing, 7
and all the angels chanted in their joy?

Who helped to shut in the sea, when it burst from the womb of chaos, 8
when I swathed it in mists, 9
and swaddled it in clouds of darkness,
when I fixed its boundaries, 10
barred and bolted it,
saying, 'Thus far and no further! 11
Here your proud waves shall not pass'?

Have you ever roused the morning, 12
given directions to the dawn,
to catch earth by the corners 13
and shake out the wicked?—
earth stands out clear like clay 14
stamped by a seal,
in all its colours like a robe,
while wicked men are robbed of their dark hours, 15
and their uplifted arms are broken.

What path leads to the home of Light, 19
and where does Darkness dwell?
Can you conduct them to their fields, 20
and lead them home again?
Have you found out the fountains of the sea? 16
Have you set foot upon the depths of ocean?
Have the gates of Death been ever shown to you? 17
Have the warders cowered before you?
Have you grasped earth in all its breadth? 18

How large is it? Tell me, if you know that.
21 Surely you know! you, born when it was made,
you who have lived so long!

22 Have you ever entered the stores of the snow?
Have you seen the arsenals of the hail—
23 the hail I keep for stormy days,
for battery and assault?
24 How are the mists marshalled,
that scatter water on the earth?
25 Who cut a channel for the rain in torrents,
who made a path for thunderbolts—
26 raining on lands where no man lives,
on deserts uninhabited,
27 to gladden lonely wastes,
and clothe the dry land with green sward?

28 Have showers a human sire?
Who was the father of the dew?
29 From whose womb came the ice?
Who gave birth to the hoarfrost,
30 when water freezes hard as stone,
and the ice hides the depth below?
31 Can you bind up the Pleiades in a cluster,
or loose the chains of Orion?
32 Can you direct the signs of the Zodiac,
or guide the constellations of the Bear?
33 Can you control the skies?
Can you prescribe their sway over the earth?

34 Can you send orders to the clouds,
for water in abundance to be yours?
Can you send out the lightning 35
on its mission?
Does it say humbly to you,
'Here am I'?
Who taught the feathery clouds, 36
or trained the meteors?
Who has the skill to mass the 37
clouds,
or tilt the pitchers of the sky,
when the soil runs into cakes of 38
earth,
and the clods stick fast together?

Can you hunt for the lioness, 39
and feed her hungry cubs,
lying within their dens, 40
and couching in their coverts?
Who furnishes the lion's food at 41
evening,
when his young ones cry to God,
seeking their prey?

Do you know how wild-goats **39**
breed on the hills?
Can you control the calving of the hinds?
Do you fix their appointed time? 2
Do you know when they are to bear?
Down they bend, and the womb 3
opens,
and they drop their young—
lusty offspring, thriving in the 4
open,
that run out and return not to the herd.

Who gave the wild-ass his free- 5
dom?
Who let the swift ass roam at large,
whose home I make the steppes, 6
whose dwelling is the salty land?
He scorns the noisy town, 7
he hears no driver's shout;
he scours the hills for pasture, 8
in search of any green thing.

Will the wild-ox be content to 9
slave for you?
Will he stay in your stable?

10 Can you rope him to your plough?
Will he harrow your furrows for you?
11 Will you trust to his tremendous strength,
and let him do your field-work?
12 Will you rely on him to come
and carry corn home to your threshing-floor?

19 Do you give the war-horse his strength,
or cover his neck with the tossing mane?
20 Do you make him leap forward like a locust,
snorting bravely, furiously?
21 He paws the valley proudly,
facing the clash of arms;
22 he mocks at fear, unterrified,
he flies not from the sword;
23 the quiver rattles against him,
the glittering spear and javelin,
24 but on he charges in wild rage,
straight ahead, never swerving;
25 the trumpet sounds—'Aha!' he cries,
scenting the battle from afar,
where captains thunder, 'mid the shouts of war.

26 Does your wit send the hawk to soar
and spread her wings for the south?
27 Does your word make the eagle mount
to nest aloft among the hills?
28 Her home is high upon the cliffs,
on the peak of the crag she perches;
29 she spies her prey from the height,
with eyes that see from far;
30 her young ones suck up blood,
and where the slain are, there is she.

[[The ostrich flaps her wings in pride; 13
but is the feathered creature kind?
She leaves her eggs upon the earth 14
to warm and hatch out on the dust,
forgetting that a foot may crush them, 15
or a wild beast tread on them,
harsh to her young as if they were not hers, 16
unheeding though her labour is in vain;
for God makes her devoid of sense, 17
he denies her intelligence.
Let hunters come, and she will scour the plain, 18
scorning the horse and its rider.]]

Will critics still dispute with the Almighty? 40 2
To argue with God, answer all these questions.
Will you seek to discredit my justice? 8
To justify yourself, will you condemn me?
If you have an arm like God's, 9
if you can thunder with a voice like his,
then deck yourself in majesty and pomp, 10
array yourself in grandeur and in glory;
pour out the fury of your wrath and abase all the proud, 11
lay all the lofty low, 12
and crush the wicked on the spot,
bury them all in the dust, 13
and shroud their faces with the darkness;
then I will offer praise to you, 14
because your own right hand wins victory!"

Then Eyob replied to the Eternal: 3

4 "I am of small account: how
can I answer thee?
I lay my hand upon my lips;
5 once I have spoken—never
again!
twice—but I will not say one
other word!
42 I admit thou canst do anything,
2 that nothing is too hard for
thee.
3 I thoughtlessly confused the
issues;
I spoke without intelligence
of wonders far beyond my
ken.
5 I had heard of thee by hearsay,
but now mine eyes have seen
thee;
6 so I despise myself,
in dust and ashes I repent."

7 Now after the Eternal had spoken thus to Eyob, the Eternal said to Elîphaz the Temanite, "My anger is hot against you and your two friends, for, unlike my servant Eyob, you have not told the truth about
8 me. But go to my servant Eyob with seven bullocks and seven rams: offer them as a burnt sacrifice for yourselves, and my servant Eyob shall intercede for you; out of regard for him, I will not wreak destruction upon you for your impiety."
9 Whereupon Elîphaz the Temanite, Bildad the Shuhite, and Zophar the Minæan went and did as the Eternal had told them; and the Eternal paid regard to Eyob's intercession.
10 Also, when Eyob prayed for his friends, the Eternal turned his own fortunes; the Eternal gave Eyob twice as much as he had
11 before. Then came all his brothers and sisters and his old friends; they dined with Eyob in his house, condoling with him and consoling him for all the misery that the Eternal had brought upon him; they each presented him with a piece of money and a gold ring.

In the end, then, the Eternal 12
made Eyob more prosperous than he had been at first; he had fourteen thousand sheep and goats, six thousand camels, a thousand pair of oxen, and a thousand she-asses; also, he had 13
seven sons, and three daughters 14
whom he called Ringdove, Cassia, and Applescent. In all the 15
world there were no women to be found as handsome as the daughters of Eyob; their father even let them share the right of inheritance along with their brothers. After this Eyob lived 16
for a hundred and forty years; he lived to see his grandsons and great-grandsons—four generations. Then Eyob died, old, 17
after a full life.

[[Look at the hippopotamus 40
there;
munching grass like an ox. 15
Look at the strength of his 16
thighs,
and the stout muscles of his
belly.
His tail is stiff as any cedar, 17
the sinews of his thighs are
closely knit;
his bones are tubes of bronze, 18
his ribs like iron bars.
He is God's masterpiece, 19
made to be lord of his fellows.
The rivers furnish him with 20
food;
wild animals are all amazed at
him,
as there he lies, below the lotus- 21
trees,
in covert of the reed and fen,
in the shade of thorny thickets, 22
surrounded by the water-
willows.

23 He never trembles, though the torrent rages;
he is unmoved amid the swollen streams.
24 Who catches him with any barb?
Who runs a rope through his nose?

41 All hopes of seizing him are vain;
9 the very sight of him dismays.
10 No one is bold enough to stir him up;
what man could face him?
11 Who could attack him with success?
None, none beneath the sky.
12 No hunter would survive to boast
and brag of his exploits and his fine arms.

1 Can you pull out the crocodile with a hook,
or tie his tongue down with a string,
2 or run a cord right through his gills,
or carry him with a gaff between his jaws?
3 Will he make many a prayer to you?
Will he speak softly to you?
4 Will he come to terms with you,
always to be at your service?
5 Will you play with him like a pet bird,
or cage him to amuse your maidens?
6 Will fishermen make a meal of him?
Will traders cut him up?
7 Can you plant harpoons in his skin,
or pierce the head of him with spears?
8 Just lay a hand on him!—just once!—
you will not forget the fray!
Who can strip him of his hide? 13
Who can pierce his armoured scales?
Who can force open his jaws? 14
His teeth are a terror!

His back is row on row of 15
shields,
sealed close and tight,
one scale so near another 16
that no air can pass between,
welded each to each, 17
clasped till they cannot be parted.
The light plays on his snorting 18
snout;
his eyes flash like the morning rays;
flames issue from his mouth, 19
and sparks fly out;
steam pours out of his nostrils, 20
as from a seething, boiling pot;
his breath would kindle coals, 21
with the fire from his mouth.
Strength is seated in his neck— 22
all creatures twitch in terror at him.
Firm are the flakes of his 23*a*
flesh;
his heart is stout as a mill- 24*b*
stone.
When he comes up, strong men 25
are terrified,
scared by the swirl in the water;
no sword avails against him, 26
no spear, no dart, no arrow;
he treats a harpoon like a straw, 27
a bronze lance is like rotten wood;
no arrow makes him fly, 28
stones from a sling to him are merely stubble,
bludgeons are mere bulrushes, 29
and whizzing javelins he derides.

His lair is the sharp rocks, 30
he rests his loins upon the mud.

He makes the water boil and foam,
churning the deep like unguents in a pot;
he leaves a shining furrow in his wake—
one would think the deep was hoary.
Nowhere on earth is there the like of him,
a creature born to know no fear;
wild animals are all in fear of him,
the monarch of proud creatures.]]

1

1 Happy the man who never goes
by the advice of the ungodly, who never takes the
sinners' road, nor joins the
company of scoffers,
2 but finds his joy in the Eternal's law, poring over it
day and night.
3 He is like a tree planted by a
stream, that bears fruit in
due season, with leaves
that never fade; whatever
he does, he prospers.
4 Not so the ungodly! No, they
are like chaff swept away
by the wind;
5 when judgments come, the
ungodly shall not stand,
nor shall the sinful last in
the community of the
just.
6 The Eternal cares for the life
of the just, but the ungodly life shall perish.

2

1 Why are the pagans seething,
and the nations vainly plotting,
2 headed by kings of the world,
and monarchs making plans
against the Eternal and his
chosen one,
3 crying, "Let us snap their ties,
and fling off their control"?
4 Throned in heaven, he laughs,
the Lord mocks at them;
5 then in wrath he speaks to
them,
scares them with his fury.
7a The Eternal's edict let me tell:
6 "I, I have installed my king
on Sion, on my sacred hill."
7b Let me tell the Eternal's message:
"You are now my son,
this day am I your father;
ask, and I make you master of 8
pagans,
lord over all to the ends of
the earth;
you can maul them with an 9
iron mace,
and shatter them like potter's ware!"
So, kings, be wise; 10
you rulers of the world, take
warning;
worship the Eternal reverently, 11
shudder and submit to him,
do homage to him truly, lest 12
he be angry,
and you end in ruin;
for his anger quickly flames—
happy are all who shelter
beside him!

3

A song of David, when he was flying from his son Absalom.

How many foes have I, O thou 1
Eternal!
Many rise against me,
many are saying of me, 2
"There is no help for him in
God."
Ah, but thou shieldest me, O 3
thou Eternal,
in triumph, thou whom I
glorify!
When I call out to the Eternal, 4
he answers me from his sacred hill.

I laid me down to sleep, 5
and this morning I waken, for
the Eternal upholds me;
I fear not thousands of the foe 6
ranged all around me.

My enemies thou wilt all dis- 7b
able,
and the ungodly thou wilt
crush.

7a Up, O Eternal, to the rescue!
8 It is for the Eternal to bring help:
my God, thy blessing be upon thy people!

4

From the Choirmaster's collection. To a string accompaniment. A song of David.

1 O God, my champion, answer my appeal.
When I was hemmed in, thou hast freed me often;
be gracious to me now and hear my prayer.

2 Proud men, how long will you be so misguided,
loving to deal in libels, eager on vain intrigues?

3 Look how the Eternal marks me out for favour!
The Eternal listens when I call to him.
4 Tremble at it and give over sinning,
bethink yourselves at night and hold your peace;
5 offer true sacrifice and trust the Eternal.

6 Many long for a sight of prosperous days;
"Only look up and smile on us, O Eternal!"
7 My heart thou hast already given more joy
than theirs who harvest corn and store new wine.
8 So quietly I lay me down to sleep,
for even alone, thanks to thee, I am safe.

5

From the Choirmaster's collection. For flutes. A song of David.

O thou Eternal, listen to my words, 1
and hear the murmur of my soul;
my King and God, give ear to my appeal, 2
for I am calling out to thee;
O hear my morning prayer, 3
for in the morning I set forth my plea,
and wait thine answer.
Thou art no God to take delight in vice, 4
no evil man is any guest of thine,
no arrogance can look thee in the face; 5
all wrongdoers and lying men thou hatest, 6
craft and bloodshed thou abhorrest;
but I have access to thy house, 7
by thy great generosity,
I can bow reverently before thy sacred shrine.

O thou Eternal, let not my foes thwart me, 8
lead thou me on, as thou art just,
make thy path smooth before me.
For in their talk there is no truth, 9
their hearts are deep with mischief,
their throats are open graves—
smooth-tongued deceivers!
O God, condemn them, 10
let their own plots end them.
Down with them, for their many crimes,
rebelling against thee!

So all who shelter with thee shall rejoice, 11
and under thy protection shout for joy;
lovers of thy name ever exult in thee.

12 For thou wilt bless the just, O thou Eternal,
shielding them safe,
crowning them with thy favour.

6

From the Choirmaster's collection. To a string accompaniment. For bass voices. A song of David.

1 Punish me not in anger, O Eternal,
do not chastise me in a rage;
2 have pity on me, Eternal, in my weakness,
O heal me, for my health is broken,
3 my soul is in an anguish of dismay.

Ah, why art thou so long of helping?
4 O thou Eternal, save my life once more;
for thy love's sake, succour me;
5 for in death's realm there is no thought of thee,
and who can praise thee in the world below?

6 I faint with moaning,
every night my bed is drenched with tears,
my couch is wet with them;
7 trouble wears away my strength,
I age under outrages from my foes.

8 "Begone, all of you, evildoers!
The Eternal listens to my wail,
9 The Eternal will receive my prayer."
10 My foes shall all be utterly dismayed,
and suddenly discomfited once more.

7

A dithyramb of David, sung to the Eternal, about the taunts of Cush the Benjamite.

I shelter with thee, Eternal 1
One, my God;
keep me safe from my pursuer,
lest he tear me like a lion 2
and devour me, with none to rescue.

If I did it, Eternal One, my 3
God,
if I am guilty of injustice,
if I ill-treated my friend, 4
if I crushed my foe for no cause,

then let the foe chase me, 5
then let the foe catch me,
let him trample my life to the ground,
let him lay me low in the dust!

[[Bestir thyself in anger, O 6
Eternal,
in outbursts of fury against our foes;
awake to aid us, to maintain the right.

Summon all nations before thee, 7
be seated on thy lofty throne,
O thou Eternal, judge of the 8
world!

Right our cause, we are inno- 9
cent, do justice, thou, to our integrity,
put an end to the malice of 10
the ungodly.

The God of justice reads the 11
inmost heart;
God shields us, he who saves 12
the upright heart;
God is a just God, every day 13
indignant.]]

There he is, whetting his sword 14
again!
His bow is strung and stretched,

15 his deadly darts are ready,
his arrows are fire-tipped;

16 the scoundrel is alive with malice,
hatching mischief and deception;
17 he digs out a deep pit—
and into his own pitfall he shall tumble!

18 His mischief shall recoil on his own head,
his violence shall drop on his own crown;
19 while I thank the Eternal for his retribution,
and praise the Eternal, the Most High.

8

From the Choirmaster's collection. Set to a vintage melody. A song of David.

1 O thou Eternal One, our Lord,
what majesty is thine o'er all the world!
2a High in heaven thou hast set thy splendour,
3 to check thy foes, to crush the rebels.
Let me sing of this, thy heavenly strength,
2b like tiny children lisping out thy praise;
4 for, as I look up to the heavens thy fingers made,
the moon and stars that thou hast shaped,
5 I ask, "And what is man, that thou should'st think of him?
What is a mortal man, that thou should'st heed him?"
6 Yet thou has made him little less than divine,
thou hast crowned him with majesty and honour,
7 giving him sway o'er all thy hands have made,
with all things underneath his feet—
sheep and oxen, all of them, 8
yes and the wild beasts,
birds of the air and fish of the 9
sea—
all that swims on the wet sea paths!
O thou Eternal One, our Lord, 10
what majesty is thine o'er all the world!

9

From the Choirmaster's collection. For a soprano boys' choir. A song of David.

With all my heart I thank thee, 1
O Eternal,
I will tell over all thy deeds of wonder,
I thrill and triumph in thee, 2
singing praise to thee, O thou Most High.
For my foes are routed, 3
stumbling to their ruin at thy frown;
thou hast upheld my cause, my 4
rights,
passing just sentence, seated on thy throne;
thou hast curbed pagans, crush- 5
ing the ungodly,
blotting their very name out for all time.
The foe is at an end, no more 6
to be remembered,
the towns thou hast torn up lie in lasting ruin;
but the Eternal sits enthroned 7
for evermore,
enthroned for government,
he governs all the world with 8
justice
and rules its folk with equity.
So the downtrodden are safe 9
with the Eternal,
he is a refuge in desperate hours;
those who know what thou art 10
can trust in thee,
for never wilt thou abandon those who seek thee.

11 Sing praise to the Eternal,
whose seat is in Sion,
declare to the nations what
he does,
12 how he bears you in mind, this
Avenger of bloodshed,
how he never forgets the wail
of the weak.
13 The Eternal has seen what I
suffer, and pitied me,
lifting me from the very
gates of death,
14 that in the gates of Sion I may
chant his praise,
exulting in his aid.
15 The pagans have sunk in the
pit they dug;
in the net they set their feet
are snared.
16 The Eternal has shown what he
is, by a sentence of doom,
as his hands have trapped the
ungodly.

17 The ungodly must go back to
death,
all pagans who are forgetful
of God;
18 for one day the needy will be
remembered,
the hopes of the downtrodden
will not always be disap-
pointed.
19 Take action, O Eternal! let not
man have the upper hand;
let pagans get their doom
from thee!
20 Strike them with terror, O
Eternal,
let pagans know that they
are only men!

10 Why art thou standing so far
off, O Eternal,
hiding thyself in desperate
hours?
2 The ungodly are haughty and
harry the downtrodden—
may they be snared in their
own schemes!
3 The ungodly boasts of his ra-
pacity;
the plunderer disowns, de-
spises the Eternal;
he thinks, in his insolence, "God 4
never punishes";
his thoughts amount to this,
"There is no God at all";
the dealings of thy justice 5
high are far beyond his
sight.
Life for him is always stable;
he laughs at any who oppose
him,
thinking he can never fail, 6
never come to grief.
His talk is all of perjury and 7
craft,
mischief and injury slip from
his tongue.
He lurks round hamlets, 8
and murders innocent folk in
secret,
ever on the outlook for the 8
hapless;
he lies in ambush, like a lion in 9
his lair,
hiding to catch the weak,
to catch the weak and drag
them off.
He hunts the helpless till they 10
drop,
unlucky victims, in his
clutches.
And he thinks, "God has for- 11
gotten,"
"He hides his face," "He
never sees."
But thou hast seen this misery 14
and mischief;
thou markest it, to punish it
thyself!
The hapless can leave their
plight to thee,
thou Helper of the forlorn.
Take action, O Eternal, lift thy 12
hand;
O God, forget not the af-
flicted.
How dare ungodly men scorn 13
God,
thinking that thou wilt never
punish?

15 Shatter the ungodly's power,
punish his evil till there is
no more.

16 The Eternal reigns as king for
evermore;
the pagans are gone from his
land!

17 Thou hearest the desire of the
afflicted,
thou heedest them, thou lis-
tenest to them,

18 that the forlorn and the down-
trodden may have justice,
and mortal man no more may
be a terror.

11

From the Choirmaster's collection. A song of David.

1 With the Eternal I take shelter;
how dare you tell me, then,
"Be off, like a bird, to the hills!

2 Look, impious men bend their
bow,
their arrow is on the string,
to shoot in the dark at the
upright!

3 The pillars of the State are fall-
ing:
what good can a just man
do?"

4 Ah, but the Eternal is within
his sacred palace,
the Eternal is enthroned in
heaven,
his searching glance is upon
mortal men.

5 On good men the Eternal sets
his stamp,
the impious and violent he
loathes;

6 on impious men he showers
down coals of fire,
brimstone and scorching
blasts fall to their lot.

7 For just is the Eternal, he loves
justice;
so the upright alone enjoy
his favour.

12

From the Choirmaster's collection. For bass voices. A song of David.

Help, O Eternal, goodness is no 1
more,
fidelity has vanished from
mankind!

Empty and false are man's 2
words to his fellow;
they talk with flattering lips
and double minds.

The Eternal cut off every flat- 3
tering lip,
and tongues that talk so
loftily—

men who declare, "We give rein 4
to our tongues;
our lips are our own: who
calls us to account?"

"The weak are being crushed, 5
the needy sigh;
So I take action," says the
Eternal One,
"and set them safe where
they long to be."

And what the Eternal promises 6
is true,
sterling as silver seven times
purified.

So are we kept by thee, O thou 7
Eternal,
safe ever from this world of
men,

where all around us the un- 8
godly strut,
and where base creatures rise
to power.

13

From the Choirmaster's collection. A song of David.

Eternal One, how long wilt thou 1
forget me?
How long wilt thou withhold
thy favour from me?

How long must I cherish a 2
daily grief?
How long is my foe to triumph
over me?

3 Look to me, O Eternal One, my God, and answer me;
revive me lest I sleep the sleep of death,
4 lest my foe claim, "I have mastered him,"
lest my enemies exult over my downfall.
5 But on thy kindness I indeed rely;
let me exult over thy saving aid,
6 let me be singing to the Eternal for having dealt with me so lovingly.

14

From the Choirmaster's collection. A song of David.

1 Profane men think,
"There is no God!"
Depraved their lives are and detestable,
not one of them does right.
2 The Eternal looks from heaven upon mankind,
to see if any have the sense to care for God.

3 But all are faithless,
one and all are tainted;
none does what is right,
no, not a single one.

4 Shall they not rue it, these rascals,
who devour my people with their extortion?
5 Ha! there they are in a panic,
for God is indeed with the godly!
6 You would baffle these weak folk?
But the Eternal is their resource.

7 [[O that Israel's deliverance would come from Sion!
When the Eternal restores the fortunes of his people,
how Jacob will exult,
how glad will Israel be!]]

15

A song of David.

In thy pavilion, O Eternal, who 1
may be a guest?
who may dwell on thy sacred hill?
He whose life is blameless, who 2
does right,
he whose words are from the heart,
no scandal on his tongue to 3
hurt his fellow,
no insult heaped upon his neighbour;
he who has contempt for rogues, 4
and honours those who reverence the Eternal;
he who keeps to his oath,
though he may lose by it,
he who will take no interest 5
on a loan;
he who will not be bribed
against the innocent—
he, living so, shall never be
rejected.

16

A golden ode of David.

Keep me safe, O God, for with 1
thee I take shelter.
"Thou art my Lord," I say to 2
the Eternal,
"my welfare rests on thee alone;
in the saints of the land, thy 3
noble followers,
is all my delight."
Sorrow on sorrow is theirs who 4
choose some other god;
their bloody libations I will never pour,
their names I will never mention.
Thou art what I get from life, 5
O thou Eternal,
thou thyself art my share;
fair prospects are allotted me, 6
a blissful heritage is mine.
I bless the Eternal for his coun- 7
sel,
for teaching me during the very night;

8 I keep the Eternal at all times before me;
with him so close, I cannot fail.
9 And so my heart and soul rejoice,
my body rests secure;
10 for thou wilt never let me sink to death,
nor leave thy loyal one to the grave;
11 thou wilt reveal the path to life,
to the full joy of thy presence,
to the bliss of being close to thee for ever.

17

A prayer of David.

1 Listen to the innocent, Eternal One, and heed our wail,
hear prayers we pour from honest lips;
2 speed thy sentence in our favour,
that our eyes may see it.
3 For in thine equity thou hast tried our heart,
searching us out by night;
thou hast tested us and hast found nothing wrong,
no evil thought, no sin of speech;
4 under thy dealings we are silent, heeding thy words;
5 we have kept close to thy track, our feet have never faltered;
6 and so we call on thee, O God, to answer us;
bend thine ear to us, listen to our plea.
7 Strong saviour, in thy kindness interpose,
for those who shelter with thee from their foes;
8 guard us as thine own eye,
hide us under the shadow of thy wings,
from the ungodly who would harry us,
the eager enemies that encircle us.
Their hearts are closed to pity, 10
their words are insolent;
at every step they dog us, 11
alert to pull us down,
like lions longing to devour, 12
like lions lurking for their prey.
Up, O Eternal, face them, crush 13
them;
let thy sword save us from ungodly men!
May thy hand slay them, O 14
Eternal,
sweep them out of the world!
Yet give them here their due of doom, sating their sons with it,
let them leave some for their children!
But may our innocent lives en- 15
joy thy favour,
may we be satisfied when we wake to see thy vision.

18

From the Choirmaster's collection. A song of David the servant of the Eternal, who sang these words to the Eternal on the day when the Eternal rescued him from the power of all his enemies, from the power of Saul. He said:

O Eternal my Strength, I will 1
exalt thee.
The Eternal is my crag, my 2
stronghold, my deliverer,
my God, my fortalice where I shelter,
my shield, my saving strength, my retreat.
The Eternal is to be praised!— 3
I call to him,
and I am rescued from my foes.
For waves of death broke round 4
me,
floods of destruction burst on me;

deadly nets entangled me,
and fatal snares surprised me.
I called to the Eternal in my plight,
I cried to my God for aid;
he in his palace heard my voice,
my cry came to his ears.
The earth was swaying, quaking,
hills were quivering to their base,
before his anger shaking;
smoke fumed from his nostrils,
and scorching fire from his lips,
that kindled blazing coals,
as down he came on the bending sky,
the storm-cloud at his feet.
He rode on flying kherubs,
and swooped with the wings of the wind,
shrouding himself in darkness,
that veiled his presence round,
with rain-clouds dark and dense.
Storm-clouds rolled in front of him,
with hail and lightning flashes,
and the Eternal thundered from heaven,
the Most High uttered his voice;
he scattered his arrows,
shot twisting flashes of lightning,
till the beds of the waters were seen,
and earth's foundations were laid bare,
at thy storming, O Eternal,
at the snorting of thy nostrils.

He reaches down to raise me,
he draws me from the flood,
he frees me from my foe so strong,
from haters far too strong for me,
who assailed me by surprise in my distress;
but the Eternal comes to my support
and sets me free, in a clear space;
as he delights in me, he rescues me.

The Eternal deals with me as I am upright,
he recompenses me for my clean life;
for I have kept to the Eternal's road,
and never sinned by swerving from my God;
his rules are all before my mind,
I never set aside his orders;
I was blameless in his eyes,
and kept clear of my sins.
So the Eternal has rewarded me
for my integrity,
for my life clean in his eyes.
To the kind thou provest kind,
and true to the true,
to the pure thou provest pure,
and treacherous to the treacherous;
the humble thou wilt raise,
but the haughty thou wilt abase.

O thou Eternal, thou wilt light my lamp,
my God, thou wilt make my darkness shine;
by thy help I can face a troop,
by God's help I can leap a wall.
God is unerring in his ways,
the Eternal's promises are tried and true;
he shields all who take shelter with him.
For who is God save the Eternal?
Who is stedfast but our God?—
the God who girdles me with strength,
and clears the path for me.
He makes me nimble as a deer
and sets me on the height.
He trains me how to fight,
till I can bend a bow of bronze.
Thou hast shielded me with thine aid,
thy right hand holds me up;

thine answers to prayer have raised me up.
36 Thou hast given me room to move, and a sure foothold.
37 I chase my foes and catch them, I never turn till they are killed,
38 I fell them till they cannot rise; they fall down at my feet.
39 For thou hast braced me for the fray; thou makest my assailants drop before me;
40 thou makest my foes run before me, till I finish off those who hate me.
41 They cry for help, but there is none to help them, cry to the Eternal, but they get no answer;
42 and I pound them to pieces like dust before the wind, I crush them like mud in the street.

43 Thou hast freed me from feuds, and made me head over pagans; 44 outsiders fawn on me, foreigners come cringing to me; once they hear of me, they render homage;
45 foreigners give way, and creep trembling from their forts.

46 The Eternal is living—blest be my Might, exalted be my God of victory!—
47 God who lets me enjoy my vengeance, subduing the nation under me.
48 O thou my rescuer from my foes, who settest me high above my enemies, who rescuest me from violence,
49 I thank thee before pagans, O Eternal, I will sing thy praise.
50 [[He gives his king great victories, and kindness to his chosen prince, to David and his dynasty for ever.]]

19

From the Choirmaster's collection. A song of David.

The heavens proclaim God's splendour, 1
the sky speaks of his handiwork;
day after day takes up the tale, 2
night after night makes him known;
their speech has never a word, 3
not a sound for the ear,
yet their message spreads the wide world over, 4
their meaning carries to earth's end.

See, there is the sun's pavilion pitched!
He glows like a bridegroom leaving his chamber, 5
he exults like a hero to run his course;
he sets out from one end of heaven, 6
and round he passes to the other,
missing nothing with his heat!

The Eternal's law is a sound law, 7
reviving life;
the Eternal's is a trusty witness,
that instructs the open-minded;
the Eternal's orders are just, 8
a joy to the heart;
the Eternal's command is clear,
a light to the mind;
the Eternal's faith is a clean faith, 9
it will last for ever;
the Eternal's rulings are upright,
and altogether just—
more to be prized than gold, 10
than plenty of rare gold,

sweeter than honey itself,
than honey from the comb.
11 Yes, and by them thy servant takes warning;
in following them there is rich profit.
12 Yet who can detect his lapses?
Absolve me from my faults unknown!
13 And hold thy servant back from wilful sins,
from giving way to them.
Then blameless shall I be,
from many a transgression free.

14 May the words of my mouth and the thoughts of my heart
please thee, Eternal One, my strength and saviour.

20

From the Choirmaster's collection. A song of David.

1 On the day of trouble may the Eternal answer you,
may Jacob's God, whom you invoke, protect you,
2 sending help from the sanctuary and reinforcing you from Sion!
3 May he remember all your offerings,
and be pleased with all your sacrifices,
4 granting you your heart's desire, fulfilling all your plans!
5 We will shout for joy over your victory,
exulting in our God.
[[May the Eternal fulfil all your petitions!]]

6 Now I am sure the Eternal grants victory to his chosen king;
from his sacred heavens he will answer him
with mighty, saving victories.
7 Some pride themselves on chariots, some on horses,
but our pride is our God the Eternal;
the foe must bow and fall, 8
we rise and stand erect.
Grant victory to the king, O 9
thou Eternal,
and answer our appeal this day.

21

From the Choirmaster's collection. A song of David.

Eternal One, the king rejoices 1
in thy power;
how he exults in thy victorious aid!
Thou hast given him his heart's 2
desire,
and denied not his request.
For thou did'st meet him with 3
blessings of welfare,
thou did'st place on his head a golden crown;
he asked for life, and life thou 4
gavest,
life long and lasting.
By thy victorious aid his hon- 5
our is high,
with splendour and state thou dost endow him;
he is richly blessed by thee for 6
ever,
and gladdened with the joy of thine own presence.
For the king's trust is in the 7
Eternal,
and by the goodness of the Most High he stands unmoved.

Your hand will find out all 8
your foes,
your right hand will reach all who hate you;
you will burn them like a blaz- 9
ing furnace,
when you appear in anger;
the Eternal will consume them in his wrath,
devouring them in flames of rage.

10 You will sweep their children
off the earth,
destroying their offspring
from among men.
11 For all their plotting against
you,
for all their plans of mis-
chief, they shall fail;
12 for you will force them to re-
treat,
aiming your arrows at their
faces.
13 Rise up, O thou Eternal, in thy
power,
and we will sing the praises
of thy might.

22

From the Choirmaster's collection. To the tune, "Deer of the Dawn." A song of David.

1 My God, my God, why desert
me?
Why do my cries of anguish
bring no help?
2 I cry by day, but thou wilt not
reply,
and no relief comes to me in
the night.
3 Yet thou art throned, my God,
within the sacred shrine,
receiving praise from Israel!

4 On thee our fathers did rely,
relied, and thou didst rescue
them;
5 they cried to thee and they
were safe,
relied on thee and were not
disappointed.
6 But I am a mere worm, and
not a man,
derided and despised by men;
7 all who see me mock at me,
they toss their heads and
sneer,
8 "He left it to the Eternal! let
him come to the rescue;
the Eternal cares for him,
let him come to the rescue!"
'Twas thou indeed didst take 9
me from the womb,
didst lay me on my mother's
breast;
from birth I have been cast 10
upon thy care,
and from my mother's womb
thou hast been my God.
Be not far from me now; dan- 11
ger is near,
and there is none to help.

A brutal horde besets me, 12
fierce bulls of Bashan hem
me in,
panting for me open-mouthed 13
like lions roaring as they rend;
my strength is weak as water, 14
all my limbs give way;
my heart becomes like wax,
it is melting in my breast;
my throat is as dry as a potsherd, 15
my tongue cleaves to my
jaws;
my hands and feet are all dis- 16
figured,
and I am laid low in the dust 15
of death.
For a pack of curs encircles me, 16
a gang of villains surround
me;
I can count all my bones, 17
and my foes are gloating over
me,
dividing already my very 18
clothes,
and casting lots for my rai-
ment.

O thou Eternal, be not far from 19
me,
O Strength of mine, speed to
my aid,
rescue me from the sword, 20
save my life from these curs,
pluck me from the lion's jaws, 21
pluck my unhappy soul from
these wild-oxen's horns.

Then will I tell my fellows of 22
thy fame,

and praise thee in our gathering:
23 "Praise the Eternal, ye his worshippers,
glorify him, all ye sons of Jacob,
stand in awe of him, all ye sons of Israel!
24 For he has not despised the poor man's plight,
he has not hidden his face from me,
he answered my appeal for help.
25 Therefore I praise him in our great gathering,
I pay my vows before his worshippers.
26 Let the pious partake of the feast to their heart's desire,
let the Eternal's worshippers praise him,
and wish me 'Long life and happiness!' "

27 [[Men shall bethink them of the Eternal,
and turn to him from earth's very verge;
all families of the nations shall bow before him,
28 for the Eternal reigns, lord of all nations;
29 prosperous peoples sacrifice and worship,
dying peoples bow before him,
folk who cannot keep themselves alive;
30 their descendants worship him,
and the next generation has news of the Lord;
31 his saving deeds shall be declared
to generations yet unborn.]]

23

A song of David.

1 The Eternal shepherds me, I lack for nothing;
2 he makes me lie in meadows green,
he leads me to refreshing streams,
and revives life in me. 3

He guides me by true paths,
as he himself is true.
My road may run through a 4
glen of gloom,
but I fear no harm, for thou art beside me;
thy club, thy staff—they give me courage.

Thou art my host, spreading a 5
feast for me,
while my foes have to look on!
Thou hast poured oil upon my head,
my cup is brimming over;
yes, and all through my life 6
Goodness and Kindness wait on me,
the Eternal's guest,
within his household evermore.

24

A song of David.

The earth belongs to the Eter- 1
nal, all earth holds,
the world and its inhabitants;
'twas he who founded it upon 2
the seas,
and fixed it on the floods.

Who may ascend the Eternal's 3
hill?
Who may stand within his sacred shrine?
He only who has clean hands 4
and a heart unstained,
who never sets his mind on what is false,
who never breaks his word;
he gains a blessing from the 5
Eternal,
a boon from God his saviour.
Such are the men who are in 6
quest of him,
who seek the presence of the God of Jacob.

7 Raise your arches, O ye gates,
raise yourselves, you ancient doors!
Welcome the glorious King!
8 "But who is the glorious King?"
'Tis the Eternal, strong in might,
the Eternal conquering from the fight.

9 Raise your arches, O ye gates,
raise yourselves, you ancient doors!
Welcome the glorious King!
10 "But who is the glorious King!"
The Eternal, God of hosts,
he is the glorious King.

25

A song of David.

1 On thee, Eternal One, I set my heart,
5c all the day long I wait for thee.
2 In thee I trust; O disappoint me not,
never let my foes triumph over me.
3 May none who wait for thee be disappointed,
but those alone who wantonly abjure thee.
4 Let me see thy ways, O thou Eternal,
teach me what are thy paths,
5 lead me, as thou art true to thy word,
teach me, for thou art God my help.
6 Remember thy compassion and thy kindness,
for they are thine of old, O thou Eternal;
7 remember not my faults of youth,
and in remembering my sins be kind to me.
8 Kind and upright is the Eternal,
he teaches any who go astray,
9 guiding humble souls aright,
teaching humble souls his way;
kindly and faithfully he ever deals 10
with those who keep his compact and commands.
O thou Eternal, as thou art thyself, 11
pardon my guilt, for it is great.
Whoever reverences the Eternal, learns 12
what is the right course to take;
his own life shall continue prosperous, 13
and his posterity shall hold their land.
Those who revere the Eternal have his confidence; 14
his compact is to instruct them.
Mine eyes always are on the Eternal, 15
for he will clear me from perplexities.
Turn to me and have pity, 16
for I am lonely and low;
relieve the anguish of my heart, 17
free me from all this pressure.
Confront my foes, for they are many, 19
and they hate me cruelly.
Consider my distress and pain, 18
and pardon all my sins.
Preserve me and deliver me, 20
O disappoint me not, as I take shelter with thee.
May my devotion and my loyalty preserve me, 21
for I am waiting for thyself, O thou Eternal.
[[O God, bring Israel safe out of all its troubles.]] 22

26

A song of David.

Right me, O thou Eternal, for my life is right; 1
my trust in the Eternal never wavers.

2 Test me, O thou Eternal, try me,
prove me, in heart and mind.
3 I have looked always to thy
love,
I have lived loyal to thee;
4 I never joined false men,
I would not be seen with
hypocrites,
5 I hate the wicked party,
I never would join the un-
godly;
6 but blamelessly I wash my
hands
and move around thine altar,
O Eternal.
8 I love the precincts of thy house,
the mansion of thy majesty;
7 I love to sing my thanks aloud
and tell of all thy wonders.

9 Sweep me not away with sinful
men,
slay me not with the blood-
thirsty,
10 whose hands are stained with
outrage,
their right hands full of
bribes.
11 But my own life is right;
so do thou save me and be
gracious to me.
12 And when my foot rests on the
temple floor,
then will I bless the Eternal
in the choir.

27

A song of David.

1 The Eternal is my light and aid;
whom shall I fear?
The Eternal is the fortress of
my life;
whom shall I dread?
2 When evil men assail me
with their slanders,
'tis they, my enemies and foes,
who stumble to their fall.
3 Even though an army were
arrayed against me,
my heart would not be afraid;
though war were waged on me,
still would I be confident.
One thing alone I ask from the 4
Eternal,
one thing I desire,
a vision of the Eternal's good-
ness
in the temple at the morning-
hour.
For he hides me within his own 5
pavilion
on the day of trouble,
he shelters me within his shrine,
he sets me safe upon a rock.
He will now lift me up to vic- 6
tory,
high over all my foes around;
and I will sacrifice within his
shrine,
and make my joy resound.

* * *

O thou Eternal, listen to my cry, 7
be gracious to me, answer me.
'Tis my heart calling, "Thy face 8
I do seek."
O thou Eternal, hide not thy 9
face from me,
turn not thy servant away in
anger;
help me, do not abandon me,
forsake me not, O God my
saviour.
(When my father and mother 10
forsake me,
the Eternal will take care of
me.)

Teach me what is thy way, O 11
thou Eternal,
and lead me by a level road;
let not my foes thwart me;
leave me not to the fury of my 12
foes,
for false witnesses have started
up against me,
breathing injury to me.

I do believe I shall yet see 13
the Eternal good to me, in the
land of the living.

14 Wait for the Eternal; be strong,
my soul, be brave;
yes, wait for the Eternal.

28

A song of David.

1 O thou my Strength, I call to
thee, be not deaf to me;
lest, if thou art deaf, I droop
like a dying man.
2 Listen to my voice of pleading
as I cry to thee,
as I lift my hands thus toward
thy sacred shrine.

3 Drag me not off with the un-
godly, with wrongdoers,
who speak smoothly to their
fellows, with evil in their
hearts;
4 requite them for their evil prac-
tices, for their misdeeds,
let them have all they deserve
for all they have done.
5 [[Since they heed not what the
Eternal has in hand,
and never see what he is doing,
he pulls them down, he does
not build them up.]]

6 Blessed be the Eternal, who has
listened to my voice of
pleading!
7 The Eternal is my strength and
shield, my heart has faith in
him;
so I am helped, my heart exults,
and I sing to his praise,
8 to the Eternal, the strength of
his people, a saving strong-
hold for his chosen.

9 Save thy people, bless thine
heritage,
shepherd them and carry them
for ever.

29

A song of David.

1 Praise the Eternal, O ye angels,
praise the Eternal for his might
and glory!
Praise the Eternal for his open 2
glory,
worship the Eternal in festal
attire!

The voice of the Eternal peals 3
across the waters—
it is the God of glory thun-
dering,
the Eternal pealing over the
mighty waters,
the mighty voice of the Eternal, 4
the majestic voice of the
Eternal!
The voice of the Eternal shat- 5
ters cedars,
the Eternal shatters Lebâ-
non's cedars.
till Lebânon leaps like a calf, 6
and Sirion like an antelope.
The voice of the Eternal splits 7
the rocks,
splits them with flashes of fire;
the voice of the Eternal whirls 8
the sand,
the Eternal whirls the desert
of Kadesh.
The voice of the Eternal twists 9
the trees,
the voice of the Eternal strips
the forest—
while in his palace all are
chanting, "Glory!"

At the Flood the Eternal was 10
enthroned as King,
and King he sits for evermore,
bestowing strength upon his 11
people,
blessing his people with peace.

30

For the dedication festival. A song of David.

I will extol thee, O Eternal, for 1
thou hast lifted me,
and hast not left my foes to
rejoice over me;

2 O thou Eternal my God, I called
for help to thee,
and thou hast made me re-
cover,
3 lifting me up, O thou Eternal,
from the world below,
calling me back to life from
the grave beneath.
4 Sing praise to the Eternal, ye
devout,
give thanks, as you recall his
sacred name;
5 for his anger only lasts a mo-
ment,
his favour lasts a lifetime;
tears may visit us at night,
but in the morning there are
shouts of joy.

6 When I was prospering, I
thought
I never would be shaken;
7 for by thy favour, O Eternal
One,
thou hadst set me on a strong
hill;
but when thy favour was with-
drawn
I fell into dismay.

8 I cried to thee, Eternal One,
appealing to my God,
9 "What profit would my death
be,
if I went down to the grave?
Can the dust of death praise
thee,
or testify thy faithfulness?

10 Ah listen, O Eternal One, be
gracious,
O thou Eternal, be my help!"
11 And thou didst change my
mourning into dancing,
stripping my sackcloth, gird-
ling me with joy,
12 that my soul might sing thy
praises without ceasing,
that I might thank thee, O my
God, for ever.

31

From the Choirmaster's collection.
A song of David.

With thee, O thou Eternal, I 1
take shelter,
never let me be disappointed;
O rescue me, as thou art
faithful.
Turn thine ear to me, 2
delay not to deliver me;
be a rock of refuge for me,
a hill-fort to protect me,
for thou art my crag and 3
castle.
As thou art God, O lead me,
guide me,
safe from the snares spread 4
cunningly to catch me.
Thou art my stronghold,
I put my life into thy hands, 5
and O Eternal, O thou faith-
ful God, thou savest me.
Those who heed empty idols 6
thou wilt hate,
but I put my faith in the Eter-
nal.
I will exult rejoicing in thy love, 7
who hast looked upon my
misery
and thought of my life in ad-
versity,
who hast not left me in the 8
clutches of my foes,
but hast set me at liberty.

Have pity on me, Eternal One; 9
I am in misery,
my health is wasting under
my woe,
my life is eaten away with sorrow, 10
and my years with sighing;
my strength gives way under my
punishment,
my body falls to pieces.
I am the scorn of all my foes, 11
the butt of all my fellows;
my very friends are horrified,
men shun me in the street;
I am forgotten like a buried 12
corpse,

flung aside like a discarded pot.
13 At every turn I am in terror,
for I hear many whispering,
men making plans against me, plotting to take my life.
14 But on thee, O Eternal, I rely;
I say, "Thou art my God."
15 My fate lies in thy hands;
O rid me of my foes and my pursuers,
16 smile on thy servant,
in thy love succour me.
17 On thee have I called, O Eternal,
disappoint me not;
disappoint the wicked, send them to the silent grave!
18 Strike dumb these lying lips,
so insolent in pride and scorn against the just!

19 What wealth of kindness thou hast laid up for thy worshippers,
and shown to those who shelter with thyself!
20 Thou hidest them under thy wings from human plots,
thou shelterest them from the scourge of slander!
21 Blessed be the Eternal,
for wondrous favour shown me in a desperate plight.
22 In my distraction I cried out,
"I am cast out of thy sight!"
But thou hast heard my loud appeal,
when I called to thee for help.
23 Ah, love the Eternal, all ye faithful;
the Eternal will keep faith with you,
and richly requite arrogant men.
24 Only be strong, be brave,
all ye who wait for the Eternal.

32

An ode of David.

O the bliss of him whose guilt is pardoned, 1
and his sin forgiven!
O the bliss of him whom the Eternal has absolved, 2
whose spirit has made full confession!
So long as I refused to own my guilt, 3
I moaned unceasingly, life ebbed away;
for thy hand crushed me night and day, 4
my body dried up as in summer heat.

Then did I own my sin to thee, 5
uncovering my iniquity;
and as I vowed I would confess,
thou didst remit my sinful guilt.

So let each loyal heart pray to thee in trouble: 6
the floods may roar,
but they will never reach him,
for thou wilt be his shelter, 7
safeguarding him in peril,
surrounding him with aid.

"I will instruct you and teach you 8
what is the road to take;
I will give you counsel,
O humble soul."

Be not like mules and colts, 9
that do not understand the bridle,
unbroken creatures that require a halter's curb,
or they will not come near you.

Many a pang falls to the ungodly, 10
but he who trusts in the Eternal shall enjoy his favour.

11 Exult then in the Eternal joyfully, ye just,
and shout for joy, all ye who are upright.

33

1 Rejoice, ye just, in the Eternal,
for songs of praise befit the upright soul.
2 Praise the Eternal on the lyre,
sing to him on a ten-stringed lute.
3 Sing him a new song,
strike the strings bravely at the festival.

4 For just are all the Eternal's orders,
and all he does is loyally done;
5 he has a love for honesty and justice,
the earth is full of his kindness.
6 The heavens were made at the Eternal's order,
and all their host by his mere word;
7 he holds the seas as in a waterskin,
and stores up the abysses of the deep.

8 Let all the earth fear the Eternal,
let every dweller stand in awe of him,
9 for he it was who spoke—and earth existed,
'twas at his bidding it appeared.
10 The Eternal wrecks the purposes of pagans,
he brings to nothing what the nations plan;
11 but the Eternal's purpose stands for ever,
and what he plans will last from age to age.
12 Happy the nation whose God is the Eternal,
the people he has chosen for his own!

The Eternal looks from heaven, 13
beholding all mankind;
from where he sits he scans 14
all who inhabit the world;
he who alone made their minds, 15
he notes all that they do.
Armies do not bring victory to 16
a king,
the warrior is not rescued by sheer strength;
cavalry are in vain for victory, 17
there is no winning by the strength of that!
No, the Eternal's eye rests on 18
his worshippers,
who rest their hopes upon his kindness,
that he may rescue them from 19
death,
and during famine-days keep them alive.

And we rest our hopes on the 20
Eternal,
we wait for him, our help and shield;
in him our heart rejoices, 21
our faith is in his sacred name.
Thy kindness rest upon us, O 22
Eternal,
as our hope rests in thee!

34

A song of David when he feigned madness before Abimelek, who compelled him to go away.

I will bless the Eternal at all 1
times,
his praise shall be continually on my lips;
my soul boasts openly of the 2
Eternal,
and the humble are glad as they hear it.
Magnify the Eternal with me, 3
and let us exalt him together.

I besought the Eternal and he answered me,
he rescued me from all my terrors;
look to him, and you shall beam with joy,
you shall never be abashed.
Here is a poor man whose cry the Eternal heard,
and helped him out of all his troubles.
The angels of the Eternal camp around his worshippers,
and rescue them.
Try the Eternal; you will find he is kind;
happy the man who takes shelter with him!
Revere the Eternal, O ye saints of his,
for the reverent never want for anything;
apostates may be famishing and starving,
but those who turn to the Eternal lack no good.

Come, listen to me, my sons,
I will teach you true religion.
'Tis your desire to live,
to live long and be happy?
Then keep your tongue from evil,
keep your lips from deceit;
shun evil and do good,
seek to be friendly—aim at that.
For the Eternal sets his face against evildoers,
to root their very name out of the earth;
but the Eternal turns his eyes towards good men,
his ears are open to their cry;
when they cry, the Eternal listens,
he rescues them from all their troubles.
The Eternal is near the broken-hearted,
and for crushed spirits he has help;
the good man may have many a mishap,
but from them all the Eternal rescues him.
He guards every bone of him,
not one is broken.
Misfortune is the death of wicked men,
and haters of good men are doomed;
but the Eternal saves his servants' life,
none who take shelter with him shall be punished.

35

A song of David.

Fight those who fight me, O thou Eternal,
war on those who war on me;
seize thy shield and buckler,
stand up as my champion,
draw thy spear and battle-axe,
to cope with my pursuers,
say to me, O Eternal,
"I am your safety."
Disgraced, discomfited, be they who seek my life!
May they be routed and confounded,
who aim to injure me!
Scattered be they like chaff before the wind,
driven by thine angel!
Dark and slippery be their road,
pursued by thine angel!
For wantonly they spread their net for me,
they dug a pitfall wantonly for me.
May the net they spread ensnare themselves,
into their own pit may they fall,
surprised by ruin!
Then shall my soul rejoice in the Eternal,
joyful at his deliverance.
All my being shall exclaim,

"O thou Eternal, who is like thee,
O rescuer of the weak from a stronger power,
O rescuer of the wretched from the destroyer!"
11 Malicious accusers come forward,
charging me with crimes I know naught of;
12 they repay me with evil for good,
rendering me all forlorn.
13 When they were ill, I wore the sackcloth,
I went humbly fasting,
I prayed for them, with head bent on my breast,
14 as for a friend, as for my brother;
downcast was I, in black I dressed,
like a man mourning for his mother.
15 And now, when I fall, they are glad,
and gather to attack me
with cruel, cutting charges,
of which I know nothing,
railing at me unceasingly, reviling,
16 mocking me, gnashing at me with their teeth!
17 How long wilt thou look on at this?
Save me from their loud lies, O thou Eternal,
save my unhappy life from human lions!
18 Then shall I give thanks to thee in our assembly,
and praise thee in our throng of worshippers.

19 Let not my foes rejoice over me wrongfully,
let not my wanton haters wink maliciously!
20 No words of peace are theirs,
but crafty plots against the peaceable;
wide-mouthed, they are taunting me, 21
shouting, "Aha! Aha! we see his plight!"
Eternal One, thou seest it; keep not silence; 22
Lord, keep not far away;
rouse thyself, wake to do me justice, 23
to defend my cause, my God;
do me justice, as thou art just thyself, 24
that they may never rejoice over me,
shouting, "Aha! Aha! we have our heart's desire, 25
we have done for him!"
Disgraced, confounded, may they be 26
who delight in my harm!
Shame and dishonour cover those who are insolent to me!
But may they shout for joy, may they be glad, 27
who love to see me righted!
May they have ever cause to say,
"All hail to the Eternal,
who loves to see his servant prospering!"
Then shall my tongue talk all the day 28
of thy justice and thy praise.

36

From the Choirmaster's collection. A song of David.

An impious spirit inspires the ungodly man; 1
there is no fear of God before his eyes.
He flatters himself 2
that his iniquity will never be found out.
His words are mischievous and deceitful, 3
he has now ceased to live wisely and well;
he plans some mischief as he lies in bed, 4

and then he takes a course that is not good—
he loathes not evil.

* * *

5 Eternal One, thy love is high as heaven,
thy loyalty soars to the very skies,
6 thy justice is like mighty mountains,
thy judgments are like the deep sea.
Thy providence is over man and beast;
7 how precious is thy love, O God!
To thee men come for shelter
in the shadow of thy wings;
8 they have their fill of choice food in thy house,
the stream of thy delights to drink;
9 for life's own fountain is within thy presence,
and in thy smile we have the light of life.
10 Continue thy love to those who care for thee,
thy justice to right-minded men.
11 Never let insolence stir a foot against us,
let no ungodly hand drive us afar.
12 Yonder they lie, the evildoers, felled to the earth, unable to arise!

37

A song of David.

1 Fret not over evildoers,
envy not the lawless;
2 soon like the grass they fade,
and wither like a green blade.

3 Trust in the Eternal and do right,
be loyal to him within his land;
4 make the Eternal your delight,
and he will give you all your heart's desire.

Leave all to him, rely on him, 5
and he will see to it,
he will bring your innocence to light, 6
and make the justice of your cause clear as noonday.

Leave it to the Eternal and be patient, 7*a*
fret not over the successful man,
who aims to slay the upright, 14
and carries out his wicked plan. 7*b*

Cease your anger, give up raging, 8
fret not—it only leads to evil.
Evildoers shall be rooted out, 9
and the land left to those who wait for the Eternal.

A little longer, and the godless will be gone; 10
look in his haunts, and he is there no more!
The land will be left to the humble, 11
to enjoy plenteous prosperity.

The godless man makes plots against the good, 12
gnashing his teeth at them;
but the Eternal laughs at him, 13
knowing his doom is near.

The godless draw the sword, 14
and bend their bows for murder;
the sword runs into their own heart, 15
and their bows shall be broken!

The little that a good man has 16
is better than a godless man's great wealth;
for the arms of the godless shall be broken, 17
but the Eternal will protect the good.

18 The fortunes of the upright are
the Eternal's care,
and their possessions last for
ever;

19 in a calamity they keep their
share,
in famine they have plenty.

20*a*The godless perish,
25*c* their families have to beg for
food;
20*b*the foes of the Eternal disappear
like fuel,
they disappear in smoke and
vanish.

21 The godless never pays back
what he borrows,
but the good man is chari-
table and gives.
22 Those who bless the Eternal,
they shall own the land;
those who curse him shall be
uprooted.

23 When a man's life pleases the
Eternal,
he gives him a sure footing;
24 he may fall, but he never falls
down,
for the Eternal holds him by
the hand.

25 I have been young and I am old,
but never have I seen good
men forsaken;
26 they always have something to
give away,
something wherewith to bless
their families.

27 Shun evil and do good,
so shall you live your life
within the land;
28 for the Eternal, who loves
honesty,
never forsakes his faithful
band.

The lawless shall be utterly
destroyed,
the families of the godless
shall be doomed;
the land is the possession of the 29
good,
and all their days they shall
dwell there.

The good man's words are wise, 30
his talk is just;
the Eternal's law is in his heart, 31
his footsteps never falter.

The godless man spies on the 32
good,
seeking to have them put to
death;
but the Eternal never leaves 33
them in his power,
nor lets them be condemned
when they are tried.

Wait for the Eternal, hold to him, 33
and he will save you from the 40
godless;
he will advance you to possess 34
the land,
and to see godless men exter-
minated.

I saw a godless man once on a 35
time, a terror—
towering like any cedar of
Lebânon;
then, as I passed by, he was 36
gone!
I looked for him—he was not
to be found.

Hold to integrity, remain up- 37
right;
there is a future for the peace-
able.
But sinners shall be wiped out at 38
a blow;
the future for the godless is
perdition.

Help comes from the Eternal to 39
good men;
he is their refuge in the evil
hour:

40a the Eternal relieves them and rescues them,
because they shelter beside him.

38

A song of David. To be used when incense is offered.

1 Punish me not in wrath, O thou Eternal,
do not chastise me in a rage!
2 Thine arrows have sunk deep in me,
thy hand is pressing hard on me.
3 There is no soundness in my body,
thanks to thine indignation;
there is no health in my limbs,
thanks to my sins.
4 My iniquities are overwhelming me,
crushing me like a heavy load.
5 My wounds are foul and festering,
thanks to my sinful folly.
6 I stagger about, bent to the ground,
all day long I go a-mourning,
7 for my thighs are full of fever,
there is no soundness in my body;
8 I am benumbed and badly bruised,
my moans are louder than a lion's cry.

9 Lord, all my longing is well known to thee,
thou art no stranger to my sighs;
10 my heart is throbbing, pith has gone from me,
the light has left mine eyes.
11 My friends and my companions hold aloof,
my kinsmen keep away.
12 Those who seek my life are setting snares,
aiming to injure me;
they talk of ruining me,
and all the day discuss intrigues.
13 But, like a deaf man, I never listen,
like a dumb man, I never say a word.
14 [[I am like one who never hears,
who has no argument in answer.]]
15 For thee, O thou Eternal, I am waiting;
thou, thou wilt answer them,
O Lord my God.

18 For I confess my guilt,
I sorrow for my sin.
16 "Only," I say, "let not my foes exult over me,
who are so insolent when I slip."
17 For I am on the verge of a collapse;
my plight is always present to my mind.
19 Many are they who hate me wantonly,
many are they who hate me wrongfully;
20 they are returning evil for good,
they are my foes because I aim at good.
21 Forsake me not, O thou Eternal,
be not far from me, O my God;
22 make haste to help me,
to rescue me, O Lord.

39

From the Choirmaster Jeduthun's collection. A song of David.

1 I said, I will be careful what I do,
lest I sin with my tongue;
I must put a muzzle on my lips
in presence of the ungodly.
2 So I kept silence,
dumb and ill at ease.
3 But this only stirred my grief;
my heart grew hot within me,

my thoughts kindled,
and I prayed:
4 "O thou Eternal, let me know my end,
the number of my days,
how long I have to live!
5 Thou hast made my days no longer than a span;
my life is a mere nothing, in thy sight,
no better than an empty breath.
6 Man's busy life indeed is but a phantom,
making an empty ado,
amassing wealth and knowing not who is to have his hoard.
7 What then can I expect, O Lord?
It is in thee I hope.
9 I am dumb, I never say a word,
for it is thou who orderest life so.
11 Thou chastenest mortal man, in punishing his guilt,
eating away his comeliness like a moth—
man is no better than an empty breath!
8 Save me from all my sins,
from the taunts of the profane;
10 relieve me from thy plague,
for I am wasting underneath thy strokes.
12 Hear my prayer, O thou Eternal, listen to my cry,
answer thou my tears;
for I am but a guest of thine,
a passing waif, as all my fathers were.
13 Avert thy frown, that I may be at ease,
ere I depart and be no more."

40

From the Choirmaster's collection. A song of David.

1 As I waited patiently for the Eternal,
he turned and listened to my cry;
he raised me from a lonesome pit, a muddy bog, 2
he set my foot on a rock and steadied my steps;
he put a new song in my mouth, a song of praise to our God, 3
that many might see this, and be awed,
and trust in the Eternal.

Happy the man who trusts in the Eternal, 4
who pays no heed to loud and false apostates!
Eternal One, my God, richly hast thou worked out 5
thy wondrous purposes for us;
there is no one like thee!
Were I to tell them, to recount them,
they would pass all count.

Thou carest not for sacrifice and offering, 6
for no burnt-offering or sin-offering is thy demand.
An open ear thou gavest me;
I answered, "Here I come [7
to do thy bidding in the Book;
to please and serve thee is my joy, 8
thy law lies deep within my heart."

Thou knowest, Eternal One, that openly 9
I told the good news to our gathering;
I kept not to myself thy saving help, 10
but told aloud thy loyalty and aid,
making no secret of thy love and faithfulness.
And thou wilt not keep back from me thy mercy, 11
thy love and faithfulness shall ever be my guard.

12 [[For numberless evils surround me;
my transgressions have overtaken me,
till I know not where to turn;
more trials have I than hairs upon my head—
my courage fails me.
13 Be pleased to rescue me, O thou Eternal,
O thou Eternal, hasten to my help.
14 Disgraced, discomfited, be those who seek to murder me!
Routed, dishonoured, be they who delight in harm to me!
15 Thwarted and appalled be they who taunt me with their scoffs!
16 But may thy followers all rejoice gladly in thee!
May those who love thy saving help have ever cause to say,
"All hail to the Eternal!"
17 As for me, I am weak and wretched;
Yet the Eternal will take thought for me.
Thou art my help and my deliverer;
tarry not, O my God.]]

41

From the Choirmaster's collection. A song of David.

1 Happy is he who remembers the weak and the poor!
The Eternal will deliver him on the day of trouble;
2 the Eternal will preserve his life,
nor hand him over to his eager foes;
3 the Eternal sustains him on his sick bed,
and brings him back to health.
4 My prayer is: "O Eternal, be thou gracious,
heal me, for I have sinned against thee."
5 My foes say of me, in their malice,
"Whenever will he die and his name perish?"
6 When any of them visits me, his heart is false;
he gathers matter for his malice,
then goes away to spread the tale.
7 All who hate me whisper together,
forecasting evil for me;
8 "A deadly trouble courses in his veins,
he will not rise from where he lies."
9 And even my trusted friend, who ate my bread,
trips me up heavily.
10 Be gracious, O Eternal, let me rise,
and I will pay them back!
11 I shall be sure that thou carest for me,
when my foe fails to triumph over me.
12 Yes, thou revivest me, for my integrity,
setting me down for ever in thy presence.
13 [[Blessed be the Eternal, Israel's God,
from age to age for ever!
Even so, even so!]]

42

From the Choirmaster's collection. An ode of the Korahites.

1 The deer is panting for a stream,
and I am panting, O God, for thee.
2 I am athirst for God, the living God;
when shall I reach God's presence?
3 Day and night I have lived on my tears,
taunted all day with, "Where is your God?"
4 My soul is melting with secret sorrow,
for well I remember it all—

how I led the throng once to the house of God,
5 chanting, praising, marching in full festival.
6 Why are you downcast, O my soul?
Why so despairing?
7 Wait, wait for God; I shall again
be praising him, my saving help, my God.

8 My soul is downcast; so I remember thee
in this far land of Jordan and of Hermon,
at mount Mizar.
9 Flood follows flood, as thy cataracts thunder,
thy breakers and billows are all surging over me.
10 [[Yet the Eternal summoned once for me his love by day,
and in the night I sang of him,
praising the God of my life.]]
11 To God my strength I cry,
"Why hast thou forgotten me?
Why must I mourn, as foes oppress me?"
12 It is an agony to hear them in derision
taunting me all day with, "Where is your God?"
13 Why are you downcast, O my soul?
Why so despairing?
14 Wait, wait for God; I shall again
be praising him, my saving help, my God.

43 Right me, take my part, O God, against an impious race,
rescue me from crafty and malignant men.
2 O God my stronghold, why discard me?
Why must I mourn, as foes oppress me?
O send thy light and faithfulness to lead me, 3
to bring me home to thine own sacred hill,
to where thou dwellest!
Let me come to the altar of God, 4
to God my joy and delight,
singing thy praise on the lyre, O God, my God.
Why are you downcast, O my soul? 5
Why so despairing?
Wait, wait for God; I shall again 6
be praising him, my saving help, my God.

44

From the Choirmaster's collection of Korahite songs. An ode.

O God, we have heard with our ears, 1
our fathers have told us the tale,
of thy doings in ancient years,
how thou didst plant them, 2
evicting the pagans,
how thou didst shatter the nations and scatter them.
For the land was not won by 3
the sword of our fathers,
nor the victory won by their arm;
thine was the hand and the arm,
thine was the favour that smiled on them;
my King, my God, it was thou 4
by whose command Jacob was conqueror.
By thee we can thrust down 5
our foe,
by thee we can crush our attackers;
for I rely not on my bow, 6
'tis not my sword that wins the battle;

7 from thee the victory comes to us,
the humbling to our haters;
8 all day it is of God we boast,
unceasingly we praise thee.

9 And yet thou hast discarded us in disgrace,
thou wilt not march with our armies,
10 thou makest us fly from the foe,
till our haters plunder us at pleasure;
11 thou lettest us be eaten up like sheep,
thou scatterest us among the pagans,
12 selling thy people cheap,
for a poor price—no profit to thyself!
13 Thou makest us the butt of our neighbours,
a scorn and derision to all around,
14 a byword among pagans,
jeered at by the nations;
15 all day long the disgrace is before me,
the shame of it overclouds me,
16 at the sound of the taunters and scoffers,
at the sight of the vengeful foe.

17 All this has come upon us,
yet we never have forgotten thee,
never were false to thy bond;
18 our heart has never flinched,
our steps have never swerved from thine own road,
19 that thou should'st so crush us,
and plunge us into deathly gloom,
where jackals howl.
20 If we had forgotten the name of our God,
or appealed to a foreign god,
21 would not God have found it out?
He knows the very secrets of the heart.
But no, 'tis for thy sake we are killed all day, 22
counted no better than sheep to be slaughtered.
Bestir thyself, Eternal One! Why sleep? 23
Awaken! ah, discard us not for ever!
Why art thou hiding thy face, forgetting our woe and distress? 24
For our soul is bowed to the dust, 25
our body lies low on the ground,
Come to the rescue! 26
For thy love's sake, O save us.

45

From the Choirmaster's collection of Korahite songs. To the tune of "The Lilies." An ode or love-song.

A noble theme inspires my soul! 1
Let me recite my verses to the king,
with tongue as swift as a scribe's nimble pen.

You are fairer than all mortals, 2
charm is playing on your lips,
as you are ever blessed by God.
O hero, gird your sword upon your thigh, 3
array yourself in splendour and in state.
Success to you, as you ride forth to succour loyal men, humble and just! 4
And may your courage lead to deeds of dread!
Sharp are your arrows; nations fall before you, 5
and the king's foes lose heart.

Your throne shall stand for evermore; 6

for, since your sceptre is a sceptre just,
7 since right you love and evil you abhor,
so God, your God, crowns you with bliss
above your fellow-kings.

8 Fragrant are your robes with orris, myrrh, and aloes;
music of ivory harps is ravishing your heart;
9 king's daughters in their jewels move to meet you,
and on your right your queen wears gold of Ophir.

10 Listen, O bride, and bend your ear!
Forget your own folk and your father's house;
11 and when the king desires your beauty,
yield to him — he is your lord.
12 So Tyrian traders with their gifts shall sue your favour,
the wealthiest in the land shall offer you their treasures.

13 In pearls and gold embroidery
this daughter of a king is decked;
14 she is led to the king in coloured robes,
with the maidens of her train,
15 moving into the palace of the king
with gladness and rejoicing.

16 Your sons shall step into your fathers' place,
and rise to be princes over all the land,
17 carrying your name on from age to age,
till nations praise you evermore.

46

From the Choirmaster's collection of Korahite songs. For soprano voices.

God is a shelter and stronghold for us, 1
we shall find him very near;
therefore we never fear, 2
though earth be overset,
and the hills sink deep in the sea.
Let billows roar and foam, 3
let mountains shake under the storm:
the Lord of Hosts is at our side,
the God of Jacob is our fortress.

The river divine has streams that gladden 4
the city of God,
the sacred shrine of the Most High.
God is within her, she cannot be shaken; 5
when morning comes, God is her aid.
Though nations rage, and realms be shaken, 6
though his thunders make the world dissolve:
the Lord of Hosts is at our side, 7
the God of Jacob is our fortress.

Come, see the Eternal's work, 8
the desolation he has wrought on earth;
wars he has ended all over the world, 9
breaking the bow and snapping the spear,
burning the chariot in the fire.
"Give in," he cries, "admit that I am God, 10
high over nations, high over the world."

11 The Lord of Hosts is at our side,
the God of Jacob is our fortress.

47

From the Choirmaster's collection of Korahite songs.

1 All nations, clap your hands,
with ringing homage to God;
2 for the Eternal, the Most High, is to be feared,
he is a great king over all the world.
3 He subdued nations to himself, he conquered races,
4 and chose our heritage for us, our land, the jewel of his beloved Jacob;
5 he marched in amid shouts, with trumpet-blasts

6 Music of praise for God, sing music!
Music of praise for our King!
7 Music of praise with an ode, for over the whole world God is King!
8 God now reigns over the nations, seated on his sacred throne;
9 even foreign princes gather, joining the folk of Abraham's God;
for the world's warriors belong to God,
to the supreme God, sovereign of the world.

48

A song for the Korahites, for music.

1 Great is the Eternal, loudly to be praised
within the city of our God, upon his sacred hill.
2 High and fair on the northern slope,
the joy of all the world,
the hill of Sion lies,
the city of the great King.
3 Within her citadels has God shown himself her defence.
4 For yonder kings combined, invaded her;
5 but scared with panic at her sight,
they took to flight,
6 seized with a shudder, like women in the pangs of labour,
7 shattered like merchantmen wrecked by an east wind.

8 What once we heard of, now our eyes have seen
within the city of the Lord of hosts;
God does preserve it evermore,
the city of our God.
9 And so within thy temple we are thinking
of thy goodness, O God;
10 thy fame shall echo, like thy name,
to the very ends of earth,
for thy right hand is full of victories.
11 Let Sion hill rejoice, let the towns of Judah joy, over thy saving deeds.
12 Walk about Sion, go round her, count up her towers,
13 review her ramparts, scan her citadels,
that you may tell the age to come
14 what a God our God is for evermore.

49

From the Choirmaster's collection of Korahite songs.

1 Hear this, all ye nations, listen, all ye inhabitants of the world,
2 low-born and high, rich and poor, all of you.
3 My message will be wise and good,

a baffling truth on which I brood;
4 and as I catch its meaning dim,
I render on the lyre this hymn:

5 Why should I be afraid when times are bad,
and all around I see my treacherous foes,
6 men who rely upon their riches,
and boast of their abounding wealth?
7 Why, none can buy himself off;
not one can purchase for a price from God
9 life that shall never end.

10 What! "Never die?" but die they must—
the clever have to die,
the stupid and the senseless perish,
leaving their money to others;
11 their home eternal is the grave below,
the dwelling where they must abide;
they vanish from men's memory, although
they claimed lands for their own.
12 For all the splendour that they cherish,
men pass, even as the beasts that perish.

13 Such is the fate of the self-satisfied,
the end of all whose faith is in themselves;
14 death shepherds them unchecked,
driving them down to the world below;
ere long their form and fashion waste away,
and they abide within the world below.
15 (But God can ransom me;
he will release me from the grasp of death.)

So fear not when a man grows 16
rich,
and when the splendour of
his house increases;
he can take nothing with him 17
when he dies,
his splendour will not follow
him below.
In life he flatters himself on his 18
fortune,
praising himself for his pros-
perity;
but down he goes to where his 19
fathers dwell,
who see no light to all eter-
nity.
For all the splendour that they 20
cherish,
men pass, even as the beasts
that perish.

50

An Asaphite song.

The Eternal speaks!—from east 1
to west
earth falls a-trembling.
From Sion, so peerless in 2
beauty,
the God of gods is flashing!
Our God comes with a sum- 3
mons—
in front of him devouring
fire,
encircling him a mighty
storm—
calling high heaven and earth 4
to the trial of his people;
the heavens announce his assize, 6
that God begins the trial.

"Gather me my followers, 5
who pledged their troth to
me by sacrifice.
Listen, O my people, 7
let me speak, O Israel.
I would testify against you,
I who am God, your God.
I blame you not for lack of 8
sacrifice;

daily your offerings are put
before me.
9 I need no bullock from your
farms,
no goat out of your herds;
10 for all the wild things of the
wood are mine,
and cattle in their thousands
on the hills;
11 every bird in the air I know,
I own all roaming creatures on
the plains.
12 If I were hungry, I would not
tell you;
for the whole earth is mine
and all it holds.
13 Do I eat flesh of bulls?
Do I drink blood of goats?
14 No, offer to God thanks as a
sacrifice,
and pay your vows to the
Most High;
15 call to me in your hour of need,
then I will rescue you, and
you shall honour me."

16 God speaks thus to the godless:
"What right have you to repeat
my laws,
and take my compact on
your lips,
17 when you hate me to control
you,
and toss my rules behind
your backs?
18 You are a friend to any thief
you see,
you ally yourselves with adul-
terers,
19 you let your tongue loose for
the evil word,
your mouths are weaving
malice,
20 you sit and you malign your
brother,
slandering the son of your
own mother.
21 This you have done, and be-
cause I said nothing
you thought I was no better
than yourself!
But I will now convict you,
I will put it to you plainly.
Mark this, you who ignore me, 22
or I will tear you to pieces,
with none to protect you:
whoever offers thanks to me as 23
sacrifice,
he honours me;
whoever holds by my rules in
his life,
I will let him enjoy my help."

51

From the Choirmaster's collection. A song of David, when the prophet Nathan came to him, after he had visited Bathsheba.

O God, as thou art kind, have 1
mercy on me,
in thy vast pity wipe out my
offences,
wash me from every stain of guilt, 2
and purge me from my sin.

Well do I know my offences; 3
my sin is never out of mind.
It is against thee I have sinned, 4
I have done evil in thy sight.
Yes, thou art just in thy charge,
and justified in thy sentence.
Ah! 'twas in guilt that I was 5
born,
'twas in sin that my mother
conceived me.
'Tis inward truth that thou 6
desirest,
grant me then wisdom in my
secret heart.
Purge me clean with marjoram, 7
wash me whiter than snow;
fill me with gladness and re- 8
joicing,
that the life thou hast crushed
may thrill with joy;
hide thy face from my sins, 9
and wipe out all my guilt;
make me a clean heart, O God, 10
and put a new, steadfast
spirit in me;

11 banish me not from thy presence,
deprive me not of thy sacred spirit,
12 gladden me with thy saving aid again,
and give me a willing spirit as my strength,
13 that I may teach offenders how thou dealest,
till sinful men turn back to thee.

14 O God my saviour, save me from mortal sin,
and my tongue shall praise thy faithfulness aloud.
15 O thou Eternal, open thou my lips,
till my mouth makes thy praises known.
16 Thou carest not for sacrifice,
thou wouldst not have burnt-offerings from me;
17 God's sacrifice is a soul with its evil crushed:
a heart broken with penitence never wilt thou despise.

18 Grant happiness to Sion
by building up Jerusalem's walls again;
19 then wilt thou welcome the due sacrifices,
and on thine altar bullocks shall be slain.

52

From the Choirmaster's collection. An ode sung by David when Doeg the Edomite went away and told Saul that David had gone to the house of Ahimelek.

1 Why glory in your malice, O you tyrant,
against the faithful day by day?
2 You plan their utter ruin,
your tongue like a whetted razor,
you deceitful schemer!
Evil you prefer to good, 3
falsehood to honesty;
you revel in deadly speech, 4
you and your sly tongue!
But God will pull you down 5
for that,
he will snatch you right away,
he will dislodge you,
and root you out of the land of the living.

Good men shall see it and be 6
awed,
then shall they laugh at him and cry,
"So this was the great man 7
who would not upon God rely,
but leant on his abundant wealth,
and on his power of money!"
But like an olive green am I, 8
living within the house of God;
upon God's kindness I rely,
for ever and for evermore.
I will praise thee for all that 9
thou hast done,
I will declare how good thou art,
in presence of thy followers.

53

From the Choirmaster's collection. To the tune of "Suffering." An ode of David.

Profane men think, 1
"There is no God!"
Depraved their lives are and detestable,
not one of them does right.

God looks from heaven 2
upon mankind,
to see if any have the sense to care for God.

But all have lapsed, 3
one and all are tainted,
not one does what is right,
no, not a single one.

4 Shall they not rue it, these rascals,
who devour my people with their extortion?
5 Ha! here they are in a panic!
God scatters them;
their evil plan is defeated,
for God spurns them.
6 [[O that Israel's deliverance would come from Sion!
When God restores the fortunes of his people,
how Jacob will exult,
how glad will Israel be!]]

54

From the Choirmaster's collection. To a string accompaniment. An ode sung by David when the Ziphites went and told Saul that David was hiding among them.

1 O God, help me with thy might,
as thou art strong, uphold my right;
2 O God, hear my prayer,
and listen to my plea.
3 Proud creatures are assailing me,
and ruthless men would murder me,
men who care nothing for God.
4 Ah, God my helper,
ah, Lord, upholder of my life,
5 may evil recoil upon my foes!
O Lord, be true to me and crush them!
6 Then gladly will I sacrifice to thee,
with praise for all thy goodness,
7 when thou hast rescued me from all my woes,
and let me feast mine eyes on my defeated foes.

55

From the Choirmaster's collection. To a string accompaniment. An ode of David.

Listen to my prayer, O God, 1
hide not from my entreaty;
heed me and answer 2
my bitter lament,
as I moan at the noise of the foe,
at the shouts of godless men,
who overwhelm me with their 3
injuries,
setting upon me furiously.
My heart is throbbing in my 4
breast,
and anguish overpowers me,
terror and trembling seize on me, 5
and horror folds me round.
O for the wings of a dove 6
to fly away and be at rest!
Fain would I fly from it all, 7
and live in the desert;
swiftly would I escape 8
from the furious blast,
from all their storm and confusion,
from their double tongues. 9
For here in the city I suffer the sight
of violence and disorder
patrolling day and night 10
the very walls;
mischief and misery are what I 11
see,
and corruption, in the street;
the market-place is never free
from fraud and guile.

It is not taunts of a foe— 12
that I could bear;
It is not an enemy's insolence—
then I could hide from him.
No, you are an equal of my 13
own,
my close companion and my trusted friend!
Sweet was our fellowship to- 14
gether
within the house of God.

15 May he go to perdition!
Death seize all such!
May they go living to the world below,
swept off as their sins deserve!
20 For he laid hands upon his friends,
profaning friendship's bond;
21 his talk was smoother than butter,
but his thoughts were of enmity;
his words were softer than oil,
yet sharp as a sword.

16 But as for me, I call to God,
and the Eternal helps me;
17 evening, morning, and at noon,
I moan and wail.
He will hear my cry and give me
18 peace and freedom from this strife,
from the host of foes around me.
19 God will hear me,
God upon his ancient throne;
he will lay them low,
lax, lawless creatures,
with no reverence for God.
23 Thou wilt toss them deep into the grave,
these murderers and liars;
they shall not live out half their days,
but I will trust in thee.
22 Leave all to the Eternal, who loves you;
never will he let good men come to grief.

56

From the Choirmaster's collection. To the tune of "Dove in isles afar." A golden ode sung by David when the Philistines held him in Gath.

1 Have pity upon me, O God;
for men trample me down,
pressing on me all day long, 2
many and malignant.
The day I am afraid, 3
I put my trust in thee.
By God's help I will maintain 4
my cause;
in God I trust without a fear:
what can man do to me?

All day long they would injure 5
me,
ever plotting harm to me;
they are in league for evil, and 6
they lurk,
dogging my steps, like murderers.
Pay them back for their malice! 7
Down with these men of power, O God, in anger!

Thou countest up my sleepless 8
hours,
my tears are gathered in thy bottle—
are they not noted in thy book?
God is upon my side; so I am sure 9
my foes must turn their back,
the day I call to him.
By God's help I will maintain 10
my cause;
in God I trust without a fear: 11
what can man do to me?
I am under vows to thee, O God; 12
I will pay thee my offering of praise,
for thou hast saved my life 13
from death,
my feet from stumbling,
that I might live, ever mindful of God,
in the sunshine of life.

57

From the Choirmaster's collection. To the tune of "Destroy it not." A golden ode sung by David in the cave, when he fled from Saul.

Have pity on me, O God, have 1
pity,
for with thee I take shelter;

in the shadow of thy wings I shelter,
till the deadly danger passes.
2 I call to God Most High,
to God who acts on my behalf.
3 God send me help from heaven!
God send his love and loyalty,
discomfiting those who would trample me down!
4 I have to live among lions,
who prey upon men;
their teeth are spears and arrows,
their tongue is a sharp sword.
6 They set a net to catch my feet,
and they were caught in it themselves;
they dug a pit in front of me,
and they fell into it!

* * *

5 Up, O God, high over heaven!
Up with thy glory over all the earth!
7 My heart is ready, ready, O God,
for song and melody.
8 Awake, my soul! awake, my lute and lyre!
Let me awake the dawn!
9 I would praise thee, Lord, among the peoples,
I would chant thee among the nations;
10 for thy love is high over heaven,
thy loyalty soars to the skies.
11 Up, O God, high over heaven!
Up with thy glory over all the earth!

58

From the Choirmaster's collection. To the tune of "Destroy it not." A golden ode of David.

1 Is it indeed justice you decree?
Is it aright that you rule men?
2 No, in secret you devise injustice
and on earth you deal out violence.
Evil men go astray from the start, 3
false and erring from their birth;
their venom is like a viper's, 4
they are deaf as any cobra,
that will not listen to the charmer's voice, 5
to the most cunning spell.
Shatter their teeth, O God! 6
O thou Eternal, tear out the young lions' fangs!
May they vanish like a freshet, 7
may they be trodden down like the green grass!
May they melt like a snail as it moves, 8
like an untimely birth, unseen by the sun!
Ere ever your pot feels the heat of the faggots, 9
may He sweep them away in his fury!
At the sight of such vengeance, 10
the good shall exult,
and bathe their feet in bad men's blood;
"Yes," men shall say, "the good do get their due; 11
yes, a God rules on earth indeed!"

59

From the Choirmaster's collection. To the tune of "Destroy it not." A golden ode sung by David when Saul had the house watched, in order to murder him.

O my God, rescue me from my foes, 1
protect me from those who assail me;
rescue me from evildoers, 2
save me from bloodthirsty men.
Here they are, lurking to take my life, 3
a fierce gang to attack me!

And for no sin or crime of mine,
O thou Eternal, for no fault of mine.
4 They run to their posts; O rouse thyself,
rescue me, look to me!
5 O Lord of hosts,
O God of Israel, rouse thee,
punish the insolent, every one of them,
spare not one vile traitor.
6 They snarl and snarl like dogs,
they prowl round the town in the evening;
7 there they are, blustering, arrogant,
insults on their lips!—
for "Who," they think, "will hear us?"
8 Thou, O Eternal, thou wilt laugh at them,
wilt mock at all the insolent.
9 O thou my Strength, to thee I sing,
for thou, Eternal, art my fortress.
10 God in his goodness come to my rescue!
May the Eternal let me gloat over my foes!
11 Pity them not, lest my people forget;
rout them, ruin them, by thy might,
O Lord who art shielding me.

12 Each word they utter is a sin;
so let their own pride trap them,
for all their perjury and false talk.
13 Destroy them in thy wrath, destroy them,
till they cease to be;
let the world know from end to end
that God does rule in Jacob.

14 They snarl and snarl like dogs,
and prowl at even round the town,
roaming in search of prey, 15
and growling if they miss it.
But I sing of thy strength, 16
a morning song to thy love;
for thou art a fortress to me,
a refuge in my day of danger.
O thou my Strength, to thee I sing, 17
for thou, Eternal, art my fortress.

60

From the Choirmaster's collection. To the tune of "Lily of the Law." A golden ode for recitation, sung by David during the campaign against Aram-naharaim and Aramzobah, when Joab wheeled round and defeated twelve thousand Edomites in the wady of Salt.

Thou hast discarded us, crushed 1
us in anger, O God;
restore us to power:
thou hast shaken and shattered 2
the land;
repair its tottering breaches.
Hard times thou hast given to 3
thy people,
and a cup of drink that has dazed them.
Hast thou given thy worship- 4
pers a flag,
only that they might fly from the archers?

To the rescue of thy dear folk! 5
Save by thy right hand, answer our entreaty,
O thou Eternal who hast dis- 10*b*
carded us, shamed us,
who wouldst not march out with our army.
Help us against the foe, 11
for man's help is in vain.
With God we shall do bravely; 12
he will trample down our foes.

God gave his sacred promise: 6
"I will divide up Shechem in triumph,

and parcel out the vale of Sukkoth;
7 Gilead is mine, Manasseh mine,
Ephraim I take for helmet,
Judah for my baton,
8 Moab I make a wash-basin,
Edom I claim as subject,
and over Philistia I will triumph."
9 Ah, who will lead us inside the hill-fort?
Who will take us conquering into Edom?
10*a* Wilt not thou, O God?

61

From the Choirmaster's collection. For strings. A song of David.

1 Hear my cry, O God,
and heed my prayer;
2 from earth's far end I call to thee,
my heart is fainting.
When troubles are too strong for me,
do thou direct me,
3 O thou who art my refuge,
a fortress against the foe.
4 O to be a guest of thine for ever!
O to be sheltered underneath thy wings!
5 For thou hearest my vows, O God,
thou grantest the desire of reverent men.
6 Add many a day to the life of the king,
till his years are age on age.
7 May he sit on his throne before God for all time!
Bid thy love and loyalty safeguard him.
8 And I will ever sing thy praise,
paying my vows through all my days.

62

From the Choirmaster's collection. To Jeduthun's tune. A song of David.

Leave it all quietly to God, my soul, 1
my rescue comes from him alone;
rock, rescue, refuge, he is all to me, 2
never shall I be overthrown.

How long will you be threatening a man, 3
you murderers all,
as if he were a shaky fence,
a tottering wall?

They plan to push me from my place, 4
delighting in a crafty part;
blessings are on their lips,
and curses in their heart.

Leave it all quietly to God, my soul, 5
my rescue comes from him alone;
rock, rescue, refuge, he is all to me, 6
never shall I be overthrown.

My safety and my honour rest on God; 7
God is my strong rock and refuge.
Always rely on him, my followers, 8
pour out your prayers to him;
God is a refuge for us.

The lower ranks are but a thing of naught, 9
the upper ranks are only a delusion;
weigh them, they prove to be
lighter and slighter than a breath of air.

10 Rely not on extortion,
pride not yourselves on robbery;
if wealth increases,
set not your heart upon it.

11 There is one thing God has said;
aye, twice have I heard him say it:
that power belongs to God,
12 and kindness, Lord, to thee;
every man thou rewardest
for whatever he has done.

63

A song of David, when he was in the desert of Judah.

1 O God, thou art my God, I yearn for thee;
body and soul, I thirst, I long for thee,
like a land without water, weary, dry.

2 As I have seen thee in the sanctuary,
with visions of thy power and majesty,
4 So will I bless thee while I live,
lifting my hands in prayer to thee.

3 Thy love is more than life to me;
so my lips praise thee.
5 My soul is richly fed,
and with glad lips I sing thy praise.

6 When I remember thee in bed,
and muse on thee by night,
8 my soul clings close to thee,
thy right hand holds me fast;
7 for thou hast been my help,
and shadowed by thy wings I sing.

9 Those who would take my life
shall be destroyed,
they shall go down to death,
10 flung to the sword,
left as a prey for jackals.
But the king shall rejoice in 11
God,
and all the loyal shall exult
[[for false rebels shall be silenced]].

64

From the Choirmaster's collection. A song of David.

Listen to my plaint, O God, 1
save me from the foe and his terrors,
hide me from villains and their 2
plots,
from gangs of evildoers,
whetting their tongue like a 3
sword,
and aiming bitter words like arrows,
to shoot in secret at the honest 4
man,
shooting suddenly and unafraid.

They work out their dark de- 5
sign,
they talk of laying intrigues,
for who, they think, will see them?
They have thought out their 6
plan well,
each with a cunning heart,
each in his deep craft.
But God shoots at them with 7
his arrow,
wounding them suddenly;
he trips them up in their own 8
plot,
till all who see them recoil in horror.
So all men, noting the deeds of 9
God,
shall tell of what he does;
good men will rejoice in the 10
Eternal,
and shelter beside him;
right-minded men will all exult.

65

From the Choirmaster's collection. A song of David, for music.

'Tis fitting to praise thee in Sion, O God;
in Jerusalem shall vows be paid to thee.
O thou who hearest prayer,
all men shall come to thee.
Though our sins be too much for us,
'tis thine to cancel our transgressions.
Happy is he whom thus thou choosest
to dwell in thy courts, close to thee.
Fain would we have our fill of this,
thy house, thy sacred shrine —its bliss.

God of our victory, answering our prayers
with deeds of dread, so loyally,
all ends of the earth come to rely on thee,
and distant shores,
thou by whose might the mountains are made firm
and strongly fixed,
by whom the roaring seas are stilled,
and the tumult of nations,
till dwellers at the world's far end
are awed at the proofs of thy power,
and lands of sunrise and of sunset sing joyfully of thee.

Thou art good to the earth, giving water,
enriching her greatly with rain
from brimming streams divine;
thou providest the grain
by preparing her duly,
watering well her furrows, soaking her ridges,
softening her with showers, and blessing all her growth.
Thou art crowning the year with thy goodness,
rich stores drop where thou passest,
the very pastures of the downs o'erflow,
the hills wear girdles of joy,
the meadows are clothed with flocks,
the valleys covered with corn, shouting and singing for joy.

66

From the Choirmaster's collection. A song for music.

Sing homage, all the earth, to God,
sing out the glory of his name, and celebrate his praises.
Say this to God: "How dread thy deeds are!
thine enemies cower before thy power;
all the earth bows to thee, singing thy praise,
singing praise to thy name."
Come and see what God has done,
how dread his deeds are among men.
He turns the sea to dry land, till men cross floods on foot.

So let us joy in him
who rules for ever by his power,
whose eyes survey the nations,
till not a rebel dares to raise his head.
Bless our God, O nations, sound his praise aloud,
who keeps us safe in life, and never lets us come to grief.
For, though thou hast put us to the proof, O God,
testing our mettle, like silver,

though thou hast let us be captured,
let us be heavily chained,
let conquerors ride over us,
though we had to pass through fire and water,
yet thou hast granted us a rich relief,
hast set us free in liberty.

So I enter thy house with sacrifices,
I will pay my vows to thee,
vows poured out by my lips,
vows uttered in my agony;
fat beasts I will offer thee,
the odour of burning rams,
bullocks and goats in sacrifice.

Come, all ye worshippers of God,
hear what he did for me:
no sooner had I called to him
than I was praising him for answering me.
Had I been thinking secretly of sin,
the Lord would never have listened;
but God has listened indeed,
and to my prayers he has paid heed.
Blessed be God who has not checked
my prayer to him, nor his own love to me.

67

From the Choirmaster's collection. A song for a string accompaniment.

O God, bless us with thy favour,
may thy face smile on us,
that so thy purpose may be plain to men,
thy saving power to every nation.
O God, may the world praise thee,
may all races praise thee,
may the nations sing for joy,
for thou rulest the world justly,
thou guidest the nations on earth!
O God, may the world praise thee,
may all races praise thee!
The land has yielded her harvest
by the blessing of God, our God;
bless us, O God, bless us,
till men revere thee to the world's far end.

68

From the Choirmaster's collection. A song of David, for music.

When God stirs, his enemies scatter,
those who hate him fly before him;
as smoke is driven before the wind,
as wax melts at a fire,
so the ungodly perish before God.
But good men before God rejoice,
exulting with a joyful voice.

Sing to God, celebrate his name,
extol him who rides on the clouds,
bless him, exult before him,
before God in his sacred home,
father of orphans, champion of widows,
the God who brings the lonely home,
and frees the prisoner for prosperity—
only the rebels have to live forlorn.

O God, when thou didst march before thy people,
when thou didst move across the steppes,

8 earth was quaking, the skies shaking,
before God, Israel's God.
9 O God, thou didst pour down a generous rain,
reviving thy land as it languished;
10 thy household were settled there,
and in thy goodness thou didst meet their needs.

11 When the Lord sent news of victory,
the women who told it were a mighty host:
12 "Kings and their armies are flying, are flying,
their spoil is divided
by Israel the fair Dove at home,
13 till her wings are covered with silver,
her pinions shimmer in gold.
14 When the kings were routed on the field,
it was like snow falling on mount Zalmon."

15 A mighty range is Bashan range,
Bashan range has many a peak.
16 But what is your grudge, O range of peaks,
at the hill that God loves for his home,
where the Eternal dwells for evermore?
17 With mighty chariots in their myriads
the Eternal came from Sinai to this sanctuary.
18 There didst thou triumph, with captives in thy train,
with tribute taken from men—
only the rebels dwell not there with God.

19 Blessed be the Lord, our saving God,
who daily bears the burden of our life;
God is for us a God of victories, 20
thanks to the Eternal we escape from death;
yes, God will shatter the head 21
of his foes,
each long-haired sinner who defies him.
The Lord's word is, "Wherever 22
you may be,
I bring you from Bashan, from the sea,
to bathe your feet in the blood 23
of the foe,
and let your dogs share, as they lap it."

Behold God entering the sanc- 24
tuary,
my God, my King, in high procession,
singers in front, musicians be- 25
hind,
between them girls with tambourines,
singing, "Bless the Lord God 26
in your choirs,
O Israel's offspring!"
In front the Benjamites, so few, 27
the chiefs of Judah, a great company,
the chiefs of Zebulun and Naphtali!

From thy temple high above 29
Jerusalem,
display thy strength, O God, 28
who has so mightily prevailed for us;
there kings must offer thee 29*b*
tribute.
Check that Brute of a Nile- 30
power, iter;
the bullocks be d steers of pagans,
trample down crafty policy,
rout all the races that rejoice in war,
till even Egypt sends ambassa- 31
dors,

and Ethiopia hurries to submit to God.

32 Sing to God, O kingdoms of the world,
O celebrate the Lord!
33 Praise him who rides high on the ancient heavens,
whose voice thunders aloud.
34 Praise God for his might,
whose sovereign sway is over Israel,
whose might is in the skies.
35 God strikes awe from his sanctuary,
the God of Israel who bestows
prowess and power on people
blessed by God.

69

From the Choirmaster's collection. To the tune of "The Lilies." A song of David.

1 Save me, O God,
for the waters are threatening my life;
2 I am sinking deep in the mud,
where foothold there is none,
I have fallen into waters deep,
floods o'er me sweep.
3 I am wearied with crying,
my throat is parched,
mine eyes are weak
with waiting for my God.
4 I have more men who wantonly hate me
than hairs on my head;
my murderous, false foes are more
than the bones within my body;
I am forced to repay
what I never extorted.
5 O God, though well thou knowest my sinful folly,
although no fault of mine is hid from thee,
6 may nought befall me that would disconcert
those who wait for thee, O Lord God of hosts:
may naught befall me that would disappoint
thy worshippers, O God of Israel.
7 'Tis for thy sake that I have suffered taunts,
had insults cover me with shame,
8 till my own brothers kept aloof from me,
my mother's sons were distant to me.
9 'Tis zeal for thy house that wears me away,
and taunts against thee fall on me.
10 When I chastened my soul with fasting,
men jeered at me;
11 when I clothed myself in sackcloth,
I became their byword;
12 men make a jest of me in public,
they put me into their maudlin songs.
13 But as for me, I pray to thee;
in thy great generosity, O God, do thou accept me;
answer me with thy loyal aid,
14 save me from sinking in the mud,
from the deep waters of hatred,
15 let not the flood sweep over me,
let not the depths drown me;
let not death close over me.
16 Answer me, O Eternal, in thy love,
in thy vast pity turn to me;
17 hide not thy face from thy servant,
answer me quickly, for I am in misery;
18 come to me, rescue my life,
set me in safety from my foes.
19 Thou knowest how I am taunted,
my foes are plain to thee;

their taunts have broken my heart,
I am sick to the soul;
I look for pity—there is none,
for comforters, but all in vain.
For food men hand me poisonous drugs,
and vinegar when I would drink.
May the table they spread be their own ruin,
may their offerings ensnare them,
may their eyes be blurred and blind,
may their thighs be all a-quiver!
Vent thine anger on them,
may thy burning fury seize them,
desolate be their dwellings,
empty be their tents,
for persecuting him whom thou hast punished,
and adding to the pain of thy wounds!
Punish them for their crime,
exclude them from thy favours,
blot them from the Book of life,
blot their name from the list of the upright!
But lift me safe, O God,
out of my pain and misery,
and then I will sing praise to God,
and magnify him with thanksgiving;
'twill please the Eternal more than any bull,
or any bullock that has horns and hoofs.
Mark all this and be glad, O folk forlorn,
take heart, O worshippers of God;
the Eternal listens to a life in need,
he never overlooks his own in prison.
Praise to him from heaven and earth,
from seas and all that glide therein!
For God will succour Sion
and rebuild the towns of Judah,
till men dwell there and own them,
till his servants leave them to their children,
and a race who love him live there.

70

From the Choirmaster's collection. A song of David. To be used when incense is offered.

To the rescue, O God,
O thou Eternal, hasten to my help!
Disgraced, discomfited, be those who seek to murder me!
Routed, dishonoured, be they who delight in harm to me!
Thwarted and appalled be they who taunt and scoff!
But may thy followers all rejoice gladly in thee!
May those who love thy saving help have ever cause to say,
"All hail to God!"
As for me, I am weak and wretched;
O God, make haste to me.
Thou art my help and my deliverer;
tarry not, O Eternal.

71

With thee, O thou Eternal, I take shelter;
never let me be disappointed.
O rescue me, save me, as thou art faithful,
turn thine ear to me and deliver me.
Be a stronghold, a fortress, for me;

help me, for thou art my crag and castle.
4 O my God, rescue me from evil men,
from cruel, unjust hands;
5 for thou art my hope, O Lord,
I have trusted thee from youth,
6 I have leant on thee from my birth,
'twas thou didst take me from my mother's womb;
my hope is ever in thee.
7 Through thee, my strength and shelter,
I am a marvel to many;
8 my lips shall be full of thy praise,
singing thy glory all day long.
9 Cast me not off in my old age,
forsake me not when my powers fail;
10 for murderous foes are plotting,
my enemies say of me,
11 "Set on him, seize him, God has forsaken him,
he has no one to save him."
12 O God, be not far from me,
my God, make haste to help me.
13 May all my enemies be disgraced, defeated,
may insults and dishonour cover them!
14 As for me, I hope on and on,
I praise thee more than ever;
15 all day long I will be telling
of thy victorious and faithful aid,
though never can I tell it to the full;
16 I will recite the great deeds of the Lord,
and praise thy faithful aid—and only thine.
17 Thou hast been teaching it from my youth, O God,
and I have ever told thy wondrous deeds.
18 Forsake me not, O God,
when I am old and grey;
that I may tell the rising generation
of thy strength and thy might.
Thy faithful aid is high as heaven, O God, 19
for great things thou hast done;
who is like thee, O God?
Many a trial sore 20
hast thou made us suffer,
but thou wilt revive us once more
and raise us from the depths,
thou wilt add to our honour, 21
and comfort us once more.
So shall I praise thee on the lute 22
for loyalty to me, my God,
singing thy praises on the lyre,
Majestic One of Israel.
My lips shall ring with joy and 23
praise,
even the life which thou hast saved;
all day long I will be talking 24
of thy faithful aid,
for those who fain would injure me
are daunted and disgraced.

72

A song of Solomon.

Inspire the king, O God, with 1
thine own justice,
endow his majesty with thine own equity,
that he may rule thy folk aright 2
and deal out justice for the poor;
may justice bring the people 3
peace,
from the very hills and mountains!
May he prove the champion of 4
the weak,
may he deliver the forlorn,
and crush oppressors!
Long may he live, long as the 5
sun,
as the moon that shines for ever!

6 May his rule be like rainfall upon meadows,
like showers that water the land!
7 Justice and welfare flourish in his days,
till the moon be no more!
8 From sea to sea may his domain extend,
from the Euphrates to the earth's far end!
9 May the foe bow down before him,
his enemies grovel in the dust!
10 May kings of the west and the seaboard
pay tribute to him,
may kings of the south and of Arabia
offer him presents,
11 all kings do homage to him,
all nations yield to him!
12 For he saves the forlorn who cry to him,
the weak and helpless;
13 he pities the forlorn and weak,
he saves the lives of the weak,
14 he rescues them from outrage and oppression—
they are not cheap to him.
15 Long may he live,
to receive gold from Arabia!
For him may ceaseless prayer be made,
and all day long may he be blessed!
16 May the land be rich in waving corn,
right up to the top of the hills!
May the folk flourish like trees in Lebânon,
may citizens flower like grass in the field!
17 For ever blessed be his name,
sure as the sun itself his fame!
all races envy his high bliss,
all nations hail him as the happy king!

[[Blessed be the Eternal, Israel's God, 18
who alone works wonders!
For ever blessed be his glorious name; 19
may all the earth be full of his glory!
Even so, even so!]]

Here end the devotions of David the son of Jesse. 20

* * *

73

An Asaphite song.

Yes, to the upright God is good, 1
to hearts unstained.

I almost slipped, 2
I nearly lost my footing,
in anger at the godless and their arrogance, 3
at the sight of their success.
No pain is theirs, 4
but sound, strong health;
no part have they in human cares, 5
no blows like other men.
So they vaunt them in their pride, 6
and flaunt them in rough insolence;
vice oozes from their very soul, 7
their minds are rank and riotous,
their talk is mocking and malicious, 8
and haughtily they lay their plots;
lofty as heaven itself their speech, 9
lording it over the world below.
So people turn to follow them, 10
and see no wrong in them,
thinking, "What does God care? 11
How can the Almighty heed—
when these,
the godless, prosperously fare, 12
thriving thus at their ease?"

13 'Tis all in vain I kept my heart
from stain,
kept my life clean,
14 when all day long blows fell on
me,
and every dawn brought me
some chastening!
15 Yet, had I meant to utter this
aloud,
I had been faithless to thy
family.
16 So I thought of it, thinking to
fathom it;
but sorely it troubled me,
17 till I found out God's secret,
viewing their latter end.
18 Thou plantest them on slippery
ground,
thou hurlest them to ruin—
19 laid low in a single moment,
scared away, swept away,
20 like a dream when one awakens,
like phantoms despised by the
day!

21 When my heart was sour,
when I felt sore,
22 I was a dull, stupid creature
no better than a brute before
thee.
23 Yet I am always beside thee;
thou holdest my right
hand,
24 guiding me with thy counsel,
leading me after thyself by
the hand.
25 Whom have I in heaven but
thee?
On earth I care for nothing
else.
26 Body and soul may fail,
but God my strength is mine
for evermore.
27 Those who leave thee are lost;
all who are faithless to thee,
thou destroyest.
28 But to be near God is my
bliss,
to shelter with the Lord
[[that I may tell of all thy
works]].

74

An Asaphite ode.

Why discard us, O God, for 1
ever?
Why fume in anger at the flock
of thine own pasture?
Remember the community thou 2
didst win long ago,
whom thou didst rescue to be
thine own people,
this hill of Sion, thine abode.
Turn thy steps toward the 3
standing ruins,
to all the havoc of the foe within
the sanctuary.

Thine enemies bawled inside 4
thy house,
set up their emblems there;
they smashed the doors down 5
with their axes,
like woodmen felling trees,
then broke up all the carved 6
work there
with hatchet and with hammer;
they set thy sanctuary ablaze, 7
laying it low, profaning thine
own dwelling.
They said to themselves, "Let 8
us root them out!"
so all the synagogues in the land
they burned;
not an emblem of ours is to be 9
seen.
No prophet now—none knows
when this will end!

O God, how long is the foe to be 10
scoffing?
Are the enemy always to blas-
pheme thee?
Why hold back thy hand, O 11
God?
Stretch out thy right hand and
strike,
thou who art our King of 12
old,
gaining victories on earth!
Thou didst divide the ocean by 13
thy power,

shattering the Dragon's heads upon the waves,
14 crushing the heads of the Leviathan,
leaving him a prey to jackals.
15 Thou didst open springs and torrents,
thou didst dry up flowing streams;
16 thine is the day and thine the night,
thou hast provided sun and starlight;
17 thou hast arranged the earth in its due order,
thou hast made summer and winter.

18 Thou to be scoffed at by foes, O Eternal!
Thou for an impious race to blaspheme!
19 Leave not thy Dove Israel to a brutal power;
forget not thy poor poeple for all time.
20 Look at these creatures, so sleek and successful!—
every corner is full of their violence.
21 Let not the downtrodden turn from thee disappointed,
but may the weak and wretched have good cause to praise thee!
22 Up, O God, to vindicate the cause that is thine own!
Remember how the impious scoff at thee all the day long;
23 forget not the loud clamour of thy foes,
the endless din that rises from thine enemies.

75

From the Choirmaster's collection. To the tune of "Destroy it not." An Asaphite song, for music.

1 We offer thanks to thee, O God,
we offer thanks to thee,
telling of all thy wondrous deeds.
2 God says, "Through all the long delay
I am still ruling in my justice;
3 when men in any panic melt away,
I still uphold the order of the world.
4 I tell the boastful, 'Do not boast,'
I tell the impious, 'Never flaunt your power.' "
5 No, never flaunt your power thus proudly,
defy not God thus loudly;
6 rely not upon east or west,
on the south desert or the northern hills—
7 'tis God who rules o'er men,
this one he lowers, this one he lifts.
8 The Eternal holds a cup of wine, foaming and spiced;
he pours it out for all the wicked to drink and drain it to the dregs.
9 But I will rejoice for ever,
I will sing praise to Jacob's God,
10 for lopping the power of evil men,
and rallying the power of the upright.

76

From the Choirmaster's collection. To a string accompaniment. An Asaphite song, for music.

1 In Judah God is renowned,
2 his fame is high in Israel.
In Salem, his pavilion,
at Sion, his abode,
3 he has destroyed all flashing arrows,
shields and swords and martial weapons.
4 Thou didst strike terror
from the hills eternal;
5 the valiant fell a prey to thee
and slept their last,

the veterans—not a man of them could move a finger;
6 O God of Jacob, at thy stroke chariot and horse lay stunned.

7 Terrible art thou; who can stand
the weight of thy wrath?
8 The earth was hushed in terror when thy sentence fell from heaven,
9 when God arose to act on earth, in aid of the afflicted.

10 All pagans shall give praise to thee;
the rest of us shall keep thy festival.
11 Let vows be paid to your God, the Eternal;
and let all round pay tribute to him,
12 who strips chiefs of their courage, who terrifies a tyrant.

77

From the Choirmaster's collection. To Jeduthun's tune. An Asaphite song.

1 I cry aloud to God,
I cry to God to listen,
2 I turn to the Lord in my hour of need,
I stretch my hands out ceaselessly,
refusing to be comforted.
3 I moan as I remember God,
I muse upon him till I faint;
4 all night I never close my eyes,
I am so troubled that I cannot speak.
5 I dwell on days of old,
I recall the years gone by,
6 thinking to myself by night,
musing in my inward quest:
7 "Will the Lord forever discard us,
will he never be kind again?
8 Has his love left us for ever,
has his faithfulness utterly failed?
Has God forgotten to be gracious? 9
Has he, in anger, stopped his pity?
Yes, this is my grief, that the Most High 10
no longer has the strength he had.

Let me recall what the Eternal did, 11
let me remember thy wonders of old,
let me think of all that thou hast done, 12
and muse upon thy deeds.
Thy dealings were divine, O God; 13
what god was great like the Eternal?
Thou wast a God of wonders, 14
thou didst show the world thy strength,
rescuing thy people by thy power, 15
the sons of Jacob and Joseph,
leading thy people like a flock by the hand of Moses and Aaron. 20
O God, the waters saw thee, 16
the waters saw thee and quivered,
the depths of ocean shivered;
rain rushed from the clouds, 17
the skies in thunder crashed,
thine arrows flew and flashed,
thy thunder rolled and resounded, 18
lightning lit up the world,
earth shook and was confounded,
as thou didst tread upon the sea, 19
marching through deep waters,
thy footprints all unseen."

78

An Asaphite ode

Listen to my teaching, O my people, 1
give ear to what I say,

2 as I open my lips in a poem
on the deep lessons of the past,
3 that we know as we have heard,
that our fathers told to us,
4 hiding it not from their children,
but telling the next generation
the Eternal's praise and power,
the wonders he has done.
5 He set up his witness in Jacob,
he appointed a law within Israel,
bidding our fathers instruct their children,
6 that the next generation might understand,
that children yet unborn might rise
and tell their children after them,
7 to put their confidence in God,
and not forget the deeds of God,
but loyally obey him;
8 that they might not be like their fathers,
a stubborn and unruly race,
a wavering race,
no loyal hearts for God.

9 The Ephraimites were like a disappointing bow,
that fails upon the day of battle;
10 they would not keep their compact with God,
they would not follow his directions,
11 they forgot what he had done,
the wonders he had shown them.
12 Marvels he wrought, under their fathers' eyes,
in Egypt, in the land of Zoan;
13 he split the sea and led them through,
piling the water up like walls,
14 he led them with a cloud by day,
and all night with a blazing fire;
15 he split rocks in the wilderness,
to give them drink in the desert,
16 he brought streams out of the rock,
made water run like a river.
17 But still they sinned against him, in the desert
they defied the Most High;
18 with a doubt of God in their mind
they demanded the food they craved,
19 they questioned God—was he able
here in the desert to spread us a table?
20 He struck the rock till waters flowed
and streams poured out;
but can he give us food as well,
and furnish flesh to his people?
21 When the Eternal heard this, he was wroth,
he blazed out against Jacob,
his wrath broke upon Israel,
22 for failing to believe in God,
for trusting not his saving aid.
23 So, at his bidding, from the skies,
as he opened the sluices of heaven,
24 manna rained down for their food,
and he gave them heaven's own grain;
25 men ate the bread of angels,
he sent them food to the full.
26 He brought an east wind over the sky,
he drove a strong wind from the south,
27 raining flesh on them like the dust,
and birds like sand upon the beach,
28 letting them fall inside the camp,
close to their very tents.

29 They ate, and they were gorged then
with the food they craved;
30 and still they were at their surfeit,
still eating up their food,
31 when the anger of God broke on them
and slew their lusty men,
laying the pick of Israel low.
32 Yet on they went in sin;
for all his wonders, they would not believe.
33 So he made their days brief as a breath,
and the end of their life sudden death.
34 Then, if he slew them, they sought after him,
they would earnestly seek God again,
35 remembering God was their strength,
and God Most High their preserver.
36 But it was smooth words and no more.
their promises to him were false;
37 they had a wavering mind,
they were not loyal to his compact.

38 He in his great pity cancels sin,
dooms not to death;
often he will avert his wrath,
without one angry breath.
39 So he remembered they were mortal men,
their life no better than a passing breeze;
40 though often they defied him in the desert,
and vexed him in the wilderness,
41 with doubts of God again and again,
that pained the Majestic One of Israel.
42 They remembered not his power,
nor the day he saved them from the foe,
43 the portents that he wrought in Egypt,
his marvels in the land of Zoan;
44 how he turned streams into blood,
till none could drink the water,
45 sent out dogflies to devour,
frogs to destroy,
46 let caterpillars have the crops,
and locusts all the fruit of the foe's labour;
47 he killed their vines with hail,
the sycomores with frost,
48 gave cattle over to the plague,
and beasts to the murrain.
49 His blazing anger he let loose,
fury and rage and ruin,
the messengers of woe;
50 straight and swift his anger sped, unsparing,
letting the deadly pestilence prey on life;
51 he struck down all the firstborn within Egypt,
each oldest male child in the tents of Khem.
52 But his own people he led out like sheep,
guiding them in the desert like a flock;
53 he led them safely on, without a fear,
when the sea drowned their foes;
54 he brought them to his sacred soil,
to hills he had won for himself;
55 he drove out nations before them,
and duly divided their land,
for Israel's clans to occupy.
56 Yet they doubted and defied the Most High God,
they would not obey his rules;

57 they fell back, false like their fathers,
they failed, like a disappointing bow;
58 their idols angered him upon the heights,
their images provoked his jealousy.
59 God heard of it, and he was furious,
he was done with Israel!
60 He abandoned his Dwelling at Shilo,
the tent he had pitched among men,
61 he let his great ark be captured,
let his splendid ark fall to the foe;
62 he abandoned his folk to the edge of the sword,
so furious was he with his own,
63 till their youths fell in the flames of war,
and girls had never a wedding song,
64 till their priests were cut to pieces,
and widows dared not raise a dirge.
65 Then the Lord started up, as from a sleep,
and, like a hero wild with wine,
66 he made rout of his foes,
defeating and disgracing them for ever;
67 and then, disowning the tents of Joseph,
passing by Ephraim's clan,
68 he chose the clan of Judah,
his beloved hill of Sion,
69 where he built his shrine like heaven on high,
firm as the earth he has founded for ever.
70 He chose David his servant,
took him from the sheepfolds,
71 fetched him from the care of ewes,
to tend his people Jacob,
to shepherd his own Israel;
and he did tend them honestly, 72
he led them with ability.

79

An Asaphite song

O God, the pagans have invaded 1
thy preserve,
they have profaned thy sacred shrine,
they have laid Jerusalem in ruins;
they have flung the corpses of 2
thy servants
to the wild birds as their food,
the flesh of thy followers to wild beasts;
all round Jerusalem 3
their blood has been poured out like water,
and there was none to give them burial.

Eternal One, how long wilt thou 5
be angry?
Is thy passion to burn on for ever,
like a fire, against us?
Vent thy rage on pagans who 6
disown thee,
on realms that never call to thee,
who devour Jacob and lay 7
waste his homestead.
Remember not our fathers' sins 8
against us;
let thy compassion hasten to our need,
for we are low indeed.

Help us, O God our saviour, 9
for the sake of thine own honour,
and cancel thou our sins;
rescue us, as thou art God,
for why should pagans sneer, 10
"Where is their God?"
O may we live to see
thy vengeance fall on pagans
for spilling the blood of thy servants!

11 O may the moan of prisoners reach thee,
and by thy mighty power release those who are doomed to death.
12 Pay back our neighbours, Lord, punish them seven times over for the taunts
that they have heaped on thee.
13 Then we thy people, the sheep of thy pasture,
will ever give thee thanks, and to all ages tell thy praise.

80

From the Choirmaster's collection. To the tune of "Lilies of the Law." An Asaphite song.

1 O shepherd of Israel, hear us, who leadest Joseph like a flock!
Shine from thy throne above the kherubs,
2 for Ephraim and Manasseh! Oh stir thy strength
and come to our rescue!
3 O God of hosts, restore us to power;
a smile of thy favour, and we are saved!

4 O Lord of hosts, how long will thine anger fume,
though thy people are praying?
5 Thou hast made tears our daily bread,
and tears on tears our drink;
6 thou hast made us the butt of our neighbours,
the jest of our foes.
7 O God of hosts restore us to power;
a smile of thy favour, and we are saved!

8 Thou didst bring a vine from Egypt,
thou didst plant her, driving out the nations;
when thou didst clear a place for her, 9
she took root and she spread over the land,
till her shadow lay over the mountains, 10
and her boughs covered even the mighty cedars;
she pushed her tendrils to the sea, 11
her shoots to the Euphrates.
Why hast thou torn her fences down, 12
till passers-by all strip her,
till the boar from the forest gnaws her, 13
and wild beasts graze on her?
O God of hosts, we pray thee, look once again from heaven, 14
look on her;
take this vine, thy charge, replant her, 15
this the vine thy right hand planted.
Men have burned her, cut her down— 16
may they perish at thy frown!
Do thou protect thy chosen folk, 17
those thou hast nurtured for thyself;
then shall we never be faithless to thee; 18
revive us, and we will worship thee.
O God of hosts, restore us to power; 19
a smile of thy favour, and we are saved!

81

From the Choirmaster's collection. Set to a vintage melody. An Asaphite song.

Sing aloud to God our strength, shout for joy to Jacob's God; 1
raise the chorus, sound the drum, 2
sound the sweet lyre and the lute,

3 at the new moon blow the trumpet,
and at full moon, for our festival.
4 This is laid down for Israel,
a rule of Jacob's God;
5 he made it a law in Joseph,
on leaving Egypt's land.
* * *
I heard one whom I knew not, saying:
6 "I freed your shoulder from the load,
your hands from the heavy hod;
7 at your cry of distress I rescued you,
I answered you from thunderclouds,
I tested you at the waters of Meríbah.
8 Listen, my people, to my warning—
O Israel, if you would only listen:
9 you must allow no foreign god,
no worship of an outside god;
10 I am your God, I the Eternal,
who brought you out of Egypt's land;
open your mouth and I will fill it.

11 But my people would not listen,
Israel would have none of me;
12 so I left them to their own self-will,
to follow their own devices.
13 O that my people would listen to me,
that Israel would live my life!
14 I would soon subdue their foes,
and strike at their oppressors;
15 those who hate them would cower before them,
in unending terror;
16 and I would feed them with the finest wheat,
with honey from the rock to their heart's content."

82

An Asaphite song.

God stands out in the council of the gods, 1
among the gods he rules supreme.
"How long will you rule unjustly, favouring evil men? 2
Uphold the weak, the fatherless, let the forlorn and poor have justice; 3
rescue the weak and wretched, from the grip of evil men. 4
Or, I say, though you are gods, all sons of the Most High, 6
yet, like mere men, you shall die, you shall perish like a demon." 7

Up, O God, rule thou the earth, the true Lord of all pagans— 8
senseless and ignorant, they blindly move, 5
till the world shakes to its core!

83

An Asaphite song, for music.

Keep not still, O God, speak, stir, O God! 1
Here are thy foes in uproar, thine enemies are alert, 2
plotting against thy folk cunningly, 3
conspiring against thy precious people,
saying, "Come, let us blot them out of being, 4
till Israel be no more a nation."
So they plan, with one consent, in a league against thee— 5
Edomites and Ishmaelites, Moabites and Hagrites, 6
Gebal, Ammon, and Amâlek, the Philistines and Tyre, 7
Samaria a confederate, allied to the sons of Lot. 8
Treat them like Sisera and Jabin at the torrent of the Kishon, 9

10 who perished at Endor,
dropping like dung.
11 Treat their chiefs like Oreb and Zeêb,
their lords like Zeba and Zalmunna,
12 for thinking they could seize and hold
the fields of God!
13 My God, whirl them away like dust,
like straw before the wind;
14 as fire burns up the forest,
as flames set hills ablaze,
15 so drive them as thou stormest,
and scare them in thy rage;
16 bring them to blank dishonour,
till they turn to thee, O Eternal!
17 Theirs be defeat and dismay unending,
disgrace and destruction!—
18 to teach them that thou, O Eternal, thou
art the Most High God over all the world.

84

From the Choirmaster's collection. Set to a vintage melody. A Korahite song.

1 How dear thy dwelling is,
O Lord of hosts!
2 My soul has been panting and pining
for the courts of the Eternal;
now soul and body thrill with joy
over the living God,
3*b* over thine own altars,
O Lord of hosts, my King and God;
3*a* the bird has found her home at last,
a nest to lay her young!

4 Happy are they who live within thy house,
praising thee all day long!
5 Happy are they who, nerved by thee,
set out on pilgrimage!
6 When they pass through Weary-glen,
fountains flow for their refreshing,
blessings rain upon them:
7 they are the stronger as they go,
till God at last reveals himself in Sion.

8 Hear my prayers, O Lord of hosts,
O God of Jacob, listen;
9 God, our protector, look on us,
welcome thy chosen to thy presence.
10 Better a single day within thy courts
than a thousand days outside!
I would rather sit at the threshold of God's house
than live inside the tents of worldly men.
11 For God the Eternal is a sun and shield,
favour and honour he bestows;
he never denies bliss to the upright.
12 O Lord of hosts,
happy the man who trusts in thee!

85

From the Choirmaster's collection. A Korahite song.

1 Once thou didst favour thy land, O Eternal,
restoring the fortunes of Jacob,
2 pardoning thy people's guilt,
forgiving all their sins,
3 recalling all thy wrath,
averting thy hot anger.

4 Deliver us again, O God our saviour,
and break off thy displeasure.
5 Wilt thou be always angry with us?

Wilt thou prolong thy wrath,
age after age?
6 Wilt thou not again revive us,
that thy people may rejoice in
thee?
7 Let us enjoy thy kindness, O
Eternal,
grant us thy saving aid.

8 Let me listen to God speaking,
speaking surely words of
peace
to his people, to devout men,
whose hearts turn to himself;
9 soon shall his worshippers see
his aid,
till his great Presence dwells
within our land.

10 Kindness and faithfulness unite,
victory and peace embrace,
11 faithfulness rising from the
earth,
and kindness looking down
from heaven,
13 victory marching before God,
peace following in his footsteps.
12 [[Yes, the Eternal brings pros-
perity;
our land is yielding fruit.]]

86

A prayer of David.

1 Bend thine ear to me, O thou
Eternal, answer me,
for I am weak and wretched;
2 Oh save my life, for I am true to
thee,
rescue thy servant who relies
on thee.
3 Thou art my God, be gracious,
O Eternal,
for all day long I cry to thee;
4 gladden the soul of thy servant,
for on thee, O Lord, I set my
heart.
5 Lord, thou art kind and ready to
forgive,
rich in thy love to all who
call on thee.
O thou Eternal, listen to my 6
prayer,
and hear my pleading cry;
I call upon thee in my hour of 7
need,
for thou wilt answer me.
There is no god like thee, O 8
Lord,
there are no deeds like
thine;
all nations thou hast made shall 9
come
and bow down before thee,
glorifying thee, O Lord,
for thou art great, thou workest 10
wonders,
thou, only thou, art God.

Teach me what is thy way, O 11
thou Eternal,
how to live loyal to thee;
may reverence for thee rejoice
my heart.
With all my heart I thank thee, 12
O my God,
for ever will I glorify thee;
for thou hast a great love to me, 13
O Lord,
saving me from the very
depths of death.
Proud creatures are assailing 14
me, O God,
a gang of ruthless men would
murder me,
men who care nothing for
thee.
But thou art a God pitiful and 15
gracious,
slow to be angry, rich in love
and loyalty;
turn and have pity upon me, 16
O Lord,
grant thy strength to thy
servant,
help thy retainer;
let me have some sign of thy 17
favour,
a sight of thine own aid and
consolation,
to the dismay of those who
hate me.

87

A Korahite song, for music.

1 The Eternal founded her upon the sacred hills;
2 aye, Sion and her gates are more to him
than any dwelling in the land.
3 Dear city of God, he utters thy glories:
4 "Egypt and Babylon, Philistia, Tyre,
I count as mine,
for there this follower and that was born;
5 but Sion!—her name shall be Mother,
for every follower of mine belongs to her by birth."
6 The Eternal writes of every nation, in his census,
"This follower of mine was born in it";
but, prince or people, everyone has his home in thee, O Sion.

88

A Korahite song for music from the Choirmaster's collection. To the tune of "Suffering sore." An ode of Heman the Ezrahite.

1 O thou Eternal, I cry for help in the daytime,
and at night I moan before thee;
2 let my prayer reach thy presence,
bend an ear to my cry.
3 For trouble fills my soul to the full,
my life is on the verge of death;
4 I am already reckoned among the departed,
I am but the shadow of a man,
5 left to myself among the dead,
like the slain lying in their graves,
of whom thou hast mind no more—
they are deprived of thee.
6 In the nethermost pit thou hast placed me,
in abysses dark and deep;
7 thy wrath lies heavy upon me,
thy waves all overwhelm me.
8 Thou hast removed my friends afar,
and made them loathe me;
I cannot get free from my prison,
9 and my health pines away under my trouble.

Daily I call to thee, O thou Eternal,
I stretch my hands to thee.
10 Canst thou work wonders for the dead?
Can ghosts arise to praise thee?
11 Can thy love be recounted in the grave,
thy faithfulness within the world below?
12 Can thy wonders be known in the darkness,
thy saving help in the land of oblivion?
13 I am crying for help, O Eternal, to thee,
my prayer comes to thee in the morning.
14 Why discard me, O Eternal?
Why hide thy face from me?
15 Ever since youth I have suffered and languished,
crushed by the dread of thee, I faint;
16 thy burning wrath sweeps over me,
thy terrors have undone me,
17 surging round me without end,
closing round on every side.
18 Thou hast put far every friend, and darkness is my one companion.

89

An ode of Ethan the Ezrahite.

I will sing always of the Eternal's love,
telling all ages of thy faithfulness;
for thy love thou hast promised to be lasting,
thy faithfulness is firmly fixed in heaven,
and heaven is praising, O Eternal, heaven's own host,
the marvel of thy faithfulness.
For who above can rank with the Eternal,
what angel can compare with the Eternal?—
a God to be dreaded at the heavenly council,
an over-awing God.
O thou Eternal, God of hosts,
who can compare with thee,
in all thy love and faithfulness?

Thy sway is over the proud sea;
when the waves toss, thou stillest them.
The Rahab thou didst cut and crush to pieces,
scattering thy foes by the force of thine arm.
The heavens are thine, the earth is thine,
'twas thou didst found the world and all it holds;
the north and south, thou madest them,
Tabor and Hermon hills acclaim thee.
Thine is a right powerful arm,
a strong hand, a right hand swung high;
thy throne rests upon equity and justice,
Love and Faithfulness are thine attendants.

Happy the people who know thy festal songs,
who live in the sunshine of thy favour!
All day long they exult, O thou Eternal,
and extol thy equity.
For thou art our pride, thou our strength,
and, thanks to thy favour, our honour is high;
we are defended by the Eternal,
by our King, the Majestic One of Israel.

* * *

Thou saidst, "I make a compact with my chosen,
I swear to my servant David,
to make his dynasty endure,
to make his throne last for all time";
thou didst tell thy trusted seer,
thy voice came in a vision:
"I have crowned a hero.
chosen a youth from the people,
I have picked out my servant David
and consecrated him as king.
My hand shall always help him,
my arm shall make him strong:
no foe shall ever surprise him,
no miscreant shall master him;
I will shatter his enemies before him,
and strike down all who hate him;
my loyalty and love shall be with him,
and I will lift him high in honour;
I will extend his power to the sea,
and his authority far as the Euphrates;
he shall say, 'Thou art my Father,
my God, my saving strength!'
And I will make him my first-born son,

highest of all kings on earth.
28 I will always keep my word to him,
my compact with him is secure;
29 I make his dynasty eternal,
his throne unending as the heavens.
30 If his sons forsake my law,
and follow not my orders,
31 if they break my rules,
and obey not my commands,
32 then I will scourge them for their sin
and lash them for their lawlessness,
33 but I will never take my love from him,
never will I belie my loyalty;
34 my compact I will never break,
my spoken word I will not change.
35 Once and for all I took a solemn oath,
and I will keep my word to David,
36 that for all time his dynasty should last,
his throne endure before me like the sun,
37 fixed as the moon for evermore,
firm as the constant sky."

38 And yet thou hast scorned, discarded,
stormed against thy chosen!
39 Thou hast abjured the compact with thy servant,
and thrown his sacred crown into the dust;
40 thou hast demolished all his walls
and laid his forts in ruin;
41 the passers-by all plunder him,
and he is the butt of his neighbours.
42 Thou hast allowed his enemies to triumph,
giving delight to all his foes;
43 thou hast made him retreat before them,
and hast not upheld him in battle.
Thou hast removed his splendid sceptre 44
and dashed his throne to the ground;
thou hast shortened the days of his youth 45
and heaped disgrace on him.
How long, O thou Eternal, wilt thou hide? 46
Shall thy wrath, like a fire, burn on for ever?
Remember, Lord, what life is!— 47
how frail and futile thou hast made all men!
Who can live on and die not, 48
who can escape the grave?
Where is thy former love, O Lord, 49
which thou didst pledge to David faithfully?
Remember, Lord, the taunts thrown at thy servants, 50
the insults of the world we have to bear,
the taunts of thine own enemies, O Eternal, 51
taunting thy chosen at every step.

[[Blessed be the Eternal for ever and ever! 52
Even so, even so!]]

* * *

90

A prayer of Moses the man of God.

Age after age, Lord, thou hast been our home; 1
from all eternity thou hast been God,
ere ever hills were born, 2
ere ever earth and world were made.
Thou crumblest man away, 3
summoning men back to the dust,
thou to whom a thousand years 4
are like the flight of yesterday,
like an hour passing in the night.

5 Year after year thou sowest men
like grass that grows anew,
6 that in the dawn is fresh and
flourishing,
and by the twilight fades and
withers.
7 For under thine anger we
perish,
we sink in terror at thy wrath;
8 thou dost expose our sins
and layest our guilty secrets
bare;
9 our days droop under thy dis-
pleasure,
our life is over like a sigh.
10 Our life is seventy years at most,
or eighty at the best;
it is a span of toil and trouble,
soon over, and we flit away.
11 Yet who weighs the full weight
of thy displeasure?
Which of us dreads thine anger?
12 O teach us so to count our days,
that we may take it to heart.

13 Relent, O thou Eternal, and
delay not,
be sorry for thy servants.
14 Let thy love dawn on us un-
dimmed,
that all our life we may be
glad and sing;
15 grant joy as long as thou hast
been afflicting us,
for all the years that we have
suffered;
16 let thy servants see thee at thy
saving work,
and let their children see thy
glorious power.
17 Lord, may thy loving favour
rest on us,
and prosper all the work we
undertake.

91

1 Happy the man who stays by
the Most High in shelter,
who lives under the shadow of
Almighty God,
who calls the Eternal "My 2
refuge and my fortress,
my God in whom I trust"!
He saves you from the fowler's 3
snare
and from the deadly pit;
he protects you with his pinions 4
and hides you underneath his
wings.
You need not fear the terrors of 5
the night,
nor arrows flying in the day;
you need not fear the plague 6
that stalks in the dark,
nor sudden death at noon;
hundreds may fall beside you, 7
thousands at your right hand,
but the plague will never reach
you,
safe shielded by his faithfulness. 4*c*
You have only to look on and 8
see
how evil men are punished;
but you have sheltered beside 9
the Eternal,
and made the Most High God
your home,
so no scathe can befall you, 10
no plague can approach your
tent.
For he puts you in charge of his 11
angels,
to guard you wherever you go,
to lift you in their hands 12
lest you trip over a stone;
you can walk over reptiles and 13
cobras,
and trample on lions and drag-
ons.

"He clings to me, so I deliver 14
him;
I set him safe, because he cares
for me;
I will answer his cry and be with 15
him in trouble,
delivering him and honouring
him;
I will satisfy him with a long 16
life,
and let him see my saving care."

92

A song for the sabbath. To be accompanied.

It is a joy to give thanks to the Eternal,
to sing thy praise, O thou Most High,
to proclaim thy goodness in the morning
and thy faithfulness at night,
to the sound of a ten-stringed lute,
to the sweet music of the lyre;
thy doings have made me glad, O thou Eternal,
I sing for joy at all that thou hast done.
How great are thy deeds, O Eternal,
how deep are thy designs!
The dull man does not see,
the senseless does not understand,
that when bad men thrive like grass,
and evildoers flourish,
it is only to be rooted up for ever,
while thou art supreme ever, O Eternal.

Yonder are thy foes, O thou Eternal,
yonder are thy foes, destroyed!
—all evildoers scattered!
But thou dost raise me high to honour,
thou dost revive my failing strength;
I feast mine eyes on my defeated foes,
I hear with joy my enemies' doom.

But good men flourish like a palm,
and grow like cedars on Lebânon;
planted inside the Eternal's precincts,
they flourish in the courts of our God,
still bearing fruit when they are old,
still fresh and green—
showing how just the Eternal is, my Strength who never errs.

93

The Eternal is reigning, robed in majesty;
the Eternal is robed with a girdle of power.
Thou hast steadied and settled the world,
thy throne stands firm from of old,
thou art from all eternity.
The floods may storm, O thou Eternal,
the floods may storm aloud,
the floods may storm and thunder;
but high above the roaring billows,
high above the ocean breakers,
the Eternal stands supreme.
Thine own authority will never fail,
thy house will never lose its sanctity,
O thou Eternal One.

94

O thou Eternal, thou avenging God,
O thou avenging God, appear;
rise up, O Ruler of the world,
and let the haughty have what they deserve!
How long is it to last, O thou Eternal,
this exultation of ungodly men,
blustering insolently,
lording it arrogantly?
They crush thy people, O Eternal,
thy heritage they are harrying,

killing the widow and the foreigner
and murdering the fatherless;
and they think the Eternal never sees them,
Jacob's God will never heed them!

But mark this, dullest of the dull—
when will you understand, O senseless men?—
is he deaf, he who made the ear?
Is he blind, he who formed the eye?
Can he not punish men, he who is training them?
Has he no knowledge, he who teaches men?
Knowledge! The Eternal knows that human plans
are but an empty breath!

Happy is he who has thy discipline
and thine instruction, training him
calmly to wait on, in adversity,
till a pit is dug for ungodly men!
For the Eternal will not leave his people,
will not forsake his own;
no, goodness shall have justice done to it—
the future is with men of upright mind.

Who is my champion against the ungodly?
Who sides with me against the evildoers?
If the Eternal had not been my help,
I would have soon passed to the silent land.
When I think my foot is slipping,
thy goodness, O Eternal, holds me up;
when doubts crowd into my mind,
thy comforts cheer me.

Can evil rulers have thee for an ally,
who work us injury by law,
who attack honest men,
and doom the innocent to death?
No, the Eternal who is my protection,
my God who is my strength, my safety—
may he requite them for their crime,
and for their evil make an end of them!

95

O come, let us sing to the Eternal,
let us sing loudly to our saving Strength,
let us come before him with thanksgiving,
shouting to him songs of praise!
For a great God is the Eternal,
the King of all the gods;
the depths of earth lie in his hand,
the mountain-peaks are his,
he made the sea, he made the land,
and sea and land are his.
Come, let us worship and bow down,
kneeling to him who made us;
the Eternal is our God, and we
the people whom he shepherds.

* * *

. . . if you would only listen to my voice to-day,
and be not stubborn as at Merîbah,
as once at Massa in the wilderness,

9 when your forefathers doubted me,
and tested me, though they had felt my power.
10 For forty years I loathed that generation;
I said, "They are a senseless people,
they care not for my ways";
11 so I swore in solemn anger,
they should never reach my rest.

96

1 Sing a new song to the Eternal,
sing, all the earth, to the Eternal,
2 sing to the Eternal, praise him,
day after day tell of his saving aid;
3 let pagans hear about his glory,
let every nation know his wondrous deeds.
4 For great is the Eternal, loudly to be praised,
and to be feared above all gods;
5 for all gods of the nations are mere idols,
but the Eternal made the heavens;
6 grandeur and majesty attend him,
splendour and power fill his sanctuary.

7 Praise the Eternal, O families of the nations,
praise the Eternal for his glory and his might!
8 praise the Eternal for his open glory!
enter his courts with an offering,
9 kneel before God in sacred vestments,
tremble before him, all the earth.
10 Proclaim to pagans that the Eternal reigns;
he has steadied and settled the world,
he will rule the nations justly.
Let the skies be glad, let earth rejoice, 11
let the sea and all within it thunder praise,
let the land and all it holds exult, 12
let all trees of the forest sing for joy
at the Eternal's presence—for he comes, 13
he comes to rule the earth,
to rule the world with justice
and the nations faithfully.

97

The Eternal reigns! Let earth rejoice, 1
let many a shore be glad.
His throne rests upon equity and justice; 2
clouds and darkness surround him,
fire burns in front of him 3
and blazes round his steps,
his lightnings illumine the world, 4
till earth shivers at the sight;
the mountains melt like wax before the Lord of all the earth; 5
the heavens proclaim his high authority, 6
all nations see his majesty.

All worshippers of images were confounded— 7
so proud of their empty idols!—
all gods lay prostrate at his feet.
Sion heard it and rejoiced, 8
the towns of Judah were in joy
at thy saving deeds, O thou Eternal;
for thou art the Most High o'er all the earth, 9
thou hast proved greater than all gods.

Those who hate evil the Eternal loves, 10
he saves his followers alive,
rescuing them from evil men.

11 Light dawns for the just,
and happiness for men of upright mind;
12 rejoice, ye just, in the Eternal,
give thanks as you recall his sacred name.

98

A song.

1 O sing a new song to the Eternal,
for marvels he has done,
his right hand has won victory by his majestic power;
2 the Eternal has let the nations see
his triumph and his victory.
3 He has remembered to be kind to Jacob
and loyal to the house of Israel;
from end to end the world has seen
the victory of our God.

4 Shout praise, all earth, to the Eternal,
break into music and song,
5 praise the Eternal with the lyre,
with the lyre and song,
6 shout praise before the King, the Eternal,
with bugle and with cornet.
7 Let the sea and all within it thunder praise,
the world and its inhabitants,
8 let rivers clap their hands,
let mountains sing in chorus
9 before the Eternal—for he comes to rule the world,
to rule the world with justice,
nations with equity.

99

1 The Eternal is king! Let the nations shake!
He is enthroned! let the world quake!
2 Great is the Eternal within Sion,
high over all nations.
Praise to him, so great and dread! 3
A mighty Majesty is he.

Thou art a King, in love with justice, 4
thou hast restored equity,
thou maintainest right and justice.
Exalt the Eternal One, our God, 5
and worship at his footstool;
a mighty Majesty is he.

His priests have still a Moses and an Aaron, 6
his worshippers have still a Samuel;
and the Eternal answers when they call to him,
still through a cloudy pillar speaks to them, 7
when they keep the commands he has laid down.
O Eternal, our God, thou answerest them; 8
thou hast been a forgiving God to them,
and hast avenged their wrongs.

Exalt the Eternal One, our God, 9
and worship at his sacred hill:
for the Eternal is a mighty Majesty.

100

A song for the thankoffering service.

Shout praise, all earth, to the Eternal, 1
sacrifice gladly to the Eternal, 2
enter his presence with songs of praise;
confess that the Eternal is God, 3
'tis he who made us, we are his,
the people whom he shepherds;
enter his gates with thanksgiving, 4

his courts with praise,
give thanks and praise to him,
5 for kind is the Eternal,
his love will last for ever,
his faithfulness from age to age.

101

A song of David.

1 I will be kind and just before thee, O Eternal;
2 let a just man's case come up, and I will deal with it.
I will live uprightly in my own house,
3 I will have no base aims.
Apostates and their practices I hate;
they appeal not to me.
4 I banish purposes perverse,
I disown evil men.
5 If a man slanders secretly his fellow,
I silence him;
if any man is proud and haughty,
I will not suffer him.
6 I look out for the faithful in the land,
to have them at my court;
men of integrity shall be my ministers;
7 deceitful men shall not dwell in my household,
no man who tells a lie shall live with me.
8 I will be active to wipe out all wicked natives from the land,
to root out every evildoer from the Eternal's city.

102

The prayer of an unhappy soul who is overwhelmed and pours out his plaint before the Eternal.

1 Listen to my prayer, O thou Eternal,
let my cry for help reach thee;
2 hide not thy face from me on my day of trouble,
bend thine ear to me,
answer me quickly when I call.

3 My days are vanishing like smoke;
my limbs are fevered like a fire,
4 my health is blighted, withering like grass—
I forget to take my food;
5 my skin is stretched tight on the bone,
so bitterly I moan.

6 I am like a pelican in the desert,
like an owl moping in the ruins;
7 I cannot sleep, I mourn
like a lonely bird on the roof;
8 all day long my foes are taunting me,
those who mock me call me "The accursed."

9 I eat ashes with my food,
tears fall into my drink,
10 so angry and so furious art thou
—thou who didst lift me and hast thrown me down!
11 My days are brief as any evening shadow,
and I am withering away like grass.

23 He has broken my strength,
24 he has shortened my days,
till I cry:
"My God, remove me not before my days are done,
O thou whose years endure age after age!"

* * *

12 O thou Eternal, throned for ever,
from age to age thy fame endures;

13 thou wilt rise and have pity on Sion—
'tis time, 'tis time to favour her;
14 her scattered stones are dear to thy servants,
and they are distressed at the dust of her ruins.

16 When the Eternal builds up Sion,
appearing in his majesty,
17 when he turns to the forlorn,
despising not their prayer,
15 then pagans will revere thee,
all kings on earth will own thy majesty.

19 When the Eternal bends from his sacred height,
and looks from heaven to earth,
20 to hear the prisoner's groan,
and to release the doomed:
18 let this be set down for future generations,
that people yet unborn may praise the Eternal,
21 rehearsing his fame in Sion
and praising him at Jerusalem,
22 when realms and nations gather there
to worship the Eternal.

25 Thou didst found the earth of old,
the heavens are the work of thy hands;
26 they vanish, but thou shalt endure,
they wear out like a robe;
thou changest them like garments, and they change,
27 but thou art still the same,
O thou Eternal,
thy years never end;
28 and in thy presence live thy servants' children,
and their posterity perpetually.

103

A song of David.

Bless the Eternal, O my soul, 1
let all my being bless his sacred name;
bless the Eternal, O my soul, 2
remember all his benefits;
he pardons all your sins, 3
and all your sicknesses he heals,
he saves your life from death, 4
he crowns you with his love and pity,
he gives you all your heart's 5
desire,
renewing your youth like an eagle's.

The Eternal vindicates the 6
cause
of any who are wronged;
he let Moses see this purpose, 7
and Israel his methods.
The Eternal is pitiful and gra- 8
cious,
slow to be angry, rich in love;
he will not always chafe, 9
he will not hold to his anger for all time;
he treats us not according to our 10
sins,
he deals not with us as our guilt deserves;
but, high as heaven is over 11
earth,
so vast his love is to his worshippers;
far as the east is from the 12
west,
so far he puts our sins away from us.
As a father pities his children, 13
so the Eternal pities his worshippers;
he knows what we are made of, 14
he remembers we are dust.
Poor man!—his days are like the 15
grass,
he blooms like a flower in the meadow;

16 at the breath of a breeze it is gone,
and its place never sees it again.
17 But the Eternal's love is everlasting,
his loyalty goes on to children's children,
18 when they obey his compact
and remember to do his bidding.

19 In heaven has the Eternal fixed his throne,
and his dominion covers all the world.
20 Bless the Eternal, O his angels,
strong spirits who obey his word!
21 Bless the Eternal, all his hosts,
servants who carry out his will!
22 Bless the Eternal, all his works,
in every sphere of his dominion!

104

1 Bless the Eternal, O my soul!
Eternal One, my God, thou art most great,
arrayed in glorious majesty.
2 Thou wrappest thyself in a robe of light,
thou spreadest the sky like a tent,
3 thou buildest thy chambers on the waters above;
thou makest clouds thy chariot,
thou ridest on the wings of the wind;
4 thou makest winds thy messengers,
fire and flame thy servants.

5 Thou didst found the earth upon its pillars,
never to be shaken,
6 drawing the deep over it,
till the waters stood above the mountains;
7 but they retired at thy rebuke,
scared at the sound of thy thunder,
never to pass thine appointed bounds, 9
or cover earth again;
the mountains rose, the valleys sank, 8
to the place made for them.

He pours the streams into the valleys, 10
that flow between the mountains,
where all the wild beasts drink, 11
wild-asses quench their thirst;
there the wild birds settle, 12
singing among the branches;
and the great trees drink their fill, 16
the cedars the Eternal sowed on Lebânon,
where the birds build their nests, 17
the stork with her home in the cypress.

The high hills shelter the wild goat, 18
the marmot hides in the rocks.
He waters the hills from his high chambers, 13
and rains abundantly upon the land,
till grass grows for the cattle, 14
and fodder for the beasts that serve mankind;
that he may bring food from the earth,
wine to cheer up the heart of man, 15
oil, that his skin may shine,
bread to sustain his strength.

He marks the seasons by the moon, 19
he tells the sun when it must set.
Thou makest it dark; night falls, 20
and every wild beast in the wood is moving—
lions roaring for their prey 21
and claiming food from God;

22 when the sun rises, then they slink away
to lie down in their lairs,
23 but man comes out to work,
and labours till the evening.

24 How manifold thy works, Eternal One,
all of them wisely made!
25 Yonder the sea lies, vast and broad,
with its countless swarms,
with creatures small and great,
26 with fleets of the nautilus,
with leviathan at his play!
24c The world is full of thy crea-
27 tures, all looking to thee
for their food in season due;
28 what thou givest, that they gather,
feasting from thine open hand.
29 But when thy face is hidden, they are scared,
when thou recallest their breath, they die.
30 Yet a breath from thee brings them into being,
renewing the face of the earth.
31 For ever may the glorious might of the Eternal last!
May the Eternal joy in his own works!
32 Earth trembles at a glance from him,
the mountains smoke at his touch.
33 Long as I live, I will sing to the Eternal,
and praise my God while I have breath.
34 May these my thoughts please him—
I find my joy in the Eternal!
35 May sinners be swept out of the world,
may evil men no longer live in it!
Bless the Eternal, O my soul!
Hallelujah!

105

Give thanks to the Eternal, pro- 1
claim his fame,
celebrate his deeds among the nations,
sing to him, make music to 2
him,
go over all the wonders he has done,
glory in his sacred name, 3
let the Eternal's worshippers rejoice in heart.
Worship the Eternal and his 4
might,
worship in his presence evermore;
never forget the wonders he has 5
done,
his marvels and his sentences of doom,
O race of Abraham his servant, 6
O sons of Jacob whom he chose.

The Eternal, he is our God, 7
supreme over all nations.
He never forgets his compact, 8
the pledge given for a thousand generations,
the compact made with Abra- 9
ham,
the oath he swore to Isaac,
confirming it as a decree to 10
Jacob,
for Israel as a lasting compact,
that he would give them Ca- 11
naan's land,
to hold it as their own possession.

Few in number were our fathers, 12
few and foreigners,
wandering from one nation to 13
another,
and from realm to realm;
but he would not let a man 14
oppress them,
he would punish kings on their account,

15 saying, "Never touch my chosen,
never harm my prophets."

16 He called a famine on the land,
destroying all the Egyptians' sustenance.
17 He sent a man in front of them,
Joseph, sold as a slave;
18 his feet were forced into fetters,
he was laid in irons,
19 till the promise of the Eternal came true,
the promise that tested him.
20 Then the king sent and released him,
the monarch set him free,
21 and made him master of his palace,
lord of all that he possessed,
22 to control his nobles as he pleased,
and dictate to his councillors.

23 Then Israel entered Egypt,
Jacob lived in the land of Khem.
24 God multiplied his people greatly,
till they outnumbered the Egyptians,
25 who turned to hate his people,
to handle his servants craftily.
26 So he sent his servant Moses,
and Aaron whom he chose;
27 he wrought portents within Egypt,
marvels in the land of Khem;
28 darkness he sent, he made it dark,
but they would not heed his word;
29 he turned their waters into blood,
and killed their fish;
30 frogs swarmed over their country,
into the very chambers of the king;
31 dog-flies swarmed at his command,
and lice through all their land;
32 he gave them hail for rain,
and fire flashed over the land,
33 striking their vines and fig-trees,
breaking the trees of the country;
34 at his bidding locusts came,
and grasshoppers past counting,
35 that ate up all the green growth of the land,
and all the crops;
36 he struck down all the first-born in their land,
each oldest male child.

37 Then he led out his clansmen,
carrying spoil of gold and silver,
not a weary man among them;
38 glad was Egypt when they left,
for they were dreaded.
39 He spread out clouds to shelter them,
and lit them in the night with fire;
40 he sent them quails, at their demand,
and bread of heaven in plenty;
41 he opened rocks, and through the sand
water rushed like a river.
42 For he remembered his own sacred pledge
to Abraham his servant.
43 So he brought his people out with joy,
his chosen with a song and shout;
44 he gave them the lands of the nations,
and they possessed the fruit of others' toils.
45 'Twas all to make them carry out his orders
and obey his laws.

106

Hallelujah!
Give thanks to the Eternal!—
he is good,
his kindness never fails.
Who can proclaim the Eternal's
mighty deeds,
or do full justice to his praise?

Happy are they who hold to
what is right,
who do their duty at all
times!
They share the welfare of thy
chosen band,
thy nation's joy, the triumph
of thy land.

Remember us in thy goodwill,
Eternal,
O save and prosper thine own
people.
For, like our fathers, we have
sinned,
we have done evil, have done
wickedly.
At the Reed Sea our fathers
defied the Most High,
heedless of his wonders done
in Egypt,
forgetting all the kindness he
had shown them.
Yet he saved them for his own
sake,
to display his power;
the Reed Sea dried up at his
bidding,
through the deep he led them
like a desert,
saving them from hostile hands,
rescuing them from the foe;
the waters rose over their ene-
mies,
till not a man was left.
Then they believed his promise,
and they sang his praise.
But soon they forgot what he
had done,
they would not be patient
with his purposes;
they had a craving in the wil- 14
derness,
that made them doubt God
in the desert;
he let them have what they 15
desired,
then—made them loathe it!
When they were jealous of 16
Moses in the camp,
and of Aaron, whom the Eter-
nal consecrated,
fire broke out in their company, 18
and flames burned up the
wicked;
earth opened and swallowed 17
Dathan up,
and closed over Abiram's
crew.
At Horeb they made a calf, 19
and worshipped a metal
image,
bartering God their glory 20
for the image of an ox that
munches grass!
They forgot God their deliverer, 21
who had done great deeds in
Egypt,
marvels in the land of Khem, 22
deeds of awe at the Reed Sea.
So he threatened to destroy 23
them,
had not Moses stepped into
the breach,
had not Moses, whom he had
chosen, faced him,
to avert his deadly wrath.
And then they scorned the land 24
of delight;
they would not believe what
he promised,
but grumbled in their tents 25
and would not listen to his
word;
so he swore solemnly 26
to lay them low in the desert,
to scatter their children among 27
heathen men,
and disperse them over the
world.
When they joined the Baal of 28
Pêor,

and ate food offered to the dead,
29 they angered him with their misdeeds,
and plague broke out among them.
30 But Phinehas rose to interpose,
and so the plague was checked—
31 which was counted in his favour, as a merit for all time.
32*a* At the waters of Meríbah they enraged God,
33*a* rebelling against his Spirit,
32*b* till they made Moses go wrong
33*b* and utter words in haste.
34 Nor did they root out the pagans,
as the Eternal ordered;
35 they mixed with heathen men and learned their ways,
36 and worshipping their idols were ensnared;
37 they sacrificed to demons,
sacrificed their sons and daughters,
38 pouring out innocent blood,
till the land was stained with murder.
39 They were befouled by what they did,
and broke faith by their practices.
40 So the Eternal's anger blazed against his people,
he loathed his heritage;
41 he abandoned them to pagans, to be ruled by those who hated them;
42 their foes oppressed them, forced them to submission.
43 Many a time he rescued them; but they would take their own rebellious way,
till evil-doing wasted them away.
44 Yet he regarded their distress, when he heard them wailing;
45 he remembered for their sake his compact,
in his great goodness he relented;
he made their very captors 46
have compassion upon them.

O thou Eternal, our God, save 47
us,
gather us out of the nations,
that we may give thanks to thy sacred name,
and triumph in thy deeds of praise.

[[Blessed be the Eternal, Israel's 48
God, from age to age, for ever!
Let all the people add "Amen."]]

* * *

107

Hallelujah! 1
"Give thanks to the Eternal!—
he is good,
his kindness never fails!"
Be this the song of the re- 2
deemed,
redeemed by the Eternal from their foes,
gathered from lands afar, 3
from east and west, from north and south.
Some wandered in the lonely 4
wilderness,
they could not find a settled town;
their soul was faint 5
with hunger and with thirst.
They cried to the Eternal in 6
their need,
to save them from their evil plight,
and straight he led them 7
to a settled town.
Let them thank the Eternal for 8
his kindness,
and for the wonders that he does for men;
he satisfies their longing thirst, 9
and fills them in their hunger.

10 Some lay in darkness and in gloom,
prisoners in chains and misery,
11 because they had rebelled at God's commands
and scorned what the Most High enjoined;
12 hard labour crushed their spirit,
and wearied out, forlorn,
13 they cried to the Eternal in their need,
to save them from their evil plight;
14 he took them from the darkness and the gloom,
and snapped their chains.
15 Let them thank the Eternal for his kindness,
and for the wonders that he does for men;
16 he breaks the gates of bronze,
and shatters iron bars.

17 Some, weakened by their sinful ways,
were sick and suffering by evildoing;
18 they had a loathing for all food,
they were on the verge of death;
19 they cried to the Eternal in their need,
to save them from their evil plight;
20 he sent his word to heal them
and preserve their life.
21 Let them thank the Eternal for his kindness
and for the wonders that he does for men;
22 let them offer the sacrifice of thanksgiving,
and joyfully recount what he has done.

23 Some crossed the sea in ships,
trading in great waters;
24 they saw what the Eternal does,
his marvels in the deep.
25 When the wind rose at his biding,
and the waves tossed with the storm,
26 they soared to heaven, sank to the depth,
their courage melting;
27 they reeled and staggered like a drunken man,
and were at their wits' end.
28 They cried to the Eternal in their need,
to save them from their evil plight;
29 he stilled the storm to a whisper,
till the waves were hushed.
30 Glad were they for the calm,
and then he brought them to their longed-for haven.
31 Let them thank the Eternal for his kindness,
and for the wonders that he does for men;
32 let them extol him, when the people meet,
and praise him in the council of the sheikhs.
33 He turns streams into a desert,
and fountains into dry land;
34 he turns an oasis into a salt waste,
to punish people for their sins.
35 He turns a desert into pools of water,
and dry land into fountains,
36 where he settles famished folk,
to build a town to settle in,
37 sowing fields and planting vineyards,
gathering in their harvest;
38 by his blessing they increase,
and their herds never diminish.
40 He pours contempt on lords,
and sets them in a pathless waste astray,
39 till they grow few and faint
under the weight of misery.
41 But he lifts poor men from their woes,
and makes their household like a fruitful flock.

42 Good men rejoice to see this,
and wrongdoers are silenced.
43 Let any wise man ponder this,
and lay to heart how kind the
Eternal is.

108

A song of David, for music

1 My heart is ready, O God,
for song and melody.
2 Awake, my soul! awake, my
lute and lyre!
Let me awake the dawn!

3 I would praise thee, O Eternal,
among the peoples,
I would chant thee among the
nations,
4 for thy love is high over heaven,
thy loyalty soars to the skies.

5 Up, O God, high over heaven!
Up with thy glory over all the
earth!
6 To the rescue of thy dear folk!
Save by thy right hand,
answer our entreaty.

7 God gave his sacred promise:
"I will divide up Shechem in
triumph,
and parcel out the vale of
Sukkoth;
8 Gilead is mine, Manasseh mine,
Ephraim I take for helmet,
Judah for my baton,
9 Moab I make a wash-basin,
Edom I claim as subject,
and over Philistia I will
triumph."
10 Ah, who will lead us inside the
hill-fort?
Who will take us conquering
into Edom?
11 Hast thou not discarded us,
shamed us, O God?
thou wouldst not march out
with our army.

12 Help us against the foe,
for man's help is in vain.
With God we shall do bravely; 13
he will trample down our foes.

109

From the Choirmaster's collection.
A song of David.

God of my praise, be not thou 1
silent;
for wicked men are loud 2
against me,
falsely charging me;
they beset me with their words 3
of malice,
they attack me wantonly;
they return enmity for love, 4
even as I pray for them,
rewarding me with cruelty for 5
my kindness,
and hatred for my love.
Arrest yon evil knave, 6
let some accuser face him;
let him be tried and sentenced, 7
let his prayer pass for a sin!
Few days be his! 8
May another seize his office!
May his children become father- 9
less,
his wife a widow!
May they be vagabonds and 10
beggars,
driven out of their ruined
home!
May creditors seize all he has, 11
and strangers help themselves
to all he made!
May not a soul be kind to him, 12
may no one pity his fatherless
children!
May his posterity be rooted out, 13
and his name blotted out in a
single generation!
But never may his father's evil 14
be forgotten,
or his mother's sin be blotted
out!
(The Eternal ever keep them in 15
his mind,
to root them from the earth!)
Never did he remember to be 16
kind;

but wretched, weak, and
broken-hearted creatures
he persecuted to the death.
17 He would not bless?—blessings
be far from him!
He loved to curse?—may
curses light on him!
18 May curses cling to him like
clothes!
Curses soak into him like
water,
sink to his very bones like oil!
19 May curses be the garment he
puts on!
curses be like his girdle day
by day!
20 So may the Eternal reward my
accusers,
and all who threaten my life!
21 O Lord the Eternal, act on my
behalf,
O rescue me in thy kind love;
22 for I am weak and wretched,
my heart is in anguish,
23 my days are brief as any eve-
ning shadow,
I am whirled off like a locust,
24 my knees are giving way with
fasting,
my flesh is thin and shrivelled;
25 they are taunting, taunting me,
tossing their heads at the
sight of me!
26 Eternal One, my God, O help me,
save me in thy love—
27 to let them know thy power by
this,
what thou canst do, Eternal
One!
28 They may curse, but do thou
bless;
confounded be my foes, but
let thy servant joy.
29 May my opponents be covered
with disgrace,
robed in their own dishonour!

30 I will give thanks aloud to the
Eternal;
yes, I will praise him in the
congregation,
for he supports a helpless man, 31
to save him from his perse-
cutors.

110

A song of David.

The Eternal has this oracle for 1
my lord:
"Sit throned at my right hand,
until I make your foes your
footstool."
Yes, the Eternal shall send you 2
from Sion
the sceptre of your sway,
to let you reign amid your foes,
arrayed in sacred vestments.
The day you come to power, 3
you are supreme,
vital and fresh like dewdrops
of the dawn;
"You are to be a priest for 4
life"—
so swears the Eternal, his
oath will not change—
"a priest as once Melkizedek
was."
The Lord is at your side, 5
shattering kings upon his day
of wrath.
He sends pagans to their doom, 6
filling the valleys with their
corpses,
shattering their chiefs far and
wide;
he drinks from any stream he 7
crosses,
then charges forward, tri-
umphing.

111

Hallelujah. 1

With all my heart I thank the
Eternal,
in gatherings of good men for
fellowship.
Great are the Eternal's doings, 2
to be studied by all who de-
light in them;
splendid and glorious are his 3
deeds,
his victories know no end;

4 he will have us celebrate his wondrous deeds,
for the Eternal is gracious and pitiful.
5 He feeds his worshippers;
never does he forget his compact.
6 He has shown his people his power in action,
as he gave them the homes of the heathen.
7 Faithfully he deals and justly,
trustworthy are all his precepts;
8 his orders are enacted for all time,
issued in faithfulness and justice.
9 He has sent his people freedom,
fixing his compact with them for all time—
a God majestic, terrible.
10 The first thing in knowledge is reverence for the Eternal:
it is sound sense for everyone;
His praise endures for ever.

112

1 Hallelujah.
Happy the man who reverences the Eternal,
who finds rich joy in his commands!
2 His children shall rise to power within the land;
the race of the upright are blessed.
3 Riches and wealth are in his house,
good fortune never fails him.
4 Light dawns upon the good man,
the upright man so mild and merciful.
5 All goes well with the generous, open-handed,
who will act fairly;
6 never shall that man come to grief;
the good man's memory never fades.
He has no fear of evil tidings, 7
he trusts the Eternal with a steady heart;
his heart is firm and fearless, 8
certain that he will see his foes collapse.
He gives to the poor lavishly, 9
and so good fortune never fails him—
he rises to high power and honour.
Ungodly men look on and 10
grieve,
they gnash their teeth and—
disappear;
the ungodly's hope will come to nothing.

113

Hallelujah. 1
Praise the Eternal, servants of the Eternal, praise his name!
Blessed be the Eternal's name 2
from now and evermore!
Praise to the Eternal's name 3
from sunrise to sunset!

The Eternal is supreme over the 4
nations, majestic over the heavens.
Who is like the Eternal, our 5
God, dwelling in high heaven,
stooping to cast his eyes on 6
earth below?

He raises poor men from the 7
dust, the wretched from the dunghill,
to seat them beside princes, the 8
princes of his people;
he makes the barren wife a 9
happy mother in her home.

114

Hallelujah. 1
When Israel went from Egypt,
and Jacob's household from a foreign folk,

2 Judah he took to be his own,
and Israel for his domain.

3 The sea fled at the sight of it,
Jordan made way for them;
4 the mountains leaped like rams,
the hills like lambs.

5 What ails you, sea, that thus you flee?
Jordan, that you make way?
6 you mountains, to leap thus like rams?
you hills like lambs?

7 Aye, tremble, earth, at the Eternal's presence,
before Jacob's God,
8 who turns a rock into a pool,
flint into fountains!

115

1 Not for us, O thou Eternal, not for us,
but for thyself, win praise,
to prove that thou thyself art kind and true.
2 Why should pagans sneer,
"Where is that God of theirs?"
3 Ah, he is in heaven, our God,
he does whate'er he pleases.
4 Their idols are mere gold and silver,
made by the hands of men,
5 with mouths—but they never speak,
with eyes—but they cannot see,
6 with ears—but they cannot hear,
with noses—but they cannot smell,
7 with hands—but they cannot feel,
with feet—but they cannot walk!
8 No sound from them!
No breath of life is in them!
So be it with their makers,
with all who trust in them!

But Israel trusts in the Eternal; 9
he is their shield and succour.
Aaron's household trusts in the 10
Eternal;
he is their shield and succour.
The Eternal's worshippers 11
trust in the Eternal;
he is their shield and succour.
The Eternal remembers us, and 12
he will bless us,
he will bless Israel and
Aaron's household,
he will bless his worshippers, 13
both high and low alike.
The Eternal will make you in- 14
crease,
will multiply you and your
children.
Your blessing comes from the 15
Eternal,
who made heaven and earth,
the heaven that the Eternal 16
holds himself,
the earth he has assigned to
men.

The dead cannot praise the 17
Eternal,
nor any who sink to the silent
land;
but we bless the Eternal now 18
and evermore.

116

Hallelujah. 1

I love to know that the Eternal
listens
to the voice of my appeal;
because he bends his ear to me, 2
I will pray to him all my life.
Death had netted me, in desper- 3
ate straits,
I was in anguish and despair;
so I appealed to the Eternal, 4
"O thou Eternal, save my
life!"
Tender and true is the Eternal, 5
our God indeed is pitiful;
the Eternal protects poor 6
souls—

when I am helpless, he is my help.

7 Return to thy rest, O my soul,
for the Eternal has dealt lovingly with thee.
8 Thou hast saved my life from death,
mine eyes from tears,
my feet from stumbling;
9 I will live mindful of thee now
in the land of the living.

10 Though I cried out, "I am crushed,"
11 thinking, in my distraction,
"All men are a failure,"
yet I had faith.
12 Now, what can I render to the Eternal
for all his benefits to me?
13 I will offer a libation for my rescue,
and proclaim the Eternal aloud;
14 I will pay what I vowed to the Eternal,
in presence of all his people.
15 Precious in the eyes of the Eternal
is the death of his devoted.
16 Eternal One, I am indeed thy servant,
thy servant, thy retainer;
thou hast delivered me.
17 I will offer thee the sacrifice of thanksgiving,
and proclaim the Eternal aloud;
18 I will pay what I vowed to the Eternal,
in presence of all his people,
19 in the courts of the Eternal's house,
within thee, O Jerusalem.

117

1 Hallelujah.
Praise the Eternal, all ye nations,
laud him, all ye races;
2 for his love to us is vast,
his loyalty will ever last.

118

1 Hallelujah.
Give thanks to the Eternal!—he is good,
his kindness never fails.
2 Let Israel repeat,
"His kindness never fails";
3 let Aaron's household repeat,
"His kindness never fails";
4 let the Eternal's worshippers repeat,
"His kindness never fails."

5 I was hard pressed, I called to the Eternal;
the Eternal answered, and he set me free.
6 The Eternal is upon my side; I have no fear.
What can man do to me?
7 I have the Eternal as my Helper;
so I shall feast mine eyes on my defeated foes.
8 Far better rely on the Eternal than put faith in men;
9 far better rely on the Eternal than put faith in princes.
10 The pagans all swarmed around me;
I routed them, relying on the Eternal.
11 They swarmed around me, they beset me;
I routed them, relying on the Eternal.
12 They swarmed like bees about me;
I routed them, relying on the Eternal.
They blazed like a fire among thorns;
I routed them, relying on the Eternal.
13 Hard pressed was I, about to fall,
but the Eternal helped me.

14 The Eternal is my strength, of him I sing,
he has delivered me indeed.

15 Hark, the joyful shout of triumph
in the tents of the just!—
"The Eternal's right hand carries the day,"
16 "The Eternal's right hand triumphs,"
"The Eternal's right hand carries the day!"
17 I shall not die, but live
to proclaim the Eternal's deeds;
18 The Eternal has been chastening me sorely,
but he has not left me to die.

19 Open to me the gates of Victory,
that I may enter in to thank the Eternal.
20 "Here is the Eternal's gate;
the just alone can enter."
21 Thanks unto thee for answering me,
for thy deliverance.
22 The stone the builders cast aside
is now the building's strength and pride;
23 this is the doing of the Eternal—
we can but watch and wonder.

24 This is a day we owe to the Eternal;
let us be glad and rejoice in it.
25 O thou Eternal, lend thine aid!
O thou Eternal, prosper us!
26 In the Eternal's name, blessed be he who enters!
We bless you from the house of the Eternal,
27 our God, the Eternal, who has brought light to us.
Round and round the altar dance,
waving your boughs, linked together,
28 singing, "Thou art my God, I praise thee,
thou art my God, I extol thee."
Give thanks to the Eternal!— 29
he is good,
his kindness never fails.

119

Happy are they who live uprightly, living by the Eternal's law! 1
Happy are they who follow his injunctions, giving him undivided hearts, 2
who do no wrong, who keep to his paths! 3
Thou hast laid down thy behests for us to do them diligently; 4
oh that my life were set on thine obedience! 5
No shame befalls me when I heed thy commands. 6
As I learn the justice of thy rulings, I thank thee with unfeignèd heart; 7
I will obey thee: never do thou forsake me. 8

How can a young man keep life clean? By keeping to thy word. 9
I give thee an undivided heart; oh never may I stray from thy control! 10
I store thy word within my heart, to keep myself from sinning against thee. 11
Blessed be thou, O Eternal; teach me thy will. 12
My lips recount all that thy lips enjoin; 13
I find more joy in thine injunctions than in any wealth. 14
I muse on thy behests and mark thy paths; 15
I delight in thy will, I never forget thy word. 16

Deal kindly with thy servant, 17
that I live to do thy bidding;

18 open mine eyes to see the wonders of thy law;
19 hide not thy commands from me, an alien on the earth.
20 My soul yearns all the time for thee to intervene,
21 to check the arrogant, to curse all who swerve from thy control;
22 relieve me from their insults and contempt, for I follow thine injunctions.
23 Nobles may plan to attack me, but thy servant muses on thine orders;
24 my advisers are thine own injunctions—I delight in them.

25 My soul is bowed to the dust: revive me, as thou hast promised;
26 teach me thine orders, thou who answerest me when I tell thee my plight;
27 show me how thy will works, that I may muse upon thy wondrous deeds.
28 My soul is melting under trouble: nerve me as thou hast promised;
29 keep me from being false to thee, and graciously direct me.
30 A faithful life is what I choose, thy demands I desire;
31 O thou Eternal, disappoint me not, I bind me to thy bidding;
32 I will obey thee eagerly, as thou dost open up my life.

33 Teach mè, Eternal, how thine orders run, and I will follow to the end;
34 instruct me how to carry out thy law, and I will keep it with all my heart;
35 lead me in thine obedience, for it is my joy.
Incline my heart to thy behests, 36
and to no love of gain,
make me alive to follow thee, 37
and turn mine eyes from cravings vain.
Fulfil thy promise to thy ser- 38
vant, to advance thy faith;
remove the insults that I 39
dread, and intervene for good;
as thou art true, revive me; I 40
am yearning for thy will.

Let thy love come to my rescue, 41
as thou hast promised;
then I can face my revilers, 42
relying on thy promise;
leave me not speechless for 43
the truth: my hope is, thou wilt intervene.
I would obey thy law contin- 44
ually, always and evermore;
let me live unhampered, for I 45
study thy behests.
I bear testimony to thy law 46
before kings, unashamed;
I take delight in thy com- 47
mands, so dear to me,
I adore thy commands and 48
muse upon thine orders.

Remember thy promise to thy 49
servant, for thou didst bid me hope;
this comforts me in trouble, 50
thy promise puts life into me.
Arrogant men may deride me, 51
but from thy law I never swerve;
I console myself, remembering 52
thy judgments of old.
Hot indignation seizes me at 53
the ungodly who forsake thy law.
Thy statutes are my songs, as I 54
wander through the world.
I remember thy name by 55
night and I obey thy law;
this is my blessed lot, to carry 56
out thy behests.

57 Yes, O Eternal, to obey thy bidding, this is my lot;
58 with all my heart I pray thee to revive me, as thou hast promised.
59 Thinking on how to live, I turn to thy directions,
60 I hasten instantly to follow thy commands;
61 evil men may ensnare me, but I never forget thy law.
62 At midnight I rise to praise thee for thy just interventions;
63 I keep company with all thy worshippers who carry out thy will;
64 teach me thine orders, for the world is full of thy goodness.

65 Thou hast been good to thy servant, as thou didst promise;
66 train me in judgment and knowledge, for I believe in thy commands;
67 before my trouble I went wrong, but now I do thy bidding.
68 Thou art good and doest good, teach me thine orders;
69 proud men bespatter me with lies, but I carry out thy behests;
70 their minds are gross and dull, but I thrill to thy law.
71 It is good for me to have been in trouble — to learn thy will;
72 thy law means more to me than piles of gold and silver.

73 Thy hands made and moulded me, to understand thine orders;
74 may thy worshippers rejoice to see me waiting on thy word!
75 Just are thy dealings, I know, thou wert faithful in afflicting me;
but now console me with thy love, as thou hast promised thy servant; 76
let thy compassion bring me life, for my delight is in thy law. 77
Confound the arrogant who ill-treat me, as I muse on thy behests; 78
let thy worshippers learn how thou rulest, by turning to my case; 79
let my obedience to thee be perfect, that I may not be disgraced. 80

My soul pines for thy saving aid, I am waiting for thy promise; 81
I pine with looking for thy promises; when wilt thou comfort me? 82
Though shrivelled like a wine-skin in the smoke, I never forget thine orders. 83
How few thy servant's days? When wilt thou doom my persecutors? 84
Insolent creatures, reckless of thy law, they dig pitfalls for me; 85
help me against their wanton wiles, O faithful lawgiver! 86
They nearly made an end of me, but I would not give up thy laws; 87
as thou art loving, revive me, and I will do thy bidding. 88

O thou Eternal, evermore thy law stands fast in heaven, 89
thy faithful promise holds from age to age, sure upon earth; 90
thy rule and order last to-day, for all things are thy servants. 91
Unless thy law had been my comfort, I would have died in my misery; 92

93 never shall I forget thy laws,
for they put new life into
me.
94 Help me, for I am thine, I
study thy behests;
95 the ungodly lie in wait to kill
me, but I pay close heed to
thine orders.
96 I see a limit to all things, but
thy law has a mighty
range.

97 Oh how I love thy law! I
muse upon it all day long;
98 thy commands make me
wiser than my foes; I am
never without them.
99 I have more insight than all
these oracles, for I muse
on thine injunctions!
100 I know more than these
sages, for I carry out thy
behests!
101 I avoid all evil courses, that I
may do thy bidding;
102 thou art my teacher, never
do I swerve from thine
instructions.
103 How sweet thy sayings are,
sweeter than honey to the
taste!
104 I learn sense from thy be-
hests, learn to hate god-
less ways.

105 Thy law is a lamp for my feet, a
light on my path;
106 I swore to follow thy just
decrees, and I will do it;
107 revive me as thou hast pro-
mised, O Eternal, in my
great misery.
108 Accept the vows I breathe to
thee, and teach me thy
decrees;
109 my life is ever in danger, but
I never forget thy law;
110 ungodly men set snares for
me, but I never give up
thine orders.

I have a lasting heritage in thy 111
commands, they are my
heart's delight;
I set myself to execute thine 112
orders ever, at every step.

I hate men who are half and 113
half, I love thy law;
I await thy promise, thou 114
my shield and shelter.
Begone, you villains, let me 115
keep my God's com-
mands!
Uphold me, as thou hast prom- 116
ised, disappoint not my
hope, but let me live;
hold me up safe, let me de- 117
light for ever in thy
will.
Thou spurnest all who swerve 118
from thy will, their
notions end in nothing.
I count all the ungodly so 119
much dross; I love thy rule
and order;
my being shudders before 120
thee, in awe of thy judg-
ments.

Leave me not to be oppressed, 121
for I have done right and
justice;
pledge thy word to help me, 122
let not the arrogant op-
press me;
I pine with looking for thy 123
rescue, for thy saving
promise.
Deal in kindness with thy ser- 124
vant, teach thy laws to
me;
instruct thy servant, let me 125
understand thine orders.
High time for thee to act!— 126
men break thy law;
but I love thy commands 127
above all things, above
solid gold;
I order all my life by thy 128
behests, I hate all godless
ways.

129 Thy laws are a wondrous mystery—my soul obeys them—
130 the interpretation of thy words enlightens and instructs the open-minded;
131 and I am open, eager, panting for thy commands.
132 Turn to me and have pity—it is due to those who love thee;
133 direct my steps as thou hast promised, free from evil influence;
134 deliver me from man's oppression, that I may do thy behests.
135 Smile on thy servant, teach thy laws to me;
136 when men are disobedient to thy law, mine eyes stream with tears.

137 O thou Eternal, thou art just, thy sentences are true;
138 the rules thou hast enjoined are just and absolutely sure.
139 Zeal carries me away, when my foes forget thy laws;
140 thy promises are tried and true, thy servant loves them;
141 I am weak and despised, but I never forget thy behests.
142 Thy justice is eternal justice, and thy law is truth itself;
143 trouble and anguish seize me, but thy commands are my comfort;
144 thy laws are ever just; let me know them and so live.

145 Answer me as I cry with all my heart, for I would obey thine orders;
146 I call to thee, O Eternal, help me, and I will do thy bidding.
147 I am up before the dawn to pray, waiting for thy promises;
148 I waken through the night to muse upon thy word;
149 oh listen—thou art kind; revive me—thou art just.
150 My pursuers draw near in malice, far away from thy law;
151 but, O Eternal, thou art near, all thy commands are true;
152 I have long seen that thy decrees are valid for all time.

153 Look at what I suffer, save me, for I never forget thy law;
154 take my part, avenge, revive me as thou hast promised.
155 The ungodly are far from help, for they have no mind to thy laws;
156 O Eternal, rich in pity, revive me—thou art just;
157 I never swerve from thy control, though many persecute and press me.
158 I loathe apostates when I see how they disobey thy law;
159 look at my own love for thy law, and in thy love revive me;
160 the sum of thy commands is truth, and all thy just commands are ever binding.

161 Nobles persecute me wantonly, but my heart stands in awe of thy commands.
162 I delight in thy promise, as in ample spoil;
163 ungodliness I hate and I abhor, but I do love thy law.
164 Seven times a day I praise thee for the justice of thy rule;
165 right well they fare who love thy law; their road is clear.

166 I do thy bidding, O Eternal,
and I hope for thy deliverance;
167 my soul obeys thy laws, I
love them dearly;
168 I obey thy laws and thy behests, I live all my life
under thine eye.

169 Let my cry come before thee, O
Eternal, and enlighten me
as thou hast promised;
170 let my entreaty reach thee,
and relieve me as thou
hast promised.
171 Let my lips praise thee for
teaching me thine orders;
172 let me sing of thy word, for
just are all thy commands;
173 let thy hand come to my
help, for I have chosen to
obey thee.
174 I am longing for thy help, O
thou Eternal, and thy law
is my delight;
175 let me live that I may
praise thee, help me by
thy judgments;
176 seek out thy servant in his
wanderings, for I forget
not thy commands.

120

A pilgrim song.

1 I cried to the Eternal in my
woe—and the Eternal answered me—
2 "Save me from lying lips and
crafty tongues!"
3 What will you get from Him, O
crafty tongue, what punishment in full?
4 Sharp arrows poured on you,
and burning coals!
5 Alas, I have to dwell in Meshek!
Alas, I have to live in Kedar's
tents!
6 Too long have I been living
where men hate peace;
however peaceably I talk, they 7
are for war.

121

A pilgrim song.

I lift mine eyes to the moun- 1
tains; ah, where is help to
come from?
Help comes from the Eternal who 2
made heaven and earth.

Never will he let you slip; he 3
who guards you never
sleeps:
he who guards Israel will 4
neither sleep nor slumber.

The Eternal guards you, shel- 5
tering you upon the right;
the sun shall never hurt you in 6
the day, nor the moon by
night.

The Eternal will guard you 7
from all harm, he will preserve your life;
he will protect you as you come 8
and go, now and for evermore.

122

A pilgrim song, by David.

I am glad whenever they say to 1
me, "We go to the Eternal's house,"
glad when our feet stand at 2
last inside Jerusalem—
Jerusalem that is now rebuilt, a 3
city solid and unbroken.
Thither go the clans on pilgrim- 4
age, the Eternal's clans,
to offer the Eternal praise, as he 5
prescribed for Israel
[[there were the seats of justice,
the royal tribunals of David]].

Pray for the welfare of Jerusa- 6
lem, "May all thy homes
be safe,

may all go well within thy walls, 7
within thy palaces!"
For the sake of my friends and 8
fellows I pray, "May all be
well with thee!"
for the sake of the house of our 9
God the Eternal, I would
have thee prosper.

123

A pilgrim song.

To thee I lift mine eyes, en- 1
throned in heaven.
As the eyes of servants are 2
fixed on the hand of their
lord,
and as a maid's eyes on the
hand of her mistress,
so our eyes look to our God, the
Eternal, till he takes pity
on us.
Take pity on us, O Eternal, oh 3
take pity;
for we have had our fill, and 4
more, of scorn and sneers,
from arrogant creatures at their
ease.

124

A pilgrim song, by David.

"Had not the Eternal been upon 1
our side"—
so let Israel say—
"had not the Eternal been upon 2
our side,
when men rose to attack us,
they would have swallowed us 3
alive,
so fierce their anger flamed;
the floods would have swept us 4
away,
the streams would have
surged over us,
surging clean over us, 5
with proud, wild waves.
But, blessed be the Eternal! 6
he did not leave us for their
teeth to tear;
we escaped like a bird from the 7
fowler's snare,
the snare broke, we made our
escape.
Our help lies in the Eternal, 8
who made heaven and earth!"

125

A pilgrim song.

Those who trust in the Eternal 1
are like Sion hill, never to
be shaken;
Jerusalem sits enthroned for ever, 2
with the hills around her,
and the Eternal is around his
people now and evermore.
He will not leave the land of the 3
just under the sway of
knaves;
or else just men themselves
might take to evil.
O thou Eternal, be good to the 4
good, to those who are
upright in heart;
as for the shifty and disloyal— 5
may the Eternal scatter
them [[with evildoers, and
Israel prosper]]!

126

A pilgrim song.

When the Eternal brought the 1
exiles back to Sion,
we were like men who
dreamed;
laughter filled our lips, 2
shouts of joy were on our
tongues;
the very heathen said,
"The Eternal has done great
things for them."
Yes, he had done great things 3
for us,
and we rejoiced at it.
O thou Eternal, bring back now 4
the rest of our exiles,
to fill us up, like streams in
the dry south.
Those who are sowing in tears 5
shall reap with shouts of joy;
sadly they bear seed to the field, 6
gladly they bear home the
sheaves.

127

A pilgrim song, by Solomon.

1 Unless the Eternal builds the house,
workmen build in vain;
unless the Eternal guards the town,
sentries are on guard in vain.

2 Vain is it to rise early for your work,
and keep at work so late,
gaining your bread with anxious toil!
God's gifts come to his loved ones, as they sleep.

* * *

3 Sons are a gift of the Eternal,
and children are a boon from him.
4 Strong sons born when one is young
are like arrows in an archer's hand;
5 happy the man who has a quiver full of them,
he need not fear to face a hostile band.

128

A pilgrim song.

1 Happy is everyone who reveres the Eternal,
who lives his life!
2 You shall earn your daily bread,
you happy man and prosperous!
3 Your wife within your house
shall be like a fruitful vine;
your children, round your table,
like slips of olive evergreen.
4 Here is the blessing
for one who reveres the Eternal!
5 The Eternal will send you a blessing from Sion;
you shall see Jerusalem flourish all your days,
6 you shall live to see your children's children.
[[May Israel prosper!]]

129

A pilgrim song.

"Cruelly have they harried me 1
from my youth—"
so let Israel say—
"cruelly have they harried me 2
from my youth,
but they have never crushed me.
The ploughmen ploughed my 3
back,
and long they drew their furrows;
but the Eternal, he is just, 4
he has cut down the ungodly."

May all who hate Sion be routed 5
and shamed!
let them fare like grass-blades 6
on a roof,
that fade ere ever they flourish,
that fill no reaper's arms, 7
that none shall gather as he binds the sheaves,
that move no passer-by to say, 8
"The blessing of the Eternal be upon you!
In the Eternal's name we bless you!"

130

A pilgrim song.

Out of the depths I call to thee, 1
O thou Eternal;
Lord, listen to my cry, 2
let thine ears heed my entreaty.
If thou didst keep strict tally of 3
sins,
O Lord, who could live on?
But thou hast pardon, 4
that thou mayest be worshipped.
So I wait in hope for the Eternal, 5
my soul waits hoping for his promise;
my soul looks for the Lord 6
more eagerly than watchmen for the dawn,
than watchmen for the dawn.

7 Put your hope in the Eternal, Israel,
for with the Eternal there is love,
there is a wealth of saving power;
8 'tis he who shall save Israel from all their sins.

131

A pilgrim song, by David.

1 No haughty heart is mine, O thou Eternal,
no lofty looks are mine;
I never meddle with high schemes,
with matters far beyond me.
2 No, I have soothed and stilled my soul,
as a mother calms her weanèd child;
my soul is like a weanèd child.

3 O Israel, put your hope in the Eternal,
now and evermore.

132

A pilgrim song.

1 For David's sake, O thou Eternal, remember all his piety,
2 how he swore to the Eternal, vowing to the Mighty One of Jacob,
3 "I will not enter my house, I will not lie on my bed,
4 I will not close my eyes in sleep, I will not shut my eyelids,
5 till I find some residence for the Eternal, some dwelling for the Mighty One of Jacob."

6 We heard of the ark at Ephrathah, we found it in the woodland;
7 we went to where he dwelt, and at his footstool knelt:
8 "Ascend, Eternal, to thy resting-place, thou and thy mighty ark!—
thy priests in triumphant array, 9
thy worshippers loudly rejoicing!
For the sake of thy servant 10
David, reject not thine own king."
The Eternal swore an oath to 11
David, and he will not break his word:
"I will set one of your own sons upon your throne;
and if your sons will keep my 12
compact and the laws I teach them,
their sons shall also sit for ever on your throne."

For the Eternal has chosen Sion 13
as the seat that he desires;
"Here is my resting-place," he 14
says, "the seat I choose for evermore;
I will enrich her food-supplies, 15
and satisfy her poor with bread.
I will robe her priests in tri- 16
umph, and make her worshippers shout for joy.
There will I make David's dy- 17
nasty flourish, and my chosen king shine prosperously;
his foes I shroud with dark dis- 18
grace, but his own crown shall sparkle."

133

A pilgrim song, by David.

How rare and lovely is it, 1
this fellowship of those who meet together!—
sweet as the sacred oil poured on 2
the head,
that flows down Aaron's beard,
down to the very collar of his robe;
vital as dew of Hermon, 3
that falls on the hills of Sion.
For in this fellowship has the Eternal fixed

the blessing of an endless life.

134

A pilgrim song.

1 Come, all ye servants of the Eternal, bless the Eternal,
ye who stand by night in the Eternal's house,
2 lift hands of prayer to the shrine, bless the Eternal!

3 "And may the Eternal, who made heaven and earth,
bless you from Sion!"

135

1 Hallelujah.
Praise the Eternal's name,
praise him, ye servants of the Eternal,
2 who stand within the Eternal's house,
in the courts of the house of our God.

3 Praise the Eternal, he is good;
sing to his name, he is gracious;
4 the Eternal has chosen Jacob to be his,
and Israel as his prized possession.

5 We know the Eternal is great,
and our Lord high over all gods.
6 The Eternal does whate'er he pleases,
in heaven and earth, the seas and all abysses;
7 he makes mists rise from the ends of the earth,
sends lightning to bring on the rain,
and wind out of his storehouses.
8 'Twas he who killed the firstborn in Egypt,
both of man and beast,
9 who sent portents upon Egypt,
on the Pharaoh and all his servants;
many a nation he struck down, 10
and mighty kings he slew,
Sihon king of the Amorites, 11
Og the king of Bashan,
and all the powers of Canaan,
giving their land to Israel, 12
to his people to possess.

Thy name, O thou Eternal, lives 13
for ever,
thy fame from age to age;
the Eternal will right his peo- 14
ple's wrongs,
and be sorry for his servants.

Pagan idols are mere gold and 15
silver,
made by the hands of men,
with mouths—but they never 16
speak,
with eyes—but they cannot see,
with ears—but they cannot 17
hear,
with no breath in their lips!
So be it with their makers, 18
with all who trust in them!
Bless the Eternal, Israel's house- 19
hold!
Bless the Eternal, Aaron's household!
Bless the Eternal, Levi's house- 20
hold!
Bless the Eternal, ye his worshippers!
Blessed be the Eternal in Sion, 21
who dwells at Jerusalem!

136

Hallelujah. 1
Give thanks to the Eternal!—
he is good,
his kindness never fails.
Give thanks to the God of gods; 2
his kindness never fails.
Give thanks to the Lord of 3
lords;
his kindness never fails:

to him who alone works wonders; 4
his kindness never fails:
to him whose wisdom made the heavens; 5
his kindness never fails:
to him who spread earth over the abyss; 6
his kindness never fails:
to him who made great lights; 7
his kindness never fails:
the sun to rule the day; 8
his kindness never fails:
the moon and stars to rule the night; 9
his kindness never fails.

To him who killed Egypt's first-born; 10
his kindness never fails:
and brought out Israel; 11
his kindness never fails:
with strong hand and with out-stretched arm; 12
his kindness never fails:
who severed the Reed Sea; 13
his kindness never fails:
who brought Israel through it; 14
his kindness never fails:
and drowned the Pharaoh and his host; 15
his kindness never fails.

Who led his people through the desert; 16
his kindness never fails:
who struck down powerful kings; 17
his kindness never fails:
who slaughtered mighty kings; 18
his kindness never fails:
Sihon king of the Amorites; 19
his kindness never fails:
and Og the king of Bashan; 20
his kindness never fails:
and gave their land to Israel; 21
his kindness never fails:
to his servants to possess; 22
his kindness never fails.

Who remembered us when we were low; 23
his kindness never fails:
and saved us from our foe; 24
his kindness never fails:
who furnishes us all with food; 25
his kindness never fails:
give thanks to the God of heaven; 26
his kindness never fails.

137

By the streams of Babylon, there we sat 1
and wept at the thought of Sion!
There on the poplars we hung up our harps, 2
when our tyrants asked for a song; 3
those who had harried us bade us be merry,
"Sing us a song of Sion," they said.
But how can we sing the Eternal's songs, 4
here, in a foreign land?
Jerusalem, if ever I forget thee, 5
withered be this my hand!
May my tongue cleave to my mouth, 6
if ever I think not of thee,
if ever I prize not Jerusalem above all joys!

The Edomites! remember against them, Eternal, 7
that day of Jerusalem's fall,
when "Down with her! down with her!" Edomites cried,
"Raze her to the ground!"
And you, Babylonians, you who plundered us, 8
a blessing on him who deals to you
all that you dealt to us!
A blessing on him who snatches your babes 9
and dashes them down on the rocks!

138

A song of David.

With all my heart I thank thee, 1

I sing thy praise in face of all the gods,
for thou hast listened to my cry;
2 I bow before thy sacred shrine
to praise thee for thy love so true,
that far excels all ever known of thee;
3 the very day I call, thine answer comes
with courage to inspire my soul!
4 When kings on earth hear of thy mind and methods,
they shall all praise thee, O Eternal One,
5 and sing thy providence;
for great is the Eternal's sovereign might,
6 he looks upon the lowly from his height,
and from afar he strikes the haughty down.

7 Though I must pass through the thick of trouble, thou wilt preserve me;
thy hand shall fall upon my angry foes,
thy right hand rescues me.
8 The Eternal intervenes on my behalf:
Eternal One, thy kindness never fails,
thou wilt not drop the work thou hast begun.

139

From the Choirmaster's collection. A song of David.

1 Thou searchest me, Eternal One, thou knowest me,
2 thou knowest me sitting or rising,
my very thoughts thou readest from afar;
3 walking or resting, I am scanned by thee,
and all my life to thee lies open;
ere ever a word comes to my tongue, 4
O thou Eternal, 'tis well known to thee;
thou art on every side, behind me and before, 5
laying thy hand on me.
Such knowledge is too wonderful for me; 6
it is far, far beyond me.

Where could I go from thy Spirit, 7
where could I flee from thy face?
I climb to heaven?—but thou art there; 8
I nestle in the nether-world?—
and there thou art!
If I darted swift to the dawn, 9
to the verge of the ocean afar,
thy hand even there would fall on me, 10
thy right hand would reach me.
If I say "The dark will screen me, 11
the night will hide me in its curtains,"
yet darkness is not dark to thee, 12
the night is clear as daylight.

I praise thee for the awful wonder of my birth; 14
thy work is wonderful.
For thou didst form my being, 13
didst weave me in my mother's womb.
Thou knowest all about my soul; 14
my body was no mystery to thee, 15
as I was being moulded secretly
and put together in the world below;
all the days of my life were foreseen by thee, 16
set down within thy book;
ere ever they were shaped, they were assigned me,

ere ever one of them was
mine.

17 O God, what mysteries I find in
thee!
How vast the number of thy
purposes!
18 I try to count them?—they are
more than the sand;
I wake from my reverie, and
I am still lost in thee.
19 O God, that thou would'st slay
the ungodly,
and bid bloodthirsty men be-
gone from me!—
20 men who defy thee lawlessly,
rising against thee!
21 Shall I not hate all who hate
thee, Eternal,
shall I not loathe these
rebels?
22 I hate them with a perfect
hatred,
I count them enemies to my-
self.

23 Search me, O God, and know
my heart,
test me and try my thoughts;
24 see if I am taking any course of
wrong,
and lead me on the lines of
life eternal.

140

From the Choirmaster's collection.
A song of David.

1 From evil men deliver me, O
Eternal,
save me from violent men,
2 from those who in their hearts
plot evil,
all the time making mischief,
3 their tongue sharp as a snake,
with venom of vipers on their
lips.
4 Preserve me, O Eternal, from
the grip of the ungodly,
save me from outrageous men,
who plan to overthrow me,
from the arrogant who set a trap 5
for me,
and spread their nets to catch
me,
their snares beside my path.

"Thou art my God," I cry to the 6
Eternal,
"O listen to my plea.
Eternal One, my Lord, my 7
saving strength,
who screenest me against
attack,
let not ungodly men have their 8
desires,
let not their plots succeed!"

When they dare to beset me, 9
may their own intrigues over-
whelm them!
God rain upon them burning 10
coals!
God hurl them down, never
to rise again!
Away with slanderers! may vio- 11
lent men
be hunted from one woe to
another!
They shall find the Eternal 12
champions
the rights of the forlorn and
feeble.
Just men shall one day give thee 13
thanks for this,
and upright men shall dwell
within thy presence.

141

A song of David.

Eternal One, I call thee, hasten 1
to me;
listen, when I call thee.
Let my prayer rise like incense 2
before thee,
my lifted hands like the eve-
ning sacrifice.

Set a watch upon my mouth, O 3
thou Eternal,
guard thou the door of my lips;

4*a* may I have no mind to evil,
to take part in godless doings.

5 When good men wound us and
reprove us, 'tis a kindness;
I would pray ever to have
their goodwill.
4*b* But as for evildoers, never
would I taste their feasts,
never would I be their guest.

6 [[They are given over to their
tyrants,
to teach them that the Eter-
nal's threats are true;
7 their bones lie scattered for the
grave to swallow,
like stones splintered and
crushed upon the road!]]

8 O Lord, I turn mine eyes to thee;
let me not perish, I shelter
with thee.
9 Save me from the snare they
laid,
from evildoers and their trap;
10 let the ungodly fall into their
own net,
while I pass on rejoicing!

142

An ode or prayer of David, when he was in the cave.

1 I cry aloud to the Eternal,
loudly I entreat him,
2 I pour out before him my plaint,
and tell him all my trouble,
3 when my spirits faint.

They have laid a hidden snare
for me
on the road I have to go;
4 I look to right and left,
but no man cares to know;
all help has failed me,
none cares for my life.

But thou knowest my path,
Eternal One, I cry to thee;
5 I say, "Thou art my help,
I have thee, in the land of the
living.
O listen to my cry, 6
for I am brought very low;

save me from my pursuers,
they are too strong for me;
bring me from my prison, 7
that I may praise thee;
for good men are waiting
till thou deal kindly with me.

143

A song of David.

O thou Eternal, hear my prayer, 1
listen to my entreaties,
as thou art faithful and true,
oh answer me;
put not thy servant on his trial, 2
for before thee no living soul
can be acquitted.

The foe pursues me, 3
stamps me to the ground;
he forces me to dwell in dark-
ness,
like those who have been dead
for long.
And so my spirits faint, 4
my heart grows numb within
me.
I remember the days of old. 5
I meditate on all that thou
hast done,
I muse on what thy hands
have wrought;
and I stretch my hands to thee, 6
my soul thirsts for thee like
dry land;
make haste to answer me. 7

O thou Eternal, my spirits are
failing,
withhold not thy favour from
me,
lest I become like a dying
man.
Satisfy me with the dawn of 8
thy love,
for in thee do I trust:

teach me what is the road to take,
for my heart is set on thee;
9 O thou Eternal, save me from my foes,
I flee to thee for refuge;
10 teach me to do thy will,
thou art my God;
guide me by thy good Spirit on a straight road;
11 O thou Eternal, as thou art thyself, revive me,
as thou art faithful, bring me out of trouble;
12 in love to me, wipe out my foes,
destroy all who harass me—
for I am thy servant.

144

A song of David.

1 Blest be the Eternal One, my Strength,
who trains my hands to war,
my fingers how to fight!—
2 my Crag, my Stronghold, my Fortalice, and Deliverer,
the Shield behind whom I shelter,
the Subduer of nations before me!
3 [[What is man that thou should'st care for him,
or mortal man that thou should'st think of him?
4 Man is like a passing breath,
his days are like a flitting shadow.]]

5 Eternal One, come down upon the bending heavens,
touch the mountains till they smoke,
6 flash lightning out to scatter my foes,
shoot thine arrows to discomfit them;
7 reach from on high to raise me from these floods,
rescue me from these alien hordes,
8 with lies upon their lips,
with right hand raised in a false oath!

9 O God, I would sing thee a new song,
and play to thee on a ten-string lute,
10 O thou who makest kings victorious,
who savest thy servant David.
Save me from peril of the sword,
11 rescue me from these alien hordes,
with lies upon their lips,
with right hand raised in a false oath!

* * *

12 May our sons be straight and strong like saplings,
our daughters like cornices carved in a palace!
13 May our barns be bursting with all sorts of produce,
may our sheep in the fields multiply in myriads!
14 May our rulers be strong, may nothing go wrong—
no raids or retreats, no panic in our streets!
15 Happy the nation that so fares!
Happy the nation whose God is the Eternal!

145

A song of praise, by David.

1 I will extol thee, my God, O King,
and bless thee for ever and ever;
2 all the day long will I bless thee,
and praise thee for ever and ever.
3 Great is the Eternal, loudly to be praised,
his greatness is unsearchable.
4 One age shall praise thy doings to another,
and utter thy mighty acts,

5 dwelling on the glorious splendour of thy state,
and on thy marvellous doings;
6 they shall proclaim thine awful powers,
and tell thy mighty deeds;
7 they shall spread the fame of thy great goodness,
and sing songs of thy faithfulness.
8 The Eternal is gracious and pitiful,
slow to be angry, very kind;
9 the Eternal is good to all who look to him,
and his compassion covers all he has made.
10 All whom thou hast made shall praise thee, O Eternal,
thy faithful followers shall bless thee,
11 telling of thy glorious kingdom, talking of thy might,
12 letting men hear of thy mighty acts,
of the glorious splendour of thy kingdom.
13 Thy kingdom is an everlasting kingdom,
and thy dominion lasts from age to age.

The Eternal is true to all his promises,
and kind in all his dealings;
14 The Eternal holds up all who are falling,
and raises all who are bowed down.
15 All thy creatures look to thee,
for their food in season due;
16 and from thine open hand
they feast upon thy favour.
17 Faithful in all his dealings is the Eternal,
loving in all he does;
18 the Eternal is near all who call on him,
who call on him sincerely;
19 he satisfies his worshippers,
he hears their cry and helps them;
the Eternal preserves all who love him, 20
but all the ungodly he destroys.
My lips shall pour out the Eternal's praise; 21
let all men bless his sacred name for ever.

146

Hallelujah. 1

Praise the Eternal, O my soul!
As long as I live, I will praise the Eternal, 2
and sing to my God, as long as I survive.
Rely not upon great men— 3
mere mortals who can give no help;
when their breath goes they return to the dust, 4
and on that very day their projects perish.
Happy the man whose help is Jacob's God, 5
whose hope lies in the Eternal One, his God,
maker of heaven and earth 6
and sea, and all they hold.
He remains ever true,
he rights those who are wronged, 7
he feeds those who are hungry.
The Eternal sets the captives free,
the Eternal gives the blind their sight, 8*a*
the Eternal raises those who are bowed down, 8*b*
the Eternal preserves poor foreigners, 9*a*
the widow and the orphan he relieves; 9*b*
the Eternal loves those who are good, 8*c*
but the ungodly life he ruins. 9*c*
The Eternal shall be king for ever, 10
thy God, O Sion, for all ages.

147

1 Hallelujah. Hallelujah.
Praise the Eternal, for he is good;
make melody to our God, for he is gracious.
2 The Eternal restores Jerusalem,
he gathers the outcasts of Israel,
3 he heals the broken-hearted
and binds up their wounds.
4 He fixes the number of the stars,
and gives a name to each.
5 Great is our Lord, mighty in power,
his wisdom is unsearchable.
6 The Eternal has relief for the afflicted,
he brings the ungodly to the ground.

7 Sing thanks to the Eternal,
make melody to our God upon the lyre,
8 who covers the sky with clouds,
provides rain for the earth,
till grass grows on the very hills,
and fodder for the beasts that serve mankind,
9 who gives wild animals their food,
that cry for it at eventide.
10 He cares not for the strength of the war-horse,
delights not in man's armour;
11 the Eternal delights in those who revere him,
who trust to his own goodness.

12 Praise the Eternal, O Jerusalem,
praise your God, O Sion;
13 for he has fortified your gateways,
and blessed your citizens within,
14 has made Peace guard your boundaries,
and filled you with the finest wheat.
He issues his commands to earth, 15
his orders run apace,
showering snow white as wool, 16
scattering hoarfrost thick as ashes,
casting hailstones down like 17
crumbs.
The waters freeze;
he sends an order, and they 18
melt;
once he makes the wind blow,
then the waters flow.
He makes his purpose known to 19
Jacob,
his orders and his laws to Israel;
never has he done so to other 20
nations—
they know not his commands.

148

Hallelujah. 1
Praise the Eternal from the heavens,
praise him in the heights,
praise him, all his angels, 2
praise him, all his hosts,
praise him, sun and moon, 3
praise him, all stars of light,
praise him, heaven of heavens, 4
ye waters higher than the heavens!
Let them praise the name of the 5
Eternal,
for he commanded and they were created,
he fixed them fast for evermore, 6
he set them boundaries that they should not pass.

Praise the Eternal from the 7
earth,
ye depths of ocean and ye waterspouts,
lightning and hail and snow and 8
ice,
storms carrying out his will,
mountains and every hill, 9
fruit-trees and every cedar,
wild animals and every beast, 10

crawling things, birds on the wing,
11 kings of earth and all the nations,
princes and all authorities,
12 young men and maidens too,
old men and boys;
13 let them praise the name of the Eternal,
for his name only is supreme;
his majesty is above heaven and earth,
14 and he has raised his people to high honour.
To praise him is for all his faithful,
for Israel, for the nation near to him.

149

1 Hallelujah.
Sing a new song to the Eternal,
praise him where his faithful gather;
2 let Israel be joyful in their Maker,
let the sons of Sion triumph in their King,
3 let them dance in praise of him,
make melody to him with drum and lyre;
4 for the Eternal delights in his people,
adorning the afflicted with a victory.
5 Let the faithful exult over their triumph,
shouting joyfully in their great temple,
God's praise upon their lips, 6
and a sharp sword in their hands,
for vengeance upon pagans, 7
for punishment on nations,
to put their monarchs into 8
chains,
their nobles into iron gyves.
To execute on such their ap- 9
pointed doom
this is an honour for God's faithful ones.

150

Hallelujah. 1
Praise God in his sanctuary,
praise him in his heaven of power,
praise him for his mighty deeds, 2
praise him for his sovereign strength;
praise him with a bugle blast, 3
praise him with the lute and lyre,
praise him with the drum and 4
dance,
praise him with strings and flute,
praise him with resounding 5
cymbals,
praise him with the clash of cymbals.
Let everything that breathes 6
praise the Eternal!
Hallelujah.

PROVERBS

1 Maxims of Solomon king of
Israel, the son of David:
2 for gaining sagacity and intelli-
gence,
for a grasp of wise teaching,
3 for training in right conduct,
in duty, goodness, and in-
tegrity,
4 for imparting insight to the
ignorant,
knowledge and sense to the
young,
6 for understanding maxims and
parables,
the sentences of sages and
their aphorisms.
5 (Let the sage too listen and
learn sense,
let the intelligent know how
to handle life.)

7 Reverence for the Eternal is the
first thing in knowledge,
but the impious scorn sagacity
and intelligence.

8 Listen, my son, to your father's
instructions,
reject not your mother's di-
rections:
9 they will be a graceful garland
for your head,
as a necklace for your neck.

10 My son, if scoundrels would lead
you astray,
never agree to it;
11 if they say, "Come along, let us
trap honest folk,
let us ambush the innocent,
12 let us swallow them up like
death,
swallow them whole as men
die in their prime;
13 we shall get all sorts of rare stuff,
and cram our houses with
booty.
Cast in your lot with us, 14
we will all have one purse"—
my son, never join them, 15
keep clear of their courses.
It is in vain that birds behold 17
the net spread for them;
and these men trap themselves 18
in death,
'tis their own lives they am-
bush.
Such is the fate of gain ill-got, 19
it ruins those who grasp it.

Wisdom calls aloud in the 20
streets,
and lifts her voice in the
squares,
crying from the busy markets, 21
and at the entry of the town-
gates:
"O heedless ones, how long will 22
you choose to be heedless,
and scoffers delight in scoffing,
and senseless folk hate knowl-
edge?
Pay heed to my warning, 23
I open my mind to you,
I let you hear what I decide:
'because I have called and you 24
would not listen,
none heeded me as I beck-
oned,
because you have shunned my 25
advice,
and would not take my warn-
ing,
the laugh will be mine in the 26
hour of your plight,
I will be mocking when your
terror comes,
when your terror comes like a 27
tempest,
when your plight comes on
like a whirlwind,
when shock and calamity
seize you.'
Then they may call, but I will 28
never answer,

then they may seek, but never
shall they find me,
29 since they hated knowledge
and chose not to reverence
the Eternal.
30 They would have none of my
advice,
but despised every warning of
mine;
31 so now they must eat the fruit
of their own doings,
and have their fill of all that
they devised.
32 For heedless folk fall by their
own self-will,
the senseless are destroyed by
their indifference;
33 but safe he lives who listens to me,
from fear of harm he shall be
wholly free."

2 My son, if you take to heart
what I say,
and set store by my com-
mands,
2 bending your ear to wisdom
and applying your mind to
knowledge;
3 if you cry to intelligence
and call for knowledge,
4 seeking her out as silver
and searching for her like
treasure;
5 then you shall see what is rever-
ence for the Eternal,
and find what the knowledge
of God means
6 (for it is the Eternal who sup-
plies wisdom,
from him come insight and
knowledge,
7 he has help ready for the up-
right,
he is a shield for those who
live honestly,
8 a safeguard for the straight life,
a protection for the pious);
9 then you shall understand duty
and goodness,
and keep to every honest
course,
living the life of honest men 20
and keeping to the good man's
road.
For wisdom will be welcome to 10
your mind,
and knowledge will be a joy to
you,
good sense will take charge of 11
you,
sound judgment will keep you
right,
saving you from wicked courses, 12
from the self-willed speech of
men
who leave the paths of right 13
to follow dark courses,
who delight in doing wrong, 14
who have joy in wilful wicked-
ness,
men of crooked courses 15
and of devious paths—
saving you also from the loose 16
women,
the harlot with her words so
smooth,
who leaves her own husband 17
and forgets her married troth
before God;
her house leads down to death, 18
her courses lead to death-
land:
none who visit her ever come 19
back,
they never come out on the
path of life.
For upright men have lasting 21
bliss,
and blameless men survive;
but evil men are swept away, 22
and vicious men are rooted
out.

My son, forget not my direc- 3
tions,
keep in mind what I com-
mand;
for that will bring you welfare, 2
long days and a happy life.
Never let kindness and loyalty 3
go,
tie them fast round your neck;

4 so you shall have goodwill and good repute
with God and man alike.
5 Rely on the Eternal with all your heart,
and do not lean on your own insight;
6 have mind of him wherever you may go,
and he will clear the road for you.
7 Never pride yourself on your own wisdom,
revere the Eternal and draw back from sin:
8 that will mean health for your body
and fresh life to your frame.
9 Honour the Eternal with your wealth,
and with the best of all you make;
10 so shall your barns be full of corn,
your vats brim over with new wine.

11 My son, spurn not the Eternal's schooling,
never be weary of his discipline;
12 his discipline is for the man he loves,
he chastens any son whom he delights in.
13 Happy is the man who gathers wisdom,
the man who gains knowledge:
14 her profits are richer than silver,
she brings in more than gold;
15 she is more precious than rubies,
no treasure can compare with her;
16 long days lie in her right hand,
wealth and honour in her left;
17 her ways are ways of tranquil ease
and all her paths are bliss;
to those who grasp her, she is 18
vital strength—
happy are all who hold her fast.

With wisdom did the Eternal 19
found the earth,
with knowledge did he raise the heavens;
'twas with intelligence he broke 20
up the abyss
and made the clouds drop dew.

My son, hold to sagacity and 21
sense,
never lose sight of them;
they will make your life long, 22
and add charm to it;
then you can safely go your way, 23
with never a slip;
you can rest unafraid, 24
you can lie down and sweetly sleep;
never need you fear sudden 25
blows
or the storm that strikes the wicked,
for the Eternal will be your pro- 26
tection,
and preserve you from all danger.

Never refuse help to your neigh- 27
bour,
when you can render it;
never say to him, "Go, and 28
come again,
I will have it to-morrow for you"—
when you have it beside you!
Never plot mischief against your 29
neighbour
as he lives near you unsuspecting.
Never quarrel with a man for no 30
reason,
when he has never done you any harm.

Never envy a high-handed man, 31
or choose his methods;

32 for the Eternal loathes a bad man,
the honest are the Eternal's friends;
33 the Eternal's curse lies on the house of the wicked,
but he blesses the good man's dwelling;
34 scoffers he scoffs at,
but he favours the devout;
35 wise men come to honour,
but shame is all the foolish gain.

4 Listen, my children, to a father's instruction,
attend and learn intelligence:
2 I give you good counsel,
turn not from my teaching.
3 When I was a son with my father,
a little one, loved by my mother,
4 he taught me and told me this:
"Keep in mind what I say,
do what I bid you, and you shall live,
5b swerve not from my orders.
5a Get sense, get knowledge,
7b at any cost get knowledge,
6 never leave her, and she will guard you,
love her, and she will take care of you,
8 prize her, and she will promote you,
and bring you to honour, if you will embrace her,
9 she will adorn you with charm and crown you with glory.
10 Listen, my son, take to heart what I say,
and the years of your life shall be many;
11 I am giving you wise directions and leading you aright;
12 when you walk, you will never be hindered,
when you run, you will not slip.
Hold fast to my instructions, 13
never let them go,
keep them—they are life to you.
Never set foot on a bad man's 14
path,
and take not the road of evil men;
avoid it, never follow it, 15
shun it, and pass on.
For they cannot sleep till they 16
have done some wrong,
till they have tripped up someone, they are sleepless;
they eat ill-gotten food 17
and drink wine won by cruelty.
The course of bad men lies 19
through darkness dim,
they cannot see what makes them stumble;
the course of good men, like a 18
ray of dawn,
shines on and on to the full light of day.

My son, attend to what I say, 20
bend your ear to my words;
never lose sight of them, 21
but fix them in your mind;
to those who find them, they 22
are life,
and health to all their being.
Guard above all things, guard 23
your inner self,
for so you live and prosper;
bar out all talk of evil, 24
and banish wayward words;
let your eyes look straight 25
ahead,
gaze right in front of you;
keep a clear path before you, 26
and ever make your footing firm;
never turn to right or left, 27
draw back from a wrong step.

My son, attend to wisdom, 5
bend your ear to knowledge,
that caution may be your safe- 2
guard,

and prudence may take care of you;
keep hold of caution and sound sense,
3 that they may save you from the loose woman:
her lips drop honied words,
her talk is smoother than oil itself,
4 but the end with her is bitter as poison,
sharp as a sword with double edge;
5 her feet go down to Death,
her steps lead straight to the grave;
6 the high road of Life is not for her,
shifty and slippery are her tracks.
7 Now listen to me, my son,
hold fast to what I say:
8 keep clear of her,
never go near her door,
9 lest you have to part with your money,
and hand your earnings over,
10 lest outsiders enjoy all that you make,
and all your wealth goes to a stranger's household,
11 till you are left at last to moan,
when all you have is wasted,
12 'Ah! why did I hate guidance,
why did I despise all warning?
13 Why did not I listen to those who trained me,
and bend my ear to those who were my guides?
14 I have been nearly sentenced to death
by the community.'

15 Drink from your own cistern,
drink fresh water out of your own well.
16 Are you to seek your pleasures here and there,
and drink them in the streets?
17 Have them at home,
never share them abroad.
Let your fountain flow for yourself alone: 18
let a young wife be your joy,
a lovely hind, a charming doe is she; 19
let her breasts give you rapture,
let her love ever ravish you.
Why be ravished with a loose creature, 20
and embrace the bosom of another woman?

Man's goings are observed by the Eternal, 21
he takes account of all his ways.
A man's misdeeds shall snare him, 22
his sin shall catch him in its meshes;
for lack of sense he dies, 23
his utter folly ruins him.

My son, if you have gone bail for your fellow, 6
and given your pledge for someone else,
if you have snared yourself with your own words, 2
and trapped yourself by promises,
then do this, my son—release yourself, 3
for you are in your fellow's power;
be quick, beseech your fellow,
close not an eye, 4
let not your eyelids slumber,
but free yourself like a roe from the snare, 5
like a bird from the hand of the fowler.

Go to the ant, you sluggard, 6
look at her ways, learn sense;
for she has no leader, 7
no foreman or chief,
yet in the summer she provides her food, 8
and gathers during harvest-days.

9 You sluggard, how long will you sleep?
When will you rise from slumber?
10 'Let me sleep for a little, a little!
let me fold my hands for a little to rest?'—
11 yes, and poverty will pounce on you,
want will overpower you.

12 A rascal, a knave—
he works with falsehood on his lips,
13 he winks with his eyes and scrapes with his feet,
he signs with his fingers,
14 his mind is ever planning mischief,
he is always sowing discord;
15 so doom shall strike him suddenly,
suddenly, hopelessly, shall he be broken.
16 Six things the Eternal hates,
aye, seven he loathes:
17 haughty eyes, a lying tongue,
hands that shed innocent blood,
18 a mind with crafty plans,
feet eager to go mischief-making,
19 a false witness who tells lies,
and any man who sows discord in his circle.

20 My son, do your father's bidding,
and reject not your mother's directions;
21 fix them ever in your mind,
tie them fast round your neck;
23 for their bidding will throw light upon your life,
their directions will enlighten you,
and to be trained is the way to live.
22 Wisdom, when you walk, will guide you,
when you rest, she will take care of you,
when you wake up, she will talk to you,
keeping you clear of the married woman, 24
from the wiles of a loose woman's tongue;
let not your heart long for her beauty, 25
let not her glances captivate you;
for the harlot is only out to earn a meal, 26
but the adulteress preys upon your very life.
Can a man take fire in his lap without burning his clothes? 27
Can anyone walk upon hot coals without scorching his feet? 28
So with him who goes in to a neighbour's wife: 29
none who touches her shall go unpunished.
Men do not let off a thief, 30
even if he steals to satisfy his hunger;
if he is caught, he has to pay for it seven times over, 31
to give all his house contains.
But an adulterer is devoid of sense, 32
he ruins himself by what he does,
he is whipped, he is disgraced, 33
there is no wiping away his dishonour;
for jealousy rouses a husband to fury, 34
he has no mercy when he takes revenge,
no money buys him off, 35
he will not be satisfied, for all you offer.

My son, do what I tell you, **7**
set store by my commands,
do as I bid you, and you shall live, 2
keep my directions as the very apple of your eye;

3 bind them upon your fingers,
write them upon the tablet of your mind.
4 Say to Wisdom, 'You are my darling,'
call Knowledge your kinswoman,
5 that they may keep you from another's wife,
from the loose woman with her words so smooth.
6 At the window of her house she looks out through the lattice;
7 she notices among the lads a brainless youth,
8 strolling along near the street-corner
in the direction of her house,
9 in the twilight of the evening or at black midnight.
10 And there is the woman, out to meet him,
dressed like a harlot, the cunning creature
11 (restless and restive, she must be out,
she cannot stay at home,
12 now in the streets and now in the squares,
haunting every corner)!
13 She catches him and kisses him
and says to him, with an impudent look,
14 'I am holding a thanksgiving feast,
for my vows are paid to-day;
15 so I came out to meet you,
to look for you—now I have found you!
16 I have spread rugs on my couch,
striped sheets of Egyptian yarn,
17 I have scented my bed with myrrh,
with eagle-wood and cinnamon;
18 come, let us take our fill of love till morning,
let us revel in caresses.
For my man is not at home, 19
he is off on a long journey;
he has taken a bag of money 20
with him,
he will not be home till the full moon feast.'
With her coaxing pleas she per- 21
suades him,
with her smooth words she carries him away;
and he is enticed to follow her, 22
like an ox moving to the slaughter,
like a dog cajoled to the muzzle,
like a bird fluttering straight 23
into the net—
never dreaming its life is in danger,
till its heart is pierced by an arrow.
Now, my son, listen to me, 24
attend to what I say:
never let yourself swerve to her 25
ways,
never wander on her paths;
for many a one she has brought 26
down dead,
aye, many a man she has slain;
her house is the road to the 27
grave,
it leads down to the chambers of death."

Is it not Wisdom calling, 8
Knowledge raising her voice?
On the high ground by the road- 2
side,
in the streets she takes her stand,
by the gateways opening to the 3
city,
at the entries, she is crying out:
"O men, I am calling to you, 4
my appeal is to all men!
O heedless souls, learn in- 5
sight,
O foolish folk, learn to be sensible!

6 Listen, for I have a weighty message,
my lips open with right words,
7 I utter what is true,
false lips I loathe,
8 all I say is honest,
with nothing in it false or wrong;
9 it is all plain to the man of sense,
and true to those who are intelligent.
10 Choose instruction rather than silver,
and knowledge rather than rare gold;
11 for wisdom is better than rubies,
no treasure is equal to her.
12 I Wisdom have intelligence in hand,
knowledge and insight I command
13 [[to reverence the Eternal is to hate evil:
pride, arrogance, an evil life,
and lying lips—I hate them]],
14 counsel and skill are mine,
I possess mind and might.
15 It is by me that monarchs reign,
and rulers deal out justice,
16 by me that great men govern,
and magnates rule the earth.
17 Those who love me, I love them,
and those who seek me find me.
18 I hold wealth and honour,
grandeur and good fortune;
19 what I yield is better than the best of gold,
what I bring in is better than rare silver.
20 I deal quite fairly,
justly do I act,
21 enriching those who love me,
and filling their stores full.

22 The Eternal formed me first of his creation,
first of all his works in days of old;
23 I was fashioned in the earliest ages,
from the very first, when earth began;
I was born when there were no abysses, 24
when there were no fountains full of water;
ere he sunk the bases of the mountains, 25
ere the hills existed, I was born,
when the earth and fields were not created, 26
nor the very first clods of the world.
When he set the heavens up, I was there, 27
when he drew the Vault o'er the abyss,
when he made the clouds firm overhead, 28
when he fixed the fountains of the deep,
when he set the boundaries of the sea, 29
when he laid foundations for the earth,
I was with him then, his foster-child, 30
I was his delight day after day,
playing in his presence constantly,
playing here and there over his world, 31
finding my delight in humankind.

Now listen to me, children, 32
listen to instruction and get wisdom, 33
do not refuse my counsel.
For happy are they who hold to me, 32
happy the man who listens to me, 34
daily at my gate on the watch,
waiting at my doorway.
He who finds me finds life, 35
and he wins favour from the Eternal;
he who ignores me injures himself, 36

for all who hate me are in love
with death."

9 Wisdom has built her mansion,
and set up her seven pillars;
2 her beasts are slain, her wines
are blended,
her table is prepared;
3 she has sent her maidens out to
cry
on the thoroughfares of the
city,
4 "Let all who are heedless turn
in here!"
She calls to him who is devoid
of sense,
5 "Come, eat my bread,
drink wines that I have
blended,
6 leave your foolish ways and live,
follow the ways of thoughtful
sense."

13 Folly is loud and alluring,
she knows no sense of shame,
14 but sits at the door of her
mansion,
on the thoroughfares of the
city,
15 and calls to passers-by
as they go on their way,
16 "Let all who are heedless turn
in here!"
She calls to him who is devoid
of sense,
17 "Sweet are stolen waters,
bread in secret is delicious!"
18 Little he knows that dead men
are within,
the guests of Death!

7 He who corrects a scoffer only
gets insulted,
he who reproves a rascal is
reviled for it.
8 Reprove not a scoffer, or he may
hate you:
reprove a man of sense, and
he will love you.
9 Instruct a man of sense, and he
will gain more sense;
teach a good man, and he will
learn the more.
The first thing in knowledge is 10
reverence for the Eternal,
to know the Deity is what
knowledge means;
this will multiply your days 11
and increase the years of your
life.
If you are wise, your wisdom 12
avails for yourself;
if you are a scoffer, you—
you have to suffer for it.

* * *

Maxims of Solomon. 10
A sensible son is a joy to his
father,
but a senseless son is a grief to
his mother.
Ill-gotten gains are never a 2
profit:
'tis honesty that secures life
for man.
The Eternal never stints an 3
honest man:
he thwarts the craving of dis-
honest men.
A slack hand makes men poor: 4
a busy hand makes men rich.
He who reaps in summer is a 5
man of sense:
he who sleeps through har-
vest does a shameful thing.
God's blessing is upon the good 6
man's head,
but the bad man's face shall
be darkened with disas-
ter.
The memory of the upright is 7
blessed,
but cursed shall be the name
of wicked men.
A man of sense defers to au- 8
thority:
a silly chatterer comes to
grief.
The upright life is safe and sure, 9
but crooked courses shall fare
badly.
He makes trouble who winks 10
maliciously:

a frank rebuke will make for peace.
11 The talk of good men is a life-giving fountain:
the talk of bad men overflows with harm.
12 Hatred stirs up strife:
love draws a veil over all wrongdoing.
13 Good sense is on the lips of the intelligent,
but folly lies in the talk of senseless men.
14 Sensible men are reticent,
but a fool's babbling will bring trouble down.
15 A rich man's wealth is his protection,
but poverty is the ruin of the poor.
16 A good man's earnings lead to life:
a bad man's gain is the undoing of him.
17 He who accepts advice is safe:
he who will not be warned is in danger.
18 The good man will not vent his hate;
and he is a fool who spreads a slander.
19 Where words abound, sin is not wanting:
he who controls his tongue is a wise man.
20 Good men's talk is like rare silver:
a bad man's views are little worth.
21 The words of good men will make many wise,
but a fool's lack of sense is death to himself.
22 'Tis the Eternal's blessing that brings wealth,
and never does it bring trouble as well.
23 Wrongdoing is the fool's delight,
but to a man of sense it is disgusting.
24 Whatever a bad man fears will befall him,
but a good man's repose will last for ever.
25 When the storm sweeps by, the wicked are gone,
but the just are rooted for ever.
26 As vinegar to the teeth, as smoke in the eyes,
so is a sluggard to those who give him a message.
27 Reverence for the Eternal is the prolonging of life,
but the years of evil men are shortened.
28 The hopes of good men end in bliss:
bad men lose what they look for.
29 For the upright the Eternal is a fortress,
but he is the ruin of evil-doers.
30 Good men will never be displaced,
but the wicked have no footing in the land.
31 The talk of good men puts forth buds of wisdom,
but men of false tongue shall be felled.
32 The speech of good men is a breath of pleasure,
but bad men talking breathe out malice.
11 A false balance is loathsome to the Eternal,
but a proper weight is his delight.
2 When pride comes, disgrace comes too:
modest men show good sense.
3 The upright are kept straight by their own honesty:
dishonest men are ruined by their vice.
4 On the day of God's anger wealth is of no avail:
goodness alone saves man from death.

5 The path of a right-minded man
is cleared by his own good-
ness,
but a bad man is overturned
by his own badness.
6 Upright men are safe, through
their goodness,
but crafty men are caught by
their own schemes.
7 When a good man dies, his hope
is never lost:
the bad man's vaunting hope
is lost.
8 The good man is brought safe
out of adversity:
the bad man takes his
place!
9 A godless man would ruin his
neighbour with slander,
but the good man is cautious
and escapes.
10 When good men prosper, the
city rejoices:
when bad men perish, there
are shouts of joy.
11 A city is exalted by the success
of the upright,
and overthrown by the policy
of knaves.
12 A man who mocks at his neigh-
bour has no sense:
the prudent man will hold his
tongue.
13 A gossiping fellow will betray
secrets,
but a trustworthy man will
keep a confidence.
14 For lack of statesmanship, a
nation sinks:
the saving of it is a wealth of
counsellors.
15 He who goes bail for someone
else will suffer:
he who loathes being a surety
is in a sure position.
16 A charming woman wins re-
spect:
high-handed men win only
wealth.
17 A kind man helps his own life:
a cruel man harms himself.
It is not real what a bad man 18
gains,
but goodness yields a lasting
profit.
It makes for life, to set one's 19
heart on goodness:
the fatal thing is to be bent on
evil.
Evil-minded men are loathsome 20
to the Eternal,
but a blameless life is his de-
light.
Be sure of this: bad men never 21
go unpunished,
but all is well with the good.
A golden ring in the snout of a 22
sow,
and a pretty woman without
sense!
What good men desire ends in 23
their favour:
a bad man's hope ends in the
wrath of God.
One gives away, and still he 24
grows the richer:
another keeps what he should
give, and is the poorer.
A liberal soul will be enriched, 25
and he who waters will him-
self be watered.
He who holds corn up, the peo- 26
ple curse him:
they bless the man who sells it.
He whose aims are good wins 27
the goodwill of God:
he whose aims are evil, evil
shall befall him.
He who relies on his wealth shall 28
wither,
but a good man blooms like a
green leaf.
He who stints his household 29
ends with empty hands—
a fool like that becomes a
wise man's slave.
Life thrives like a tree on 30
generosity,
but grasping greed is death to
men.
If good men are punished on the 31
earth,

how much more the sinful and the evil!

12 He who cares to know cares to be set right,
but he who hates to be admonished is a stupid creature.

2 A good-natured man has the goodwill of the Eternal,
but He passes sentence on malicious men.

3 No man can hold his own by doing wrong,
but never shall the good man be uprooted.

4 A good wife is an honour to her husband:
a shameless wife rots all his strength away.

5 The aims of a good man are honourable:
the plans of a bad man are underhand.

6 Knaves speak of secret bloodshed,
but men are helped by plans of honest men.

7 When bad men are thrown down they disappear:
a good man's house stands firm.

8 A man is praised as he shows insight:
a brainless creature is despised.

9 Better a man of low rank, with a servant,
than one who makes a show and has to do his own work.

10 A good man cares even for his beast,
but the bad man has a cruel heart.

11 The man who works his farm has plenty of food:
a man of useless interests has no sense.

12 Vice proves a net for vicious men,
but a good man's root remains untouched.

13 By sins of the lips bad men get into trouble:
good men get out of trouble.

14 A man reaps the result of all his words,
and he must answer for his deeds.

15 A fool is sure that his own way is right:
sensible men will listen to advice.

16 A fool shows instantly that he is angry:
a prudent man ignores an insult.

17 A man who gives true evidence furthers justice:
a dishonest witness furthers injustice.

18 A reckless tongue wounds like a sword,
but there is healing power in thoughtful words.

19 Truth told endures:
a lie lasts only for a little.

20 Fraud is the aim of evil-minded men,
but those who plan the good of others prosper.

21 Injustice is no pleasure to the good,
but evil men are full of all injustice.

22 Liars are loathsome to the Eternal,
but the sincere are a delight to him.

23 No cautious man blurts out all that he knows,
but a fool comes out with his folly.

24 The diligent will get the upper hand,
but slothful men will end as serfs.

25 Worry weighs a man down:
a kind word cheers him up.

26 The good man gives a lead to his neighbour,
but a bad man's life leads himself astray.

27 The lazy man will not hunt game for himself:
a diligent man is a rare treasure.
28 To live aright is the way to live for long:
wrongdoing is the road to death.
13 A sensible son heeds what his father tells him,
but a scoffer will not listen to rebuke.
2 A good man reaps the fruit of his goodness,
but evil souls come to an untimely end.
3 He guards his life who guards his lips:
he who talks freely—it is ruin to him!
4 The lazy man longs, but he gets nothing:
the diligent man is amply supplied.
5 A good man hates deception:
an evil life is odious and disgraceful.
6 Goodness safeguards men of integrity,
but vice is the downfall of sinful men.
7 One man pretends to be rich, though he has nothing:
another pretends to be poor, though he has plenty.
8 A rich man may buy off his life:
a poor man can ignore the robber's threat.
9 The light of good men shines out bright:
the lamp of bad men will go out.
10 'Tis insolence that leads to strife,
but wise men give themselves no airs.
11 Wealth won in haste will dwindle,
but, gathered gradually, it will grow.
12 Hope deferred is sickening:
it is new life to have desire fulfilled.
13 He who despises God's decree shall perish:
to stand in awe of God's commands is safety.
14 A sage's teaching is a fount of life,
it shows how to evade the nets of Death.
15 A man of tact is popular:
the way fools live stirs up dislike.
16 A shrewd man never vaunts his wisdom,
but fools display their folly.
17 A careless messenger is a calamity:
with a reliable envoy, all is well.
18 Poverty and shame are his who will not take advice,
but he who takes a warning comes to honour.
19 It is delicious to obtain the heart's desire . . .
but fools hate to give up evildoing.
20 Mix with wise men, and you will be wise,
but a companion of fools will come to grief.
21 Misfortune follows up the sinful,
but prosperity will overtake the pious.
22 A pious man leaves wealth to his children's children:
the sinner lays up treasure—to enrich the good!
23 Good men enjoy their wealth for many a year,
but bad men perish rapidly.
24 He hates his son who fails to ply the rod:
the man who loves his son chastises him.
25 The good man has enough to meet his needs:
wicked men are in want of food.

14 Wisdom builds the house of life:
frivolity pulls it down.
2 An honest life shows reverence for the Eternal:
a wayward life despises him.
3 A fool's talk brings a rod across his back,
but men of sense are safe with what they say.
4 No oxen, no corn:
good crops come from the work done by the ox.
5 An honest witness never tells a falsehood,
but a dishonest witness utters lies.
6 The scoffer seeks in vain for wisdom,
but knowledge is easy to a serious man.
7 Withdraw from an impatient man;
you will not find one word of sense in him.
8 Shrewd men are wise in grasping their affairs,
but the folly of a fool leads him astray.
9 Guilt harbours among fools,
God's favour among upright men.
10 The heart knows its own bitter misery,
and no outsider shares its joy.
13 Even in laughter the heart may be aching,
and joy may end in sorrow.
11 The house of the wicked shall be destroyed,
but the dwelling of the upright shall flourish.
12 What man thinks a right course,
may end upon the road to death.
14 He who goes wrong must take the consequences:
the good man reaps the harvest of his deeds.
15 The simpleton believes what he is told:
the shrewd man watches where he goes.
A man of sense is cautious and 16
shuns harm,
but a fool goes into it jauntily.
A man of quick temper will do 17
foolish things,
but a prudent man will be patient.
What simpletons acquire is 18
folly:
shrewd men will pick up knowledge.
Bad men must bow before the 19
good,
and wicked men must supplicate the just.
The poor man is hateful even to 20
his neighbour,
but the rich has many a friend.
A man sins if he looks down on 21
his neighbour;
but if he pities the poor, blessed is he.
Do not evil-minded men fare 22
miserably?
Good-natured men find people kind and true.
In all labour there is profit: 23
mere talk only tends to penury.
The crown of wise men is their 24
wisdom:
the coronet of fools is their own folly.
An honest witness will save life; 25
but one who tells a lie destroys life.
He who reverences the Eternal 26
has strong ground for confidence;
his very children win security.
Reverence for the Eternal is a 27
fount of life,
it shows how to evade the nets of Death.
When a nation swarms, it is the 28
monarch's glory:

when a nation is scanty, it is
the king's scathe.
29 To be forbearing is to show great sense:
the height of folly is to be quick-tempered.
30 A mind at ease is life and health,
but passion makes man rot away.
31 He who is hard on the forlorn reviles his Maker:
he honours his Maker who is kindly to the poor.
32 A bad man is brought down by his own evil-doing,
but the good man may trust to his integrity.
33 Wisdom settles in the mind of thoughtful men,
folly in the mind of the thoughtless.
34 Integrity exalts a nation:
evil brings any people low.
35 The king favours an able minister:
his anger is for the incompetent.

15 A mild reply turns wrath aside,
but a sharp word will stir up anger.
2 Knowledge distils from wise discourse:
folly gushes from the discourse of fools.
3 The eyes of the Eternal are in every place,
keeping watch upon the wicked and the good.
4 A soothing tongue means life and peace,
but wild words wound.
5 A senseless fellow scorns his father's counsel,
but he who listens to reproof shows his good sense.
6 In a good man's house there is ample treasure,
but revenues of bad men go to wreck.
7 Wise men's discourse diffuses knowledge,
but a fool's mind will never master it.
8 Sacrifice from evil men is loathsome to the Eternal,
but the prayers of upright men are his delight.
9 A wicked life is loathsome to the Eternal:
he loves the man bent upon honesty.
10 There is stern punishment for him who breaks away;
he who will not be warned shall die.
11 Death and the world of the dead lie open to the Eternal;
how much more the hearts of men!
12 A scoffer never cares to be corrected,
he will not mix with men of sense.
13 A glad heart makes a cheerful face,
but a sad heart breaks the spirit.
15 For the hapless, every day is hard,
but a cheerful heart is an endless feast.
14 The thoughtful mind is eager to know more,
but a fool's heart is taken up with folly.
16 Better a little, with reverence for the Eternal,
than large wealth with worry.
17 Better a dish of vegetables, with love,
than the best beef served with hatred.
18 An ill-tempered man stirs up disputes,
but a forbearing man smoothes strife away.
19 The lazy man finds life beset with thorns;
the diligent find it a well-paved road.
20 A sensible son is a joy to his father,

but a fool of a man despises
his mother.
21 Folly is a delight to senseless
men,
but a man of sense leads a
straightforward life.
22 When no one is consulted, plans
are foiled:
when many are consulted,
they succeed.
23 Apt answers are a joy to men;
a word in season, what a help
it is!
24 The wise man's road winds up-
ward into life;
he shuns the downward path
to death.
25 The Eternal overthrows the
proud man's house,
but he preserves the widow's
field intact.
26 Crafty schemes are loathsome to
the Eternal,
but friendly words are a de-
light to him.
27 A grasping nature is its own un-
doing,
but he who hates a bribe shall
prosper.
28 A good man ponders what to
say:
bad men let out a flood of evil
talk.
29 The Eternal keeps the wicked at
a distance;
he listens to a good man's
prayer.
30 Good fortune is the joy of life,
good news is health and
vigour.
31 A man who listens to healthy
reproof
will rank among wise men.
32 He wrongs himself who will not
be set right,
but he who listens to reproof
gains sense.
33 Reverence for the Eternal trains
men to be wise,
and to be humble is the way
to honour.

A man may think what he will 16
say,
but at the moment the word
comes to him from the
Eternal.
A man's ways seem all right to 2
himself,
but the Eternal has the ver-
dict on his life.
Trust your affairs to the Eternal, 3
and your plans shall prosper.
The Eternal has made every- 4
thing for an end of its
own—
yes, and the wicked for their
day of doom!
Anyone who is defiant is loath- 5
some to the Eternal;
be sure of this, he shall not go
unpunished.
Kindness and loyalty atone for 6
sin;
by reverence for the Eternal
men avoid punishment.
When the ways of man please 7
the Eternal,
He makes even his foes
friends with him.
Better a little with honesty, 8
than a large income with in-
justice.
A man thinks out his plans, 9
but the Eternal controls his
course.

Unerring is a king's decree; 10
never are his rulings wrong.
Balances and scales are con- 11
trolled by the king,
weights and measures are his
concern.
Kings have a horror of wrong- 12
doing,
for the throne is maintained
by justice.
Honest talk is the delight of 13
kings;
they love a man who tells the
truth.
A deadly thing is the king's 14
anger;

a sensible man will try to pacify it.
15 When the king's face is friendly, all is well;
his favour is like rain-clouds in the spring.

16 Better get wisdom than gold, better choose knowledge than silver.
17 The path of the upright avoids misfortune;
he safeguards life who watches where he goes.
18 Pride ends in disaster;
haughtiness means a downfall.
19 Better be modest among poor folk
than divide plunder with the proud.
20 He shall prosper who heeds God's command;
he who relies on the Eternal, happy is he.
21 A wise man is esteemed for being pleasant;
his friendly words add to his influence.
22 The thoughtful find their wisdom adds to life,
but the fool suffers for his folly.
23 Good sense makes men judicious in their talk,
it adds persuasiveness to what they say.
24 Kindly words are like a honeycomb,
both sweet and healthful.
25 What man thinks a right course
may end upon the road to death.
26 A labourer's appetite labours for him;
his hunger drives him to work.

27 The rascal sets mischief afoot,
his words scorch like a fire.
28 The intriguer sows discord,
the tell-tale divides friend from friend.
29 The knave misleads his neighbour,
and draws him into evil courses.
30 The slanderer concocts a lie,
the detractor has designs of mischief.

31 Grey hairs are a crown of honour,
gained by a good life.
32 A forbearing man is better than a fighting man;
he who controls himself is better than a conqueror.
33 The lot is thrown into the lap,
but the issue lies only with the Eternal.

17 Better a morsel of dry bread and peace
than a house full of banqueting and quarrels.
2 An able slave is put over a profligate son;
he shares the property with the brothers.
3 The smelter for silver, the furnace for gold,
and the Eternal for testing the heart.
4 Only a base man listens to malicious words;
only the false attend to mischievous talk.
5 A man who mocks the unfortunate arraigns his Maker;
he who rejoices at their woes shall not go unpunished.
6 Grandchildren are the crown of an old man,
and the glory of children is their father.
7 Talk about virtue is not for a churl;
much less are lies for a noble soul!
8 A bribe is a lucky stone, its owner thinks;

it brings him luck at every turn.
9 He fosters good feeling who keeps quiet about some wrong:
the man who gossips about it divides friend from friend.
10 A rebuke sinks deeper into a man of sense
than a hundred lashes into a fool.
12 Better meet a bear robbed of her whelps
than a fool in his folly.
11 Rebels are out for mischief,
but the king will send a cruel force against them.
13 He who returns evil for good,
evil never leaves his house.
14 Strife starts with idle words:
cease arguing or you will quarrel.
15 He who acquits the guilty and he who condemns the innocent,
the Eternal loathes the pair of them.
16 Why does a fool offer the sage a fee,
when he has no mind to learn?
17 A friend is always a friend,
he is a born brother for adversity.
18 He is devoid of sense who goes bail,
who becomes surety for another man.
19 He who is fond of strife is fond of getting wounded;
he who talks arrogantly courts disaster.
20 A false heart never comes to any good;
a false tongue comes to grief.
21 A fool is born to be a sorrow to his father;
there is no joy for the father of an idiot.
25 A silly son is a grief to his father,
and bitterness to her who bore him.
A glad heart helps and heals: 22
a broken spirit saps vitality.
Bad men accept a secret bribe, 23
to twist the course of justice.
The thoughtful are absorbed in 24
wisdom,
but a fool's eyes roam far and wide.
It is not fair to fine the innocent, 26
and most unfair to scourge a noble soul.
A man of sense is sparing of his 27
words;
the prudent will keep cool.
Even a fool may pass for wise, 28
if he says nothing;
with closed lips he may be deemed sensible.
A slanderer is always on the 18
outlook,
he will do anything to make mischief.
A fool has no delight in learning, 2
but only in displaying what he is.
Vice leads to contempt, 3
and shameful ways to scorn.
The words of wise men are a 4
deep pool,
a flowing stream, a fountain of life.
It is not fair to favour the guilty, 5
or to decide against the innocent.
A fool's talk gets him into 6
trouble,
his tongue brings him a beating.
A fool's tongue is the ruin of 7
him,
his talk is a snare to himself.
The words of a slanderer are 8
like dainty morsels,
swallowed and relished to the full.
A man slack at his work 9
is as bad as a waster.
The Eternal is a tower of 10
strength:

good men run in and are secure.
11 A rich man's wealth is his stronghold,
like a bulwark—so he thinks!
12 Haughtiness ends in disaster:
to be humble is the way to honour.
13 To answer a question before you have heard it,
is silly and shameful.
14 A man of spirit bears his trouble,
but who can bear a broken spirit?
15 The thoughtful mind is eager to know more;
the wise man longs to learn.
16 A present paves the way for any suitor,
it wins him access to authorities.
17 The man who pleads first seems to be right;
then comes the other man and sifts his case.
18 The lot ends a dispute,
and decides between powerful parties.
19 A man backed by his brother is in a strong position,
as well placed as a powerful citadel.
20 A man must answer for his utterances,
and take the consequences of his words.
21 Death and life are determined by the tongue:
the talkative must take the consequences.
22 To gain a good wife is to gain a fortune,
a boon bestowed by the Eternal.
23 Poor men entreat:
the rich give a rough answer.
24 There are friends who only bring one loss:
there is a friend who is more loyal than a brother.

19 Better a poor man of honest life
than a false man, for all his wealth.
2 It is no use to act before you think:
to be hasty is to miss the mark.
3 A man's own folly ruins his affairs—
then he gets angry with the Eternal!
4 Wealth brings many a friend,
but a poor man's only friend will leave him.
5 A dishonest witness shall not go unpunished:
he who tells lies shall not escape.
6 Many pay court to a bountiful man:
all are friends of a man who gives presents.
7 If all a poor man's kindred hate him,
how much more will his friends hold aloof?
8 He who grows wise is a friend to himself;
he who understands life will fare well.
9 A dishonest witness shall not go unpunished;
he who tells lies shall perish.
10 Luxury is not fitting for a fool,
much less for a slave to lord it over nobles.
11 A man's prudence will make him slow to take offence;
to pass over an offence is his glory.
12 The anger of a king is like a lion's roar;
his favour is like dew on grass.
13 A senseless son is a calamity to his father,
and the nagging of a wife is an endless dripping.
14 House and riches a man inherits from his father,
but a sensible wife comes from the Eternal.

15 Laziness ends in a deep sleep;
an idle man shall be hungry.
16 He who obeys the law of God
safeguards his life:
a man careless of God will die.
17 He who cares for the poor is
lending to the Eternal,
and for his kindness he shall
be repaid.
18 Chastise your son, while there is
still hope of him,
and do not let him run to ruin.
19 A man who is fined is furious,
but, even if you pay for him,
you will have to pay again.
20 Listen to counsel and take ad-
vice,
that you may manage your
life wisely.
21 Man thinks out many a plan,
but 'tis the Eternal's purpose
that prevails.
22 Friendliness bears fruit for a
man:
better be poor and good than
false.
23 Réverence for the Eternal is the
way to life;
content with that, one never
comes to harm.
24 The lazy man drops his hand
deep in the dish;
he will not so much as lift it
to his lips.
25 Beat a scoffer and you teach
fools a lesson:
a man of sense needs only a
reproof.
26 He who ill-treats his father and
expels his mother
is a vile, despicable son.
27 Cease not, my son, to listen to
instruction,
and never turn away from a
wise teacher.
28 A rascal of a witness scoffs at
justice,
and perjury pours from a
scoundrel's lips.
29 Punishment is prepared for
scoffers,
and the lash for the back of a
fool.
Wine means mockery, liquor 20
means brawling;
there is no sense in reeling
under drink.
A king's threat scares men, like 2
a lion roaring;
he who provokes him is in
danger.
It does men honour to keep 3
clear of strife:
a fool quarrels with everyone.
In the cold season a lazy man 4
will not plough,
so he expects a crop in vain at
harvest.
A man's mind may lie deep as 5
water in a well,
but a clever man will draw it
from him.
Many a person is called kind, 6
but a trustworthy man is a
rare find.
A blameless, upright man— 7
happy are the children who
come after him!
A monarch seated on the throne 8
of justice
scatters all crime before him.
Who can say, "I have made my 9
heart clean,
I am pure and sinless"?
Different weights and different 10
measures,
the Eternal loathes them
alike.
Even a child is known by what 11
he does,
as he behaves well or ill.
The ear that hears, the eye that 12
sees,
the Eternal made them both.
Love not sleep, lest you fall into 13
poverty:
waken, and you will have
ample food.
"Poor stuff! poor stuff!" a man 14
says, as he buys;
but when he leaves, he boasts
about his bargain.

15 Gold, wealth of rubies, jewels rare—
such are wise words.
16 He has gone bail for a man?—
then seize him!
hold him to what he has pledged!
17 Food won by fraud has a sweet taste,
but later on the mouth gets filled with gravel.
18 Take counsel when you form a plan,
and have some policy when you make war.
19 Talebearers let out secrets:
have nothing to do with a gossip.
20 He who curses his father or his mother,
his lamp of life will go out in black darkness.
21 Money made hurriedly at the start
turns out unblessed at the end.
22 Never say, "I will revenge my wrongs";
wait for the Eternal to help you.
23 Different weights are loathsome to the Eternal;
a false balance is unfair.
24 Man's movements are controlled by the Eternal;
then how can any understand his life?
25 'Tis perilous to say rashly, "This is sacred!"
and then reconsider your vow.
26 A wise king scatters wicked men;
he drives hard over them.
27 Man's conscience is the lamp of the Eternal,
flashing into his inmost soul.
28 Kindness and duty are a king's safeguard;
his throne rests upon justice.
29 A young man's strength is his charm;
and grey hairs make an old man beautiful.
30 Blows and bruises tell for good;
they go deep into the very soul.
21 The Eternal sways the king's heart like a water-course;
he turns it as he pleases.
2 Man's ways are always right in his own eyes,
but the Eternal has the verdict on his life.
3 Justice and fairness
please the Eternal more than sacrifices.
4 Haughty looks, a proud heart, showy splendour—it is all sin.
5 A diligent soul will have plenty,
but lazy creatures will all end in poverty.
6 A man making money by fraud chases a bubble to his own doom.
7 The evil are undone by their own tyranny,
since they will not deal justly.
8 The insolent follow a crooked course:
the good man's life is straight.
9 Better a corner on the roof
than a room with a nagging wife.
10 Bad men are bent on doing harm;
none wins a kindly thought from them.
11 When a scoffer is punished, the fool gets a lesson:
men of sense learn by being taught.
12 A just God cares for the good,
but he brings down the wicked with a crash.
13 He who is deaf to the cry of the poor,
one day his own cry shall be never heard.
14 A secret bribe appeases anger,
a present slipped into the hand will allay fury.

15 Justice done is a delight to good men,
and dismay to evildoers.
16 A man who wanders out of the right road
will find his rest among the dead below.
17 He who is fond of pleasure will grow poor;
he who is fond of wine and oil never grows rich.
18 The evil have to pay the penalty;
the faithless are punished, not the upright.
19 Better live in a lonely desert than beside a nagging, quarrelsome woman.
20 The provident store up precious treasure,
only to have it squandered by a fool.
21 By following justice and kindness,
a man finds long life and wins honour.
22 A clever man can scale a mighty city,
and lay the vaunted stronghold low.
23 He who is careful of his lips and tongue
will manage to keep clear of trouble.
24 A man who acts with insolent disdain,
an arrogant, haughty man—
the name for him is "scoffer."
25 A lazy man's ease is his undoing,
for his hands will not labour;
26 all the day long he rests at ease—
while the good man works on unceasing.
27 Sacrifice from evil men God loathes—
much more, when it is offered to atone for crime.
28 A dishonest witness shall perish,
but a truthful man will never be forgotten.

Rascals are impudent, 29
but honest men watch themselves anxiously.
Intelligence, skill, strategy— 30
none can avail against the Eternal.
Chargers are harnessed for the battle, 31
but saving victory comes from the Eternal.
Reputation is a better choice than riches; 22
esteem is more than money.
Rich and poor stand side by side: 2
it was the Eternal who made them all.
A cautious man sees danger and takes cover: 3
a simpleton strolls on—and pays for it.
On crooked courses men step into snares: 5
a careful man avoids them.
The humble and the reverent are rewarded 4
with wealth and honour and long life.
Train a child for his proper trade, 6
and he will never leave it, even when he is old.
The rich rule over the poor, 7
and the borrower is a slave to the lender.
A man who sows evil has a harvest of trouble; 8
his labour goes for nothing.
A generous man will have God's blessing, 9
because he shares his food with poor folk.
Get rid of a scoffer, and quarrels cease, 10
disputes and insults are no more.
The Eternal loves a pure heart; 11
kings love courtly speech.
The Eternal is keen-eyed, alert; 12
he foils the plans of faithless men.

13 The sluggard says, "There's a lion outside,"
or, "I shall be murdered in the street."
14 The wiles of a loose woman are a deep, deep pit;
a man under God's anger falls into it.
15 Folly clings to the mind of a child;
the rod will drive it away.
16 A man may crush the poor and so be rich,
but presents to the rich will only make him poor.

17 Bend your ear, listen to wise words,
study to understand their charm;
18 ever keep them in mind,
all ready on your lips.
19 I am still teaching you my truths,
that you may rely on the Eternal.
20 But have I not written them for you already,
instructions about knowledge,
21 that you might understand them for yourself,
and answer all inquirers?

22 Rob not the poor because he is poor,
waste not the weak with lawsuits;
23 for the Eternal will take their part,
he will rob robbers of their life.

24 Never join any man who gets angry,
never deal with a hot-tempered man;
25 for you may learn his ways
and land yourself in danger.
26 Never be one of those who give bail,
who are sureties for debts;
for if you have nothing to pay, 27
your very bed will be seized.

Remove not an ancient landmark, 28
set up by your fathers.
You see a man skilful at his work? 29
He shall enter the service of kings,
not the service of obscure men.

When you are sitting at a ruler's table, 23
be careful how you eat;
control yourself, 2
if you have a large appetite.
Toil not to grow rich; 4
renounce that aim:
wealth is no sooner seen than gone, 5
it makes wings for itself,
like an eagle flying skyward.
Never dine with a niggardly man, 6
never fancy his dainties;
he counts his dishes, 7
even as he bids you "Eat and drink—"
he has no mind to you;
your gorge will rise at what you swallow, 8*a*
for he deceives you as he feeds you. 3
Never talk to a fool, 9
for he will despise your words of wisdom;
you are throwing away your fine sayings. 8*b*
Remove not a widow's landmark, 10
encroach not on the orphans' estate;
for they have a mighty Champion, 11
who will take their part against you.
Apply your mind to instruction, 12
attend to words of knowledge;

buy truth, never part with it,
buy wisdom, sense, and knowledge.
Leave not your child unpunished;
if you whip him you save him from death.
You must whip him with the rod,
and so preserve his life.
My son, if you are wise,
I shall indeed be joyful;
my heart will be glad
to hear wise words from you.
Never envy evil men,
but always reverence the Eternal;
for something will yet come to you,
your hope will not be lost.

Listen, my son, and be wise,
be guided by good sense:
never sit down with tipsy men or among gluttons;
the drunkard and the glutton come to poverty,
and revelling leaves men in rags.

Listen to your own father,
and despise not your old mother;
make your father glad,
your mother happy;
for a good man's father will rejoice,
and a sensible son brings joy to his mother.

Attend to me, my son,
mark my injunctions:
for a harlot is a deep, deep pit,
a loose woman is a narrow pit;
yes, and she lies in wait like a robber,
and many a man she plunders.

Who shriek? who groan?
Who quarrel and grumble?
Who are bruised for nothing?
Who have bleary eyes?
Those who linger over the bottle,
those who relish blended wines.
So look not on the wine so red,
that sparkles in the cup;
it glides down smoothly at the first,
but in the end it bites like any snake,
it stings you like an adder.
You will be seeing odd things,
you will be saying queer things;
you will be like a man asleep at sea,
asleep in the midst of a storm;
you will mutter, "I was hit, not hurt,
I was beaten, but I feel nothing!
When ever will morning come,
till I can get drunk again?"

Never envy evil men,
never seek their company;
for their one thought is plunder,
and mischief is their theme.

What builds a house is skill,
it is erected by intelligence;
and knowledge furnishes the rooms
with all that is rare and pleasant.

Wise men are better than warriors,
brain is better than brawn;
for you need policy in war:
what saves the state is many a counsellor.

Wisdom is beyond a fool's reach,
so he can say nothing in a council.

A man who devises mischief,
men call him a schemer.

Now sin is folly's scheme, 9
and men loathe mischief-makers.

If you have been slack, then 10
your means will be small
when adversity comes.
Rescue men carried off to 11
death,
deliver any who go trembling
to their doom.
You say, "But I knew nothing 12
of it"?
Yet he who reads the heart
sees through you,
he knows, he who watches
you—
will he not requite each man
for what he did?

My son, eat honey—it is good, 13
and honeycombs so sweet:
so wisdom tastes. 14

Villain, hands off the good man's 15
house!
ransack not his abode.
A good man may fall seven 16
times, but he rises;
an evil man is crushed by a
calamity.

Rejoice not when your enemy 17
falls,
never exult when he is over-
thrown;
lest the Eternal see it and in dis- 18
pleasure
divert his wrath from him to
you.

Never fret over evildoers, 19
never envy wicked men;
the bad man comes to no good 20
end,
the lamp of a bad life will be
put out.

My son, stand in awe of the 21
Eternal and of the king,
anger not either;
they can crush you swiftly, 22
they can destroy you sud-
denly.

* * *

Further sayings of the sages. 23
It is not fair to favour one side
in a suit.
He who tells a man in the wrong, 24
"You are right,"
men will curse him, people
will denounce him.

He is a true friend 26
who is honest with you:
those who reprove shall prosper, 25
good fortune shall be theirs.

First work your farm, 27
and till the soil—
then you can marry and set
up house.

Never give baseless evidence 28
against your neighbour,
never mislead men by what
you say.
Never think, "I will treat him 29
as he treated me,
I will pay back the man for
what he did."

I passed by the field of the sloth- 30
ful,
by the vineyard of the thrift-
less:
and there it lay, all overgrown 31
with thistles,
the surface covered with
nettles,
the stone wall broken down.
I thought upon it as I looked, 32
I learned a lesson from the
sight:
"Let me sleep for a little, a little, 33
let me fold my hands for a
little to rest"?—
yes, and poverty will pounce on 34
you,
want will overpower you.

* * *

The following also are maxims 25
of Solomon, copied out by

scholars under Hezekiah king of Judah.

2 Mystery is God's glory,
but a king's glory is to search out secrets.
3 High as heaven and deep as earth,
the king's mind is a mystery.
4 Take dross from silver,
and the silver shines out pure;
5 remove scoundrels from a king,
and his throne will rest on justice.
6 Never claim honour at court,
never push forward among great men:
7 better be told, "Come higher up,"
then be sent lower down in presence of the king.

8 Never be in a hurry to repeat something you may have seen;
for what will you do, later on,
when you are taxed with it?
9 Talk the thing over with the other man,
but never give away his secret;
10 for some hearer may reproach you,
to your lasting shame.

12*b*A wise reproof laid on a willing hearer
11*b* is like a golden apple laid on silver network;
12*a*a golden earring, a necklace of rare gold—
11*a* an apt word is like that.
13 Like snow that cools a harvest drink,
so is a messenger who can be trusted:
he is a treat to those who send him.
14 Clouds and wind that bring no rain—
like him who promises what he never gives!

An angry man is pacified by forbearance, 15
and gentle words abate his ire.
If you find honey, eat no more than you need; 16
you may surfeit yourself and vomit.
Go seldom to your neighbour's house; 17
he may grow tired of you, and turn against you.
A club, a sword, a pointed arrow— 18
so is the man who gives false evidence against his neighbour.
A loose tooth, an unsteady foot— 19
'tis all the faithless have to support them in their trouble.
Singing music to a saddened soul 20
is like dropping vinegar upon a wound.
If your enemy is hungry give him food, 21
and give him water if he thirsts;
for so you shall quench blazing passions, 22
and the Eternal will reward you.
North winds bring rain: 23
slander brings angry looks.
Better a corner on the roof 24
than a room with a nagging wife.
Like cold water to the thirsty, 25
so good news from a far land is refreshing.
A fountain fouled, a spring bemired— 26
so is a good man yielding to the wicked.
It is bad to indulge overmuch in 27
honey;
so be sparing of your compliments.
A man with no control over 28
himself

is like a town with broken walls.
26 Like snow in summer and rain in harvest,
so honour for a fool is out of place.
2 The sparrow flutters, the swallow flits,
and the baseless curse never goes home.
3 A whip for the horse, a bridle for the ass,
and a rod for the back of a fool!
4 Never answer a fool according to his folly,
lest you become like him:
5 answer a fool according to his folly,
lest he imagines he is wise.
6 To send a fool with a message is to cut off your own feet—injuring yourself.
7 Like the limbs of a lame man, so maxims limp on the lips of a fool.
9 Like thorny branches brandished by a drunkard, so are maxims on the lips of a fool.
8 Honour conferred upon a fool is like a bag of gems laid on a heap of stones.
10 An able man does everything himself:
a fool hires the first passer-by.
11 A dog goes back to his vomit, and a fool repeats his folly.
12 You see a man of self-conceit? More hope for a fool than for him!
13 The sluggard says, "Some beast is roaring on the road! there's a lion outside!"
14 The door turns on its hinges, and the lazy man upon his back.
15 The lazy man drops his hand deep in the dish;
it tires him even to lift it to his lips.
The lazy man imagines he is wiser 16
than a dozen men who argue ably.
He catches a passing dog by the ears, 17
who meddles with a quarrel not his own.
Like a lunatic who lets fly deadly brands and arrows, 18
so is he who deceives his neighbour, 19
and then says it was in fun.
The fire goes out when the wood fails, 20
and quarrels cease when slanderers are away.
Bellows for coals and wood for fire, 21
and a quarrelsome fellow for kindling strife!
The words of a slanderer are like dainty morsels, 22
swallowed and relished to the full.
Smooth words and a vicious soul 23
are silvery dross upon a pot of clay.
A man may dissemble his hate when he speaks, 24
but inwardly he harbours guile;
he may speak fair, but never believe him, 25
for he has many a foul thought in mind;
yet, though he hide his hatred craftily, 26
his malice shall be publicly exposed.
Whoever digs a pit shall fall into it; 27
the stone a man sets rolling recoils upon himself.
A false tongue is a deadly bane, 28
and flattering lips are fatal.
Never boast about to-morrow; 27
you never know what a day may bring.
Let others praise you, not yourself: 2

not your own lips, but some-
one else.
3 A stone is heavy, sand is
weighty;
but a vexatious fool is worse
to bear than both.
4 Wrath is fierce, anger is like a
flood,
but who can stand against
jealousy?
5 Better a frank word of reproof
than the love that will not
speak.
6 Wounds from a friend are
honest,
but an enemy's kisses are false.
7 The man who is full disdains a
honeycomb,
but any bitter thing is sweet
to the hungry.
8 Like a bird that wanders from
her nest,
so is a man who wanders far
from home.
9 Perfume and scent are a delight,
sweet counsel is a strength.
10 Drop not a friend who was your
father's friend,
go to his house when you are
in trouble,
for a neighbour near is better
than a brother far away.
11 Delight my heart by being
wise, my son,
that I may answer anyone
who taunts me.
12 A cautious man sees danger and
takes cover:
a simpleton strolls on—and
pays for it.
13 He has gone bail for a man?—
seize him!
hold him to what he has
pledged!
14 Loud blessing lavished by one
man on another
is counted to mean cursing.
15 An endless dripping on a rainy
day
and a nagging wife are just
the same.
16 The north wind is a harsh wind,
but it has an auspicious name.
17 As iron whets iron,
so one man whets another.
18 He who tends a fig-tree gets the
figs;
he who attends to his master
shall be honoured.
19 As one face is like another,
so is one mind like another.
20 Death and the grave are never
satisfied;
neither are man's desires.
21 The smelter for silver, the fur-
nace for gold,
but man is tested by his
praise.
22 Crush a fool with a pestle in the
mortar,
but you will never crush the
folly out of him.

23 Look well to the state of your
flocks,
and be careful of your herds;
24 for riches do not last for ever,
nor wealth from age to age.
25 When haytime is over and the
aftermath mowed,
and the grass gathered in
from the hills,
26 your sheep will furnish you with
clothing then,
your goats will yield you the
price of a field,
27 with ample milk to feed you,
and to maintain your maids.

28 Rascals will run away, though
none pursues them:
good men are as bold as
lions.
2 Many a mishap crime brings on
a country:
good order is maintained by
honest men.
3 A tyrant oppressing the poor
is like a deluge that leaves no
food behind.
4 Apostates praise pagans;
the faithful oppose them.

5 Bad men know nothing about justice;
devout men understand it all.
6 Better a poor man of honest life
than a false creature, for all his wealth.
7 A sensible son obeys orders,
but a friend of dissolute men is a disgrace to his father.
8 He who adds to his income by taking interest
will lose his money to some charitable soul.
9 If a man is deaf to all admonition
his very prayer is loathsome to the Eternal.
10 He who beguiles the upright into evil
shall fall into the very pit he digged;
but the blameless shall prosper.
11 Rich men may think that they are wise,
but the poor have wit to see through them.
12 When good men win, it is a splendid thing;
when bad men rise to power, the people hide.
13 He who covers up his sins shall never prosper;
he who confesses and forsakes them is forgiven.
14 Happy the man who lives in fear of sin:
reckless men come to grief.

15 A roaring lion, a bear on the prowl—
such is a tyrant over a poor people.
16 A cruel oppressor is a fool:
he thrives who scorns all unjust gain.
17 [[A homicide must hide wherever he can: let no one shelter him.]]
18 A man of blameless life is safe:
pitfalls bring down the man of crooked courses.
The man who works his farm has plenty of food: 19
a man of useless interests will have plenty of poverty!
Trustworthy men are richly blessed: 20
men in a hurry to get rich incur guilt.
To favour one side is not fair— 21
to sin, bribed by a bit of bread!
The selfish man is eager to get rich; 22
he never dreams he may be in distress.
In the long run, a man who will reprove 23
gets more thanks than a flatterer.
Whoever robs his father or his mother, 24
and says, "There is no harm in it!"
he is no better than a waster.
A grasping nature stirs disputes, 25
but he who trusts in the Eternal thrives.
He who trusts in himself is but a fool: 26
he who lives wisely is secure.
A man who helps the poor will never want; 27
he who ignores them will get many a curse.
When bad men rise to power, the people hide; 28
when they fall, good men come to the front.
He who is obstinate, in spite of many a warning, 29
will suddenly be done for.
When good men are in power, people rejoice; 2
but when a bad man rules, the people groan.
He who loves wisdom is his father's joy: 3
a friend of harlots wastes his wealth.
A king will make the country flourish by his justice: 4

he who extorts money brings it low.
5 A man who flatters his fellow is spreading a net to trip him up.
6 A bad man is snared by his own sin,
but good men can go forward happily.
7 A good man cares for the rights of the poor;
a bad man has no interest in them.
8 Unscrupulous men kindle strife in a city:
the sensible discourage party-spirit.
9 If a wise man takes a fool to court, he gets no peace, whether the fool storms or laughs.
10 Bloodthirsty creatures hate a blameless man;
the upright plan how to protect him.
11 A fool blurts out his wrath;
a wise man keeps his anger to himself.
12 When a ruler listens to false accusations,
his servants become scoundrels.
13 The poor and the oppressor stand side by side:
both get their light of life from the Eternal.
14 If a king governs the poor with equity,
his throne shall stand for ever.
15 The rod of reproof brings wisdom:
a child left to himself will cause his mother shame.
16 [[When bad men are in power, then crime increases;
but good men will yet gloat over their downfall.]]
17 Chastise your son, and have an easy mind:
he will delight your soul.
18 People break loose without a guiding hand,
but happy are the law-abiding!
19 Mere words will never train a slave;
he understands, but he will not obey.
21 A spoiled boy sinks to be a slave, and comes to grief at last.
20 You see a hasty man?
More hope for a fool than for him!
22 A man of passion stirs up strife; hot temper is the cause of many a sin.
23 Man's pride will lay him low: lowly souls rise to honour.
24 The partner of a thief is his own enemy. . .
he swears to tell the truth, and he discloses nothing.
25 The fear of man is dangerous; but he who trusts in the Eternal shall be safe.
26 Many bespeak a ruler's favour; but a man's fate is fixed by the Eternal.
27 The good man loathes the villain;
the villain loathes the upright.

* * *

30 The sayings of Agur the son of Yakeh, from Massa.
The cry of a man weary with the quest for God:
"I am weary, O God,
weary and worn in vain;
2 I am dull as a clod,
with no quick brain.
3 I am no master of thought,
of the Deity I know nought.
4 Who ever climbed to heaven and then came down?
who ever gathered the wind in his fingers,
or wrapped the waters in a robe of clouds,
or fixed the bounds of earth?
What is his name, or his son's name?
You do not know it?"

5 God's promises are all tried and true;
those who shelter beside him he shields.
6 Never add to his words,
lest he prove you to be falsifying.

7 For two boons from thy hand I cry
(deny me not, before I die):
8 put lies and falsehood far from me,
give neither wealth nor poverty,
but feed me with the food I need;
9 lest I be full and disclaim thee,
saying, "Who is the Eternal?"
or sink to poverty and steal,
discrediting my God.

10 Never slander a slave to his master:
the slave may curse you, to your loss.

11 Some curse their father,
and bless not their mother.
12 Some think that they are pure—
with stains still on them!
13 Some lift haughty eyes
and supercilious looks.
14 Some have teeth like swords,
and knives within their mouths,
to cut off weak folk from the earth,
the helpless from the land.

15 The leech has daughters twain:
"Give, give!" is their refrain.

Three things are never satisfied,
four never say "Enough!"—
16 Death and the barren womb,
Earth athirst ever for the rain,
Fire never to be satisfied.
17 The man who mocks his father
and scorns his aged mother,
ravens shall pick the eyes out of
his corpse,
and vultures shall devour him.

Three things make me marvel, 18
four things I cannot fathom:
the way a vulture wings the air, 19
the way a snake glides over stones,
the way a ship sails o'er the sea,
and the way of a man with a maid.
[[This is the way of an adul- 20
teress:
she gratifies her appetite
and calmly says "No harm!"]]

Three things burden this poor 21
earth,
four things it cannot bear:
a slave who rises to be king, 22
a fool who makes a fortune,
a plain girl who at last gets 23
married,
and a maid who supplants her mistress.

Four things are small on earth, 24
small but extremely shrewd:
ants are a frail folk, 25
but they store up food in summer;
marmots are not a mighty race, 26
but they can burrow in the rocks;
the locusts have no king to lead 27
them,
but they advance in order;
the lizard—you may lift it in 28
your hand,
but it will push into a palace.

Three things have a stately 29
stride,
four things have a stately tread:
a lion, mightiest of beasts, 30
that never runs away;
a strutting cock, and a he- 31
goat,
and a king at the head of a host.

32 You urge in your conceit some silly plan?
Ah, hold your tongue!
33 Curds come if you churn up butter,
blood comes if you wring the nose,
and strife comes if you churn up anger.

31 Sayings that Lemuel the king of Massa learned from his mother.
2 Son of mine, heed what I say,
listen, O son of my prayers, and obey.
3 Waste not your strength on women,
your love on these destroyers of a king.

4 It is not for kings to be quaffing wine,
nor for princes to be swilling liquor;
5 lest in their cups they forget their law
and misjudge a case of misery.
6 Give liquor to a perishing soul,
give him wine in his bitter plight,
7 that so he may forget his poverty,
and think no more about his misery.

8 Do justice to a widow,
and let orphans have their rights;
9 decide your cases fairly,
champion the weak and wretched.

10 A rare find is an able wife—
she is worth far more than rubies!
11 Her husband may depend on her,
and never lose by that;
12 she brings him profit and no loss,
from first to last.
She looks out wool and flax, 13
and works it up with a will.
She is like merchant-ships, 14
fetching foodstuffs from afar.
She rises before dawn, 15
to feed her household,
handing her maids their rations.
She buys land prudently; 16
with her earnings she plants a vineyard.
She finds that industry is profitable; 18
the lamp burns all night in her house.
She girds herself to work, 17
and plies her arms with vigour;
she sets her hand to the distaff, 19
her fingers hold the spindle.
She fears not snow for her household; 21
for they all wear scarlet wool.
She has mantles made for herself, 22
she is robed in linen and purple.
To poor folk she is generous, 20
and lends a hand to the forlorn.
Her husband is a man of note, 23
he sits with the sheikhs in council.
She makes linen yarn and sells it; 24
she supplies girdles to the traders.
Strong and secure is her position; 25
she can afford to laugh, looking ahead.
She talks shrewd sense, 26
and offers kindly counsel.
She keeps an eye upon her household; 27
she never eats the bread of idleness.
Her sons congratulate her, 28
and thus her husband praises her:

29 "Many a woman does nobly,
but you outdo them
all!"
30 Charms may wane and beauty
wither,
keep your praise for a wife
with brains;
give her due credit for her deeds, 31
praise her in public for her
services.

ECCLESIASTES

1 Sayings of the Speaker, David's son, king in Jerusalem.
2 Utterly vain, utterly vain,
everything is vain!
3 Man labours at his toil under the sun;
what does he gain?
4 The generations come and go,
but there the earth is, there it shall remain.
5 The rising sun goes down, it hurries round
only to rise again.
6 From south to north the wind blows round,
the wind turns as it blows,
turning and then returning on its track.
7 The streams all flow into the sea,
but the sea they never fill,
though the streams are flowing still.
8 All things are aweary,
weary beyond words:
the eye is never satisfied,
the ear has never enough.
9 What has been is what shall be, what has gone on is what shall go on, and there is nothing
10 new under the sun. Men may say of something, "Ah, this is new!"—but it existed long ago
11 before our time. The men of old are now forgotten, and men to come shall be forgotten by the folk who follow them.
12 I the Speaker was king of
13 Israel in Jerusalem. I set myself to study and survey thoughtfully all that goes on under heaven—a sorry task this toil set to the sons of men by
14 God! I have seen all that goes on in this world; it is a vain, futile affair.
15 You cannot straighten what is twisted,
nor can you count up the defects in life.
Said I to myself, "Now here 16
have I gained far more wisdom than any before me in Jerusalem, my mind has such experience of wisdom and knowledge;
I have applied myself to wisdom 17
and knowledge as well as to mad folly, and I find it futile.
The more you know, the more 18
you suffer:
the more you understand, the more you ache."
Said I to myself, "Come, try 2
pleasure and enjoy yourself."
But this too was in vain. Mirth 2
is madness, I reflected, and what
is the good of pleasure? I 3
searched my mind how to pamper my body with wine (keeping control of myself wisely all the time), how to come by folly, till I could see how best the sons of men might fare under heaven during the few days of
their life. I went in for great 4
works, built mansions, planted
vineyards, laid out gardens and 5
parks in which I planted all
kinds of fruit-trees, and made 6
pools to water the trees in my plantations; I bought slaves, 7
both men and women, and had slaves born within my household; I had large herds and flocks, larger than any before
me in Jerusalem; I amassed 8
silver and gold, right royal treasures; I secured singers, both men and women, and many a mistress, man's delight.
Richer and richer I grew, more 9
than any before me in Jerusalem, nor did my wisdom leave
me. Nothing I coveted did I 10
deny myself; I refused my heart no joy—for my heart did feel

joy in all this toil; so much I did
11 get from all my efforts. But
when I turned to look at all I
had achieved and at my toil and
trouble, then it was all vain and
12 futile. Nothing in this world
is worth while. For what can
he do who succeeds the king?
Nothing but what the king has
done already.
13 Then I turned to look into
wisdom and mad folly. Wis-
dom is better than folly, I saw,
as light is better than darkness;
14 for the wise man has eyes in his
head, while the fool walks in the
dark. But I also found that one
15 fate falls to both. So I said to
myself, "If the fool's fate is to
be my fate, what is the use of all
my wisdom? This too is vain,"
16 said I to myself. "The wise
man is no more remembered
than the fool, for in days to
come both alike will have been
long forgotten. Alas, the wise
17 man dies like the fool!" So I
hated life; for all that goes on
under the sun seemed evil to me,
all of it vain and futile. I hated
18 all that I had toiled at under the
sun, knowing I must leave it to
19 the man who follows me. And
who knows whether he will be
a wise man or a fool? Yet he
will have it all in his own hands,
all I have won by my toil and
trouble and skill under the sun.
20 This too is vain. So I turned
to despair of all my toil and
21 trouble under the sun; for a man
who has toiled skilfully and
thoughtfully and ably has to
leave all his gains to one who
has never worked for them.
This too is vain, it is a great
22 evil. For what good does a
man get himself from all the
toil and strain of his labour in
23 this world? All through life
his task is a sheer pain and vex-
ation, day after day; the very
night brings no rest to his mind.
This too is vain. There is 24
nothing better for a man than
to eat and drink and enjoy him-
self as he does his work. And
this, I find, is what God grants;
for who can eat, who can enjoy 25
himself, apart from God? [[To 26
a man whom God approves he
grants wisdom, knowledge, and
happiness, but he sets a sinner
the task of gathering and amass-
ing wealth, only to leave it to
the man whom God approves
(which is indeed vain and fu-
tile).]]

Everything has its appointed 3
hour,
there is a time for all things
under heaven:
a time for birth, a time for 2
death,
a time to plant and a time to
uproot,
a time to kill, a time to heal, 3
a time to break down and a
time to build,
a time to cry, a time to laugh, 4
a time to mourn, a time to
dance,
a time to scatter and a time to 5
gather,
a time to embrace, a time to
refrain,
a time to seek, a time to lose, 6
a time to keep, a time to
throw away,
a time to tear, a time to sew, 7
a time for silence and a time
for speech,
a time for love, a time for hate, 8
a time for war, a time for
peace.

What does a busy man gain 9
from his toil? I have watched 10
the interests that God sets the
sons of men to labour at; he 11
assigned each to its proper
time, but for the mind of man
he has appointed mystery, that

man may never fathom God's
own purpose from beginning to
12 end. For men, I find, there is
nothing better than to be happy
and enjoy themselves as long as
13 they are alive; it is indeed God's
very gift to man, that he should
eat and drink and be happy as
14 he toils. Also, I find, whatever
God may do shall stand un-
changed; nothing can be added
to it, nothing can be taken from
it. So God orders things, that
men may stand in awe of him.
15 Whatever is, it has already
been; whatever is to be, already
is; and God is ever bringing
back what disappears.
16 Once more I looked into the
world, and there I saw wrong
within the courts of justice, iniq-
uity within the courts of reli-
17 gion. [[Yes, but (I said to my-
self) God will deal one day with
the just and the unjust; 'tis he
who appoints a time for every-
thing, for all that men devise
18 and practise.]] This, I re-
flected, is God showing what
men are, to let them see they
are no better than the beasts.
19 For man's fate is a beast's fate,
one fate befalls them both; as
the one dies so the other dies,
the same breath is in them all;
man is no better than a beast,
20 for both are vanity, both are
bound for the same end; both
sprang from the dust, and to the
21 dust they both return. Who
can tell if the spirit of man
goes upward, while the spirit of
a beast goes down into the
22 earth? So I saw the best thing
for man was to be happy in his
work; that is what he gets out
of life, for who can show him
what is to happen afterwards?
4 I looked again and saw all
the oppression that goes on in
the world; there were the op-
pressed in tears, with no one to
redress their wrongs—tyrants
in power and the oppressed in
tears, with no one to redress
their wrongs! So I judged 2
the dead already in their graves
to be more happy than the living
who were still alive; yes, and 3
happier than them both the
man unborn, who has never
known the misery that goes on
in the world.

Also I saw that human toil 4
and skill mean jealousy be-
tween man and man. (This
too is vain and futile!) He is 5
a fool who folds his hands and
lets life go to ruin. Still, one 6
handful of content is better than
two hands full of toil and futile
effort. I saw another futile 7
thing under the sun—a lone 8
man, kinless, without son or
brother, and yet toiling on to
make money; he cannot satisfy
himself with what he gains, and
he never asks for whose sake he
is toiling and stinting himself of
pleasure. This too is vain, a
sorry business.

Two are better than one; 9
they come well off in all they
undertake, for if one falls the 10
other man can raise his fellow.
But woe betide a lonely man
who falls, with none to help
him up! Again, if two men 11
lie together they keep warm;
but how can any man keep
warm alone? Also, two men 12
can stand up to a robber, when
a single man would be over-
powered. And a threefold cord
is not easily broken.

A young man, lowly born 13
and wise, is better than an old
and silly king who will no longer
take advice; in a rebellion the 14
young man may rise to the
throne, although he was born
poor within the realm. I have 15

seen all the living on earth side with such a youth, who was destined to reign instead of the
16 old king; no end of people hailed him as their leader. Yet later on men lost all interest in him! This too is vain and futile.

5 Never enter God's house carelessly; draw near him to listen, and then your service is better than what fools offer—for all a fool knows is how to do wrong.
2 Never be rash with your lips, never let your heart hurry you into words before God. God is in heaven, and you are on earth;
3 so let your words be few. For
as many worries mean that a man will dream,
so many words mean that a fool is talking.
4 When you vow a vow to God, pay it without delay (for the vows of fools displease him).
5 Pay your vow; better not vow at all than vow and fail to pay.
6 Never allow your lips to lay you open to punishment; never say to God, "I vowed that by mistake," lest God be angry at your excuse and undo you. Stand in
7 awe of God [[for many dreams and words mean many a vain folly]].
8 When you see the poor being oppressed or right and justice tampered with in the State, be not surprised; it is one official preying on another. But over both there is a supreme author-
9 ity; after all, a country prospers with a king who has control.
10 A lover of money will never be satisfied with his money, and a lover of wealth will never make anything of it (this too is vain!). The more a man gains,
11 the more there are to spend it, while the owner can only
12 look on. Sweet is the worker's sleep, whether he has much to eat or little; but the satiety of the rich keeps them from sleeping. A sore evil have I seen in 13
the world, wealth hoarded to the owner's loss: in some un- 14
lucky venture it is lost, and the man has nothing to leave to his son. Naked he came from his 15
mother's womb, and naked he must return; for all his toil, he has nothing to take with him. A sore evil this, that as he came 16
so he must go. What does he gain by all his futile toil, spend- 17
ing his days in gloominess, privations, deep anxieties, distress, and fits of anger?

Here is what I find right and 18
good for man—to eat and drink and to be happy as he toils at his task on earth, during the few days God gives him to live. Such is his lot; yes, it is God's 19
own gift when a man is made rich and wealthy and able to enjoy it all, to partake of what may be allotted him and to enjoy himself as he toils. Then 20
he will never brood over the fewness of his days, for God is giving him his heart's delight. There is an evil I have seen 6
under the sun, that presses heavily on men—God making a 2
man rich, wealthy, and honoured, till he has everything his heart desires, and yet he is unable to enjoy it; an outsider gets the good of it. This is vain, a sore misfortune. A man may 3
have a hundred children and live many a long year, but if he gets no joy of his prosperity and dies unburied, he is worse off, I hold, than an untimely birth that lifeless comes and dark- 4
ling goes without a name; the 5
sun it never saw nor knew, but it is better off. The man may 6
live a thousand years twice told, but if he never enjoys him-

self, then are not both alike
bound for the same end?
7 A man toils on to satisfy his
hunger,
but his wants are never met.
8 A wise man fares no better than
a fool;
no more does a poor man who
lives uprightly.
9 Better a joy at hand
than wants that roam abroad.
10 Whatever happens has been
determined long ago, and what
man is has been ordained of old;
he cannot argue with One
11 mightier than himself, and lav-
ish talk about it only means
more folly. What is the use of
12 talking? Who can tell what is
good for man in life, during the
few days of his empty life that
passes like a shadow? For who
can tell a man what is to happen
in this world when he is gone?
7 A good name in life is better
than nard,
but the day of death is better
than the day of birth.
2 Better go to the house of mourn-
ing
than to the house of feasting;
for death is the end of all men,
and the living should keep
that in mind.
3 Grief is better than gaiety,
for sadness does the soul good.
4 The heart of wise men turns to
the house of mourning,
the heart of fools turns to the
house of mirth.
5 Better attend to censure from
the wise
than listen to a song from fools;
6 for like nettles crackling under
kettles
is the cackle of a fool.
This too is vain:
7 for a judge to make a fool of
himself by oppression,
and for life to be ruined by
the taking of bribes.
The end of a business is better 8
than its beginning,
and patience is better than
pride.
Never be hasty in your anger; 9
it is only fools who cherish
wrath.
Never ask why the past was 10
better than the present:
that is a foolish question.
Wisdom is as good as an inherit- 11
ance,
a real profit for mankind;
for wisdom like wealth is a de- 12
fence,
but knowledge does more
good than money,
it safeguards a man's life.
Ponder the doings of God: 13
who can straighten what he
twists?
In prosperous days enjoy your- 14
self, but in evil days ponder this,
that the one is the doing of God
as well as the other—all to keep
man from knowing what is to
happen.
All manner of things have I 15
seen in my fleeting life, the good
man perishing by his very good-
ness and the evil man flourishing
upon his evil. Be not over- 16
good, be not over-wise; why
expose yourself to trouble?
And be not over-evil either, do 17
not play the fool; why die before
your time? The best way is to 18
take the one line, and yet not
avoid the other [[for he who
stands in awe of God shall avoid
both extremes]] [[Wisdom is 19
better protection for the wise
than a dozen wardens for a
city]], for there is not a single 20
good man upon earth whose
good deeds are without some
sin.
One thing more. Never 21
listen to all that people say;
you may hear your own slave
cursing you. And many a time, 22

you must confess, you yourself have cursed other people.
23 All this I have tested by means of wisdom. I thought to become wise, but wisdom re-
24 mained out of reach. Reality is beyond my grasp; deep it lies, very deep, and no one can lay hands upon the heart of things.
25 I cast about in my mind to know and survey and discover wisdom and the reason of things, finding that wickedness is folly
26 and folly madness; and I discovered something, something more bitter even than death—the woman who entangles men, whose heart is a net, whose clasp is a chain [[A man by God's good favour shall escape her, but she will snare a sin-
27 ner]]. Vainly have I sought over and again the truth of things, putting together this and
28 that; but here is what I have found, says the Speaker: one true man in a thousand, but
29 never a true woman! Here is all I have been able to discover: God made the race of men upright, but many a cunning wile
8 have they contrived.
Who is like a wise man?
Who can explain things?
Man's wisdom lights his face up,
it transfigures even a rough countenance.
2 Obey the king, for you swore
3 him loyalty before God. Rebel not rashly against him, never thwart him, for he does as he
4 pleases; the king's word is supreme, and none dare ask him
7 what he means. No one knows what a king may do, and none
5 can tell when he will do it. He who obeys the royal command will never come to harm. Still, the wise heart knows there is a
6 time of judgment coming, even though to-day men are being crushed under the king in misery; for all there is an hour of judgment. No man can hold 8
the winds in check or control the day of death; in war there is no furlough, and wrong is no shield for wrongdoers. All this I 9
saw, as thoughtfully I pondered what goes on within this world whenever men have power over their fellows, power to injure them.

Then I saw bad men being 10
borne to burial, carried to their rest, while the pious had to leave the sanctuary and were forgotten in the city (which also is
vanity!). [[Because sentence on 11
a crime is not executed at once, the mind of man is prone to evil practices; but although a 12
sinner may sin repeatedly and thrive, I know it is the reverent who are safe, as they revere God, while the bad man fares 13
ill—he cannot thrive, for lives that lack all reverence for God pass like a shadow.]] Here 14
again is a vanity that goes on in the world: good men fare as though they were wicked, and wicked men fare as though they were good. This, I repeat, is
vanity. So I praise pleasure: 15
the best thing for man is to eat and drink and enjoy himself, and to keep this up as he toils right through the life God gives him in this world.

When I gave my mind to the 16
study of wisdom, to study all
the busy life of the world, I 17
found that man is unable to grasp the truth of all that God does in this world; he may labour in his efforts to attain it, in a sleepless quest for it by day and night, but he will never find it out; a wise man may think he is coming on the secret,

but even he will never find it
9 out. For this I realise, this I
see clearly, that the just and
wise and all their doings are
within the power of God. Will
he love them? Will he hate
them? None can tell; anything
2 may happen to them. And for
all men alike there is one fate,
for just and unjust, good and
bad, pure and impure, for him
who sacrifices and for him who
never sacrifices; as with the
good man, so with the sinner;
the profane man fares like the
man whose oath is sacred.
3 There is no evil like this in the
world, that all men have one
fate; it makes men seethe with
evil aims and mad desires during
their life, and then they join
4 the dead—not one is left. Any
one still alive has something to
live for (even a live dog is better
5 than a dead lion); the living
know this at least, that they
must die. But the dead know
nothing, they have nothing for
their labour, their very mem-
6 ory is forgotten, their love has
vanished with their hate and
jealousy, and they have no share
now in anything that goes on
7 in the world. Come, eat your
food with joy and drink your
wine with a glad heart, for this
8 has God's approval. Wear
white robes always, and spare
9 not oil for your head; enjoy life
with the woman whom you love,
through all the fleeting life
which God has given you in this
world, for this is what you are
meant to get out of your life of
10 toil under the sun. Throw your-
self into any pursuit that may
appeal to you, for there is no
pursuit, no plan, no knowledge
or intelligence within the grave
where you are going.
11 I looked at life again: in this
world the race is not won by
the swift, nor battles by the
brave, nor bread by the wise,
nor wealth by the clever, nor
honour by the learned; death
and misfortune happen to them
all. For no man knows his 12
hour; like fish caught in the
deadly net, like birds trapped
in a snare, so men are snared by
an evil hour that drops upon
them suddenly.

Here is another case of wis- 13
dom which I have seen on earth,
and I was struck by it. A little 14
town there was, with few men
in it; and a great king attacked
it, he invested it, and built great
siegeworks round it. However, 15
a poor wise man was found
within the town, who saved it
by his skill. And not a soul
remembered that poor man!
Wisdom is better than strength, 16
I reflected; still, a poor man's
wisdom wins no honour or
deference for him.

Wise words heard in quiet far 17
excel
shouts from a ringleader of
revellers.

Wisdom is better than weapons 18
of war:
often a single error spoils good
strategy.

A poisonous fly makes perfume 10
putrid:
a grain of folly mars wisdom
and honour.

A wise man's sense will keep 2
him right:
a fool's mind leads him wrong.

Even on a walk the fool shows 3
lack of sense,
for he calls everyone a fool.

If a ruler's wrath flares up 4
against you,
do not resign your post;
defer to him,
and you will pacify his
rage.

5 Here is an evil I have seen on earth,
a ruler blundering without meaning it:
6 fools often get high posts from him,
while the noble have a lowly seat;
7 so have I seen slaves on horseback,
and princes plodding afoot like slaves.

8 He who digs a pit may fall into it,
he who breaks a wall down may be bitten by a serpent.
9 He who quarries stones may be hurt by them,
he who cuts logs may get a wound.
10 If the axe is blunt and its edge unwhetted,
more strength must be put into the blow;
successful skill comes from shrewd sense.
11 If a serpent bites before it is charmed,
then the charmer's skill is useless.
12 The words of wise men win them favour,
but a fool's lips are his ruin;
13 his words are folly from the start,
and they end in mad mischief;
14*a*a fool prates on and on:
15 even the stupid are weary of his fussiness.
14*b*Man knows not what is to be:
who can tell him what happens when he is gone?
16 Woe betide you, O land, when your king is a mere boy,
and your princes revel in the morning!
17 Well for you when your king is nobly born,
and princes revel at right hours,
stalwart men, not sots!
Sloth make the rafters sink: 18
when hands are slack, the roof will leak.
Men feast for merrymaking, 19
and drink for revelry—
and money does it all!
Curse not the king, not even on 20
your couch,
curse not the rich, even in your bedchamber;
for a bird of the air may carry the sound,
and wings may betray the secret.
Trust your goods far and wide at 11
sea,
till you get good returns after a while.
Take shares in several ventures; 2
you never know what will go wrong in this world.
When clouds are full of rain, 3
they drench the earth;
as the stick falls, to south or north,
where the stick falls it lies.
He whose eye is on the wind will 4
never sow;
he who studies clouds will never reap.
As you know not how the wind 5
blows,
nor how a babe in the womb grows,
so you cannot know how God works,
God who is in everything.
Sow your seed in the morning of 6
life,
and stay not your hand till evening;
you never know if this or that shall prosper,
or whether both shall have success.
Sweet is the light of life, and 7
pleasant is it for the eyes to
see the sun. If a man live 8
many years, let him have joy throughout them all; let him remember that the dark days

will be many. All that comes after death is emptiness.

9 So rejoice in your youth, young man,
be blithe in the flower of your age;
follow your heart's desire
and all that attracts you
[[but be sure that for all this God will bring you to account]];
10 banish all worries from your mind,
and keep your body free from pain
(for youth and manhood will not last)
12 [[but remember your Creator in the flower of your age]],
ere evil days come on,
and years approach when you shall say,
"I have no joy in them";
2 ere the sun grows dark,
and the light goes from moon and stars,
and the clouds gather after rain;
3 when the guards tremble in the house of Life,
when its upholders bow,
when the maids that grind are few and fail,
and ladies at the lattice lose their lustre,
4 when the doors to the street are shut,
and the sound of the mill runs low,
when the twitter of birds is faint,
and dull the daughters of song,
5 when old age fears a height,
and even a walk has its terrors,
when his hair is almond white,
and he drags his limbs along,
and the spirit flags and fades.
So man goes to his long, long home,
and mourners pass along the street,
6 on the day when the silver cord is snapped,
and the golden lamp drops broken,
when the pitcher breaks at the fountain,
the wheel breaks at the cistern,
7 when the dust returns to earth once more,
and the spirit to God who gave it.

8 Utterly vain—it is the Speaker's verdict—everything is vain!

9 The more wise the Speaker became, the more he taught the people knowledge; many a maxim he pondered and examined and arranged. 10 The Speaker's aim was to find pleasing words, even as he put down plainly what was true. 11 A wise man's words are like goads, and his collected sayings are like nails driven home; they put the mind of one man into many a life. 12 My son, avoid anything beyond the scriptures of wisdom; there is no end to the buying of books, and to study books closely is a weariness to the flesh.

13 To sum it all up in conclusion. Stand in awe of God, obey his orders: that is everything for every man. 14 For in judging all life's secrets God will have every single thing before him, to decide whether it is good or evil.

THE SONG OF SOLOMON

1 The song of all songs, which is Solomon's.
2 Oh for a kiss from your lips!
your caresses are dearer than wine,
3 rare is the fragrance of your perfumes,
the sound of your name is wafted like scent.
The girls are all in love with you;
4 but draw me to you—let us haste—
bring me to your chamber, O my king,
and there let us thrill with delight;
caresses from you will be dearer than wine—
no wonder girls adore you!

5 I am dark, but I am a beauty,
maidens of Jerusalem,
dark as tents of the Black men,
beautiful as curtains of a Solomon.
6 Scorn me not for being dark,
for the sun has tanned me;
my brothers in anger set me
to look after the vineyard,
but I did not look after the vineyard of my charms.

7 Tell me, love of my soul,
where do you rest your flock at noon,
for why should I go roaming
from flock to flock of your mates?
8 "Fairest of women, if you know not,
follow the sheep-tracks,
and pasture your kids
by the tents of the herdsmen.

9 I liken you, my dear,
to a filly in the Pharaoh's chariot—
your cheeks so fair with braided plaits, 10
your neck with strings of jewels;
we will have golden beads strung round you, 11
studded with silver."

When my king is on his diwan, 12
my charms breathe out their fragrance;
my darling is my bunch of myrrh 13
that lies between my breasts,
my darling is my bunch of henna-blossom 14
from the gardens of Engĕdi.

"How fair you are, my dear, 15
how fair with dove-like eyes!"
How fair you are, my darling, 16
Oh how sweet!
Our bed of love is the green sward,
our roof-beams are yon cedar-boughs, 17
our rafters are the firs.
I am only a blossom of the plain, 2
a mere lily of the dale.
"Like a lily among briars, 2
so is my dear among women!"
And like an apple-tree in the forest, 3
so is my darling among men;
under his shadow I love to lie,
tasting his sweet fruit.

He has brought me to his chamber of joy, 4
hung over with love.
Sustain me with raisins, 5
revive me with apples,
for I swoon with love.
Let his left hand caress my head, 6
let his right hand embrace me.
O maidens of Jerusalem, I charge you, 7
by the roe-deer and the hinds,

never rouse lovers, never stir
them,
till they are satisfied.

8 Listen, it is my darling,
there he is, coming to me,
leaping across the mountains,
bounding over the hills!
9 There he stands behind our wall,
gazing through the window,
glancing through the lattice!
10 And he calls to me, my darling,
"Come, dear, come, my
beauty!
11 For winter is over,
the rains are by,
12 the country's a-flower,
'tis the season for pruning,
the ringdove's note is heard,
13 the figs are ripening red,
the vines are all blossom and
fragrance—
come, dear, come away, my
beauty!
14 O my dove, from the clefts of
your rock,
from your nook in the cliff,
O show me your form,
let me hear your voice,
your voice so sweet,
your form so fair!"

15 (Catch us the foxes,
the little foxes,
that gnaw at our vines,
when the vines are in bloom.)

16 My darling is mine, and I am
his,
he feeds among my lilies.
17 Till the cool of the dawn,
till the shadows depart,
O turn to me, darling,
and play like a roe or a hart
on my perfumed slopes!

3 Night after night in bed
I dreamed I sought my beloved,
and sought him in vain.
"I will rise and search the 2
town," said I,
"through street and square,
in quest of my beloved";
but in vain.
The watchmen met me on their 3
rounds;
I said, "Have you seen my
beloved?"
Scarce had I left them 4
when I found my beloved;
I held him fast in my embrace
and brought him to my
mother's house.

What is this, coming up from 6
the country,
like columns of smoke,
perfumed with myrrh and frankincense,
with every scent to be
bought?
'Tis the palanquin of Solomon, 7
with sixty of a guard,
sixty of Israel's braves,
armed each with a sword, 8
all expert in fight,
with sword on thigh
for alarms by night.

My king has made him a sedan 9
of wood from Lebânon,
silver the feet of it, 10
golden the back of it,
purple the seat of it,
inlaid with ebony.
Maidens of Sion, 11
come, look at my king,
with a crown from his mother,
the day of his marriage,
the day of his rapture.

"Ah, you are fair, my dear, you 4
are fair,
with dove-like eyes
behind your veil!
Dark streams your hair
like goats a-down the slopes
of Gilead;
your teeth like shorn ewes 2
fresh from the dipping,

paired together in rows,
not one a-wanting;
3 your lips like a scarlet thread,
your mouth so delicious;
your cheeks like slices of pomegranate
behind your veil;
4 your neck like David's tower
adorned with trophies,
hung round with a thousand targes,
all armour of heroes;
5 your breasts like a pair of fawns,
twins of a roe-deer!
6 Yes, till the cool of the dawn,
till the shadows depart,
I will hie me to your scented slopes,
your fragrant charms.
7 You are all fair, my dear,
you are spotless.

8 Come from Lebânon, bride of mine,
come with me from Lebânon,
from the peak of Amana,
the lair of the lions,
from the peaks of Shenir and Hermon,
the hill-haunt of panthers.

9 My bride, my own,
you have ravished my heart,
you have ravished my heart
with a glance from your eye,
with a turn of your neck!
10 How sweet your caresses,
my bride, my own,
far sweeter than wine.
11 Your lips drop honey, my bride,
your whispers are honey and milk;
the scent of your robes is as scent of Lebânon,
no spice so sweet as your fragrance.

12 My own, my bride, a garden enclosed,
a spring of water sealed secure!
Your charms are a pomegranate paradise— 13
with henna and roses,
and spikenard and saffron, 14
with cassia and cinnamon,
all sorts of frankincense,
with myrrh and with eaglewood,
all the best spices!
You are the fountain of my garden, 15
a well of fresh water,
like streams from Lebânon.
O north wind, waken, 16
O south wind, blow,
and breathe upon my garden
to waft out the perfume!"

Let my darling come into his garden,
and taste the choice fruits that are his!
"My own, my bride, I come into 5
my garden,
to gather me balsam and myrrh,
to eat my honey in the comb,
to drink my wine and milk."
(Eat away, dear ones,
drink your fill of love!)

I slept, but my heart lay 2
waking;
I dreamed—ah! there is my darling knocking!
"Open to me, my own," he calls,
"my dear, my dove, my paragon!
My head is drenched with dew,
my hair with drops of the night."
But I have doffed my robe; 3
why should I don it?
My feet are bathed;
why should I soil them?
Then my darling put his hand 4
in,
his right hand at the door,
and my heart yearned for him;
how my soul fainted when I heard him!

5 So I rose to let my darling in,
my hands all moist with myrrh,
my fingers wet with liquid myrrh,
that dripped on the catch of the bolt.
6 I opened to my darling,
but my darling, he had gone;
I sought him, but I could not find him,
I called, he never answered.
7 The watchmen met me on their rounds,
struck me and wounded me;
they robbed me of my mantle,
these warders of the walls.
8 O maidens of Jerusalem, I charge you,
if you find my darling,
tell my darling this,
that I am lovesick.
9 "And what is your darling more than another,
O fairest of women?
What is your darling above all others,
that you charge us thus?"

10 Fresh and ruddy is my darling,
the pick of ten thousand;
11 his head is a crown of gold,
his curls black as the raven,
12 His eyes like doves upon the water,
bathed in milk, limpid and swimming,
13 his cheeks are beds of balsam-flower,
banks of perfume,
his lips are lilies red,
breathing liquid myrrh,
14 his fingers are golden tapers
tipped with topaz pink,
his body is wrought of ivory
blue-veined with sapphire,
15 his limbs are marble columns
resting on sockets of gold,
he towers to the eye like Lebânon,
as lordly as a cedar,
his kisses are utterly sweet— 16
he is all a delight!
And that is my darling, my dear,
O maidens of Jerusalem!

"And where has your darling gone, 6
O fairest of women,
where has your darling wandered,
that we may look for him too?"

My darling goes to his garden, 2
to flower-beds of balsam,
to feed within his garden,
and to gather lilies.
For I am my darling's, my darling is mine, 3
he feeds among my lilies.
You are fair as a crocus, my dear, 4
lovely as a lily of the valley;
you overawe me like an army with banners—
ah, turn aside those eyes of yours 5
that daunt me!
Dark streams your hair like goats
a-down the slopes of Gilead;
your teeth like shorn ewes 6
fresh from the dipping,
paired together in rows,
not one a-wanting;
your cheeks like slices of pomegranate 7
behind your veil.

Sixty queens had Solomon, 8
eighty concubines,
maidens without number;
but one alone is my dove, my spotless one, 9
her mother's own darling.
Women eye and honour her,
queens, concubines, sing in praise of her:
"Who is this, glowing like the dawn, 10
fair as the moon,

clear as the sun,
overawing like an army with banners?"

11 Down I went to the walnut-bower,
to see the green plants of the dale,
to see if the vines were a-budding,
and the pomegranates in flower.

12 . . . . . .
. . . . . .

13 "Maid of Shulem, turn, ah turn,
turn, ah turn, that we may see you,"
And what would you see in the maid of Shulem?
"We would see her in the sword-dance."

7 How neatly you trip it,
O princess mine,
your thighs are swaying like links of a chain
that a master-hand has moulded;
2 your waist is round as a goblet (ever be it filled!);
your body a bundle of wheat encircled by lilies;
3 your breasts like a pair of fawns, twins of a roe-deer;
4 your neck like an ivory tower,
your head on it lofty as Karmel;
your eyes like the pools at Heshbon,
by the gate of that populous town;
your nose like the tower at Lebânon
that faces Damascus;
5 your hair as glossy as purple—
its tresses hold captive your lord;
6 "How fair, O my love!" he cries,
"how delicious for love's delight!
You stand there straight as a palm, 7
with breasts like clusters of fruit;
methinks I will climb that palm, 8
taking hold of the boughs!
O may your breasts be clusters of fruit,
and your breath sweet as an apple!
May your kisses be exquisite wine 9
that slips so smoothly down,
gliding over the lips and the teeth!"

I am my darling's and he— 10
he is longing for me.
Come away to the fields, O my 11
darling,
let us sleep among blossoms of henna,
and start at dawn for the vine- 12
yards,
to see if the vines are a-budding,
if their blossoms are open,
if pomegranates bloom;
and there I will give you caresses of love,
love's apples yielding their 13
scent,
and the fruitage of all my charms—
choice fruit, old and new,
I have kept them, my darling, for you.
Ah, were you only my brother, 8
nursed at the breasts of my mother,
I would kiss you wherever I met you,
with none to despise me;
to my mother's house would I 2
bring you,
to the chamber of her who bore me,
spiced wine would I give you to drink,
a draught of my pomegranate wine.

(Who is this, coming up from the country,
leaning on her darling?)
* * *
I woke you there, under the apple-tree,
just where you were swaddled,
a babe, just there, by your mother.

Wear me as a seal close to your heart,
wear me like a ring upon your hand;
for love is strong as death itself,
and passion masters like the grave,
its flashes burn like flame,
true lightning-flashes.
No floods can ever quench this love,
no rivers drown it.
If a man offered all he has for love,
he would be laughed aside.

"We have a young sister,
and she has no breasts yet;
but what shall we do with our sister,
when the wooers come?
If she holds out like a wall, 9
we will adorn her with silver for dowry;
if she yields to lovers like a door,
we will plank her up."

Now I was a wall, 10
with breasts like towers;
when my darling looked at me,
I won his heart.

"Solomon had once a vineyard 11
at Baal-Hermon,
and he leased it out to keepers,
for a thousand silver pieces, for its fruit.
I keep my vineyard to myself: 12
you are welcome to your silver, Solomon,
welcome to your fruit, you keepers."

My comrades hear your voice, 13
girl in the garden haunt:
ah, let me hear it too!—
"Hasten, O my darling, 14
play like a roe or a hart
upon my scented slopes."

ISAIAH

1 The revelations about Judah and Jerusalem which were made to Isaiah the son of Amoz during the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.

2 "Hear, O heavens, and listen, O earth"—
it is the Eternal speaking—
"I have reared, have brought up sons,
and they have rebelled against me;
3 a bullock knows its owner,
an ass its master's manger,
but Israel does not care,
my people never heeds me."
4 Ah sinful nation,
folk whose guilt is heavy,
ah race of wrongdoers,
sons degenerate—
they have abandoned the Eternal,
and spurned the Majesty of Israel!
5 Why will you earn fresh strokes,
for holding on in your revolt?
Your whole head is sick,
your whole heart is diseased;
6 from the sole of the foot to the head
no part is sound;
nothing but bruises and gashes,
and raw, bleeding wounds,
unsqueezed, unbandaged,
unsoftened with oil.
7 Your land lies desolate,
your towns are burned,
and foreigners ravage your soil
under your very eyes:
8 Maiden Sion is left all alone
like a booth inside a vineyard,
a shed in a cucumber field,
a city beleaguered.
9 Had not the Lord of hosts
left us some to survive,
we would have fared like Sodom,
no better than Gomorrah.

10 Listen to the Eternal's word,
you 'Sodom' of authorities!
Listen to our God's orders,
you 'Gomorrah' of citizens!
11 "What care I for all your lavish sacrifices?"
the Eternal asks;
"I am sick of slaughtered rams,
of fat from fatted beasts;
the blood of bullocks and of goats
is no delight to me.
12 Who asked that from you,
when you gather in my presence?
Crowd my courts no more,
13 bring offerings no more;
the smoke of sacrifice is vain,
I loathe it;
14 your gatherings at the new moon and on sabbath,
I cannot abide them;
your fasts and festivals,
my soul abhors them,
they are a weariness to me,
I am tired of them.
15 You may stretch out your hands,
but I will never look at you,
and though you offer many a prayer,
I will not listen.
16 Your hands are full of bloodshed;
wash yourselves clean,
banish your evil doings
from my sight,
cease to do wrong,
17 learn to do right,
make justice all your aim,
and put a check on violence,
let orphans have their rights,
uphold the widow's cause.
18 Come, let me put it thus,
the Eternal argues:

scarlet your sins may be,
but they can become white as snow,
they may be red as crimson,
and yet turn white as wool.
19 If only you are willing to obey,
you shall feed on the best of the land;
20 but if you decline and defy me,
then husks shall be your food—
so the Eternal himself decrees."

21 How unfaithful she has turned,
the city once so true and trusty!
Sion once so full of justice,
once the seat of right,
and now a haunt of murderers!
22 Your silver, it has turned to dross,
your wine is spoiled with water;
23 your rulers are unruly men,
hand in hand with thieves,
every one fond of his bribe,
keen upon fees,
but careless of the orphan's rights,
and of the widow's cause.

24 This therefore is the sentence of the Lord,
the Lord of hosts, Hero of Israel:
"Ha! I will have the comfort
of vengeance on my foes,
on folk who dare resist me!
25 I will turn my hand against you,
smelt your dross out in a furnace,
and clear out all your alloy;
26 I will give you governors as at first,
and councillors as at the start,
and then a 'citadel of justice' shall you be,
a true and trusty City.
Justice will be the saving of Sion, 27
an honest life will save;
but rebels and sinners shall be crushed together, 28
those who abandon the Eternal shall be doomed.
The sacred trees you love shall disappoint you, 29
you will blush for groves so dear now to your rites;
for you shall wither like a tree, 30
like a garden without water.
Strong men shall become like tow, 31
their idols like a spark,
and they shall burn together
in a blaze that none can quench."

The word of Isaiah the son of Amoz—his vision of Judah, of Jerusalem. 2
In after days it shall be 2
that the Eternal's hill shall rise,
towering over every hill,
and higher than the heights.
To it shall all the nations stream,
and many a folk exclaim, 3
"Come, let us go to the Eternal's hill,
to the house of Jacob's God,
that he may instruct us in his ways,
to walk upon his paths."
For instruction comes from Sion,
and from Jerusalem the Eternal's word.
He will decide the disputes of the nations, 4
and settle many a people's case,
till swords are beaten into ploughshares,
spears into pruning hooks;
no nation draws the sword against another,
no longer shall men learn to fight.
O household of Jacob, come, 5

let us live by the light of the
Eternal!
* * *
10 Get into the caves of the rocks,
hide in the holes of the
ground,
away from the terror of the
Eternal,
from his dread majesty,
6 For he has abandoned his
people,
the household of Jacob:
their land so full of traders,
of bargains with the foreigner,
7 their land so full of silver and
gold,
no end to their stores,
their land so full of horses,
no end to their war-chariots,
8 their land so full of idols,
no end to their images—
they worship what their own
hands make,
things their own fingers
fashion.
9 But human pride shall be laid
low,
man's haughtiness shall be
humbled;
11 the Eternal shall alone be ex-
alted,
when he rises to overawe the
earth.

10 Get into caves of the rocks,
hide in holes of the ground,
away from the terror of the
Eternal,
from his deadly majesty,
12 For the Lord of hosts has a day
of doom
on all that is proud and
haughty,
on all that is lofty and soar-
ing,
13 on all cedars of Lebânon,
on all oaks of Bashan,
14 on all lofty mountains,
on all towering hills,
15 on every high tower,
on every rampart of a fort,
on all the deep-sea ships, 16
on every gallant craft;
then human pride shall be laid 17
low,
man's haughtiness shall be
humbled,
the Eternal shall alone be
exalted,
but idols one and all shall 18
vanish.

Get into caves of the rocks, 19
hide in holes of the ground,
away from the terror of the
Eternal,
from his dread majesty,
when he rises to overawe the
earth.
Then man shall fling 20
to rats and bats
his silver and his golden idols,
that he made for worship,
and get into caves of the rocks, 21
into crevices of cliffs,
to hide from the terror of the
Eternal,
from his dread majesty,
when he rises to overawe the
earth.
[[Put no more trust in man, with 22
his mere breath of life:
of what account is he?]]
* * *
Here is the Lord, 3
the Lord of hosts,
removing every prop and stay
from Judah and Jerusalem,
soldier and warrior, 2
governor and prophet,
seer, sheikh, and official, 3
authorities and councillors,
expert magicians and en-
chanters.
"I will make mere lads their 4
leaders,
and leave them to be swayed
by whims;
tyranny between man and man, 5
between very neighbours,
insolence from young to old,
from low to high;

men shall seize a clansman, crying,
'Your house has a robe of office;
come, be our chieftain, then, master this chaos!'
But he will make protest,
'No, I can be no good to you;
my own house has no food,
no robe of office;
you shall not put me up to be a headman of the people.'
No, ruined is Jerusalem
and Judah is to fall;
they challenge the Eternal with their words and deeds,
defying his glorious eyes;
their insolence condemns them,
they flaunt their sin like Sodom.
Woe, woe to them, for they have wrought
their own undoing!
Well for the just man, he fares well,
he reaps the good of all that he has done!
Woe to the villain, he fares ill,
undone by all that he has done!
My people's ruler is a wilful child,
they are controlled by women;
your leaders are misleading you, my people,
they are effacing the true path for you."

Now the Eternal holds assizes,
to arraign his people the Eternal rises,
summoning before him to the bar
the sheikhs and rulers of his people:
"So you have stripped my vineyard?
You hoard what you have plundered from the poor?
What mean you by crushing my people,
and grinding the face of the poor?"
So the Lord asks, the Lord of hosts.

The Eternal also said:
Since they are so haughty,
the daughters of Sion,
holding their heads high as they walk,
and ogling with their eyes,
walking with their mincing steps,
their anklets jingling,
the Lord will strike their heads with scabs,
the Eternal will strip them bare.'
[[On that day the Lord will deprive them of their finery, of anklets, tiaras, necklaces, earrings, bracelets, and veils, headbands, armlets, and sashes, scent-bottles, charms, signet-rings, and nose-rings, robes of state, mantles, shawls, and purses, gauze, linen turbans, and wrappers.]]
For scent they shall have stenches, ropes for girdles,
baldness in place of curls,
sackcloth instead of silk,
the brand of slavery instead of beauty.
[[The sword shall cut your liegemen down,
your heroes in the fray;
the city gates shall wail, all woebegone,
the city sit forlorn.]]

Seven women on that day
shall seize a single man,
crying, "We will earn our living,
we will clothe ourselves,
but only let us bear your name,
to save us from disgrace!"

* * *

Then fair and fine shall the green growth be,
and a proud crown shall the field-crops be,

for the Israelites who are spared;
3 the survivors in Sion,
and those left in Jerusalem,
all who are entered in the book of Life,
they shall be held sacred,
4 when the Lord has washed away the filth from Sion,
and rinsed Jerusalem from bloodstains,
by a blast of doom,
a devastating blast.
5 Then shading all mount Sion
the Eternal himself will form
a cloud during the daytime,
and spread o'er all the gatherings there
a canopy of brilliant light,
a fire within the night,
6 to shade them from the scorching heat,
and safety shelter them from storm and sleet.

* * *

5 Let me sing of my Friend,
sing a love-song of his vineyard:
My Friend, he had a vineyard,
on a fruitful slope:
2 he dug it, cleared the stones away,
he planted the pick of the vines,
in it he built a watch-tower,
and had a winepress hewn;
then he looked for good grapes,
and it bore him—wild grapes!
3 "Now, dwellers in Jerusalem,
now, men of Judah,
pray judge between me
and my vineyard.
4 What more could have been done for it?
What have I left undone?
And when I looked for good grapes,
why did it bear wild grapes?

5 Let me tell you now
what I will do to this my vineyard—
tear it down till it is ruined,
break its wall down till it lies trampled.
I'll make an end of it; 6
unpruned, unweeded,
it shall be overgrown with thorns and thistles,
and I will bid the clouds drop no rain on it."

The Eternal's vineyard is the 7
house of Israel,
the men of Judah are his dear plantation:
he looked for justice—and lo bloodshed!
for right—and lo shrieks from the wronged!

* * *

Woe to the men who add house 8
to house,
who join one field to another,
till there is room for none but them
in all the land!
The Lord of hosts has sworn 9
to me,
"Many a mansion is to lie forlorn,
splendid and spacious and—empty!
For ten acres of vineyard shall 10
yield but eight gallons,
and the harvest shall only be a tenth of what is sown."
Woe to those who get up 11
early
for a drinking bout,
who sit far into the night,
heated by their wine,
revellers with lyre and lute, 12
with tambourine and flute!
They heed not what the Eternal has in hand,
they never see what he is doing.
So shall my people suddenly 13
pass into exile,
their leaders famishing with hunger,

the masses parched with thirst.

. . . . . .

14 So the underworld gapes greedily,
opening its jaws ever so wide,
and down go Sion's pomp and throng,
down go all her madding crowd.
17 Lambs graze in the deserted scenes,
kids feed among the ruins
15 [[and man is abased,
mortals are brought low,
the haughty eyes are downcast,
16 but the Lord of hosts is exalted by his judgment,
God's sentence shows His Majesty is living]].

18 Woe to those who draw guilt on themselves
by stout ungodliness, as with a rope,
and drag the penalty of sin upon them,
harnessing themselves to it!—
19 who sneer, "Pray let us see what he will do!
Let him make haste!
We'd like to know what Israel's Majesty can have in mind!"
20 Woe to those who call good evil,
and call evil good,
who make out darkness to be light,
light to be darkness,
who make out bitter to be sweet,
sweet to be bitter!

21 Woe to those who think themselves so wise,
and fancy themselves shrewd!
22 Woe to those who are brave—at drinking!
mighty at—mixing a bowl!
who let off guilty men for a bribe, 23
and deprive the innocent of his rights!
As a tongue of fire licks up the stubble, 24
as hay is shrivelled in the flames,
their root shall rot,
their blossoms moulder,
for scorning orders from the Lord of hosts,
for spurning what Israel's Majesty decreed.

* * *

In the year that king Uzziah 6
died, I saw the Lord seated on a high and lofty throne; his trailing robes spread over the temple-floor, and seraphs hovered round 2
him, each with six wings—two covering the face, two covering the body, and two to fly with.
They kept calling to one 3
another,
"Holy, holy, holy, is the Lord of hosts,
his majestic splendour fills the whole earth!"
At the sound of the chant, the 4
foundations of the threshold shook, and the temple began to fill with smoke. Then I said, 5
"Alas! I am undone! man of unclean lips that I am, living among a people of unclean lips! I am undone! for my eyes have seen the King, the Lord of hosts." But one of the seraphs 6
flew towards me with a live coal in his hand, which he had lifted with tongs from the altar; he 7
touched my mouth with it, saying,
"Now that this has touched your lips,
your guilt is gone, your sin forgiven."
Then I heard the voice of the 8
Lord saying,
"Whom shall I send?

Who will go for us?"
I answered, "Here am I; send
9 me." Then he said, "Go and
tell this people:
'Listen and listen—but never
understand!
Look and look—but never see!'
10 Make the mind of this people
dull,
make their ears heavy and
close up their eyes,
lest their eyes see, lest their ears
hear,
lest their minds understand,
and their health be re-
stored."
11 "Lord," I asked, "for how
long?"
He answered,
"Till they are ruined,
till their towns are empty,
and their houses uninhabited,
and the land left desolate,
12 till the Eternal banishes the
folk afar,
and wide tracts of the land lie
bare
13 even if a tenth of them be
spared,
they too must be burned up,
like stumps of oak and terebinth
that have been felled
[[these stumps are the sacred
race]]."

7 During the reign of Ahaz the
son of Jotham, son of Uzziah,
king of Judah, Rezin the king of
Aram and Pekah the son of
Remaliah, king of Israel,
marched up to attack Jerusalem
(though they could not deliver
2 their attack). When news came
to the royal court that the Ara-
mæans had occupied Ephraim,
the heart of Ahaz and of his
people quivered like trees quiv-
ering before the wind in the
3 jungle. But the Eternal said
to Isaiah, "Go out, with your
son Shear-yashub, to meet Ahaz
at the top of the conduit from
the upper reservoir, on the
road to Fuller's Field. Tell him 4
to see and be calm, never quail,
never be afraid of these two
fag-ends of flickering torches, of
Rezin and the son of Remaliah
with their blazing fury. Aram 5
and Ephraim and the son of
Remaliah have planned mis-
chief against you, thinking to
invade Judah and reduce it to
straits, to break in and seize it 6
and set Tabeal's son upon the
throne; but this is what the 7
Lord the Eternal says:
'Their plan shall fail,
this shall not be;
Damascus is but the capital of 8
Aram,
and only in Damascus Rezin
rules
[[within sixty-five years Eph-
raim shall be so shattered that
it ceases to be a national]],
Samaria is but the capital of 9
Ephraim,
and only in Samaria rules
Remaliah's son.
If your faith does not hold,
you will never hold out.' "
I also said to Ahaz, "Ask the 10
Eternal your God for an omen— 11
from the deep underworld or
from high heaven." "No," 12
said Ahaz, "I will not put the
Eternal to any test." Then I 13
said, "Listen, you royalties, I
am tired of you! And will you
insist on tiring my God as well
as a man like myself? An
omen you shall have, and that
from the Eternal himself. There 14
is a young woman with child,
who shall bear a son and call
his name 'Immanuel' (God is
with us); [[he shall enjoy curds 15
and honey, whenever he knows
good food from bad]] for before 16
ever the child knows good food
from bad, the land whose two

kings are your terror shall be
desolate."
* * *
17 The Eternal will bring upon
you,
on your people and your
family,
a time such as never has been
since Ephraim broke with
Judah.
18 For then it shall be
that the Eternal whistles for
fly and bee,
19 for foes that swarm and settle
all
in the steep ravines and crev-
ices of cliffs,
on every bush and pasture-
land.
20 Then, with a razor hired [[the
Assyrian king]]
from west of the Euphrates,
will the Eternal shave your
country bare,
shaving off every hair,
lopping the very beard away.
21 Then a man can only keep
a single cow and a couple of
sheep,
22 though the ample milk
will supply him with curds:
for any survivors in the land
shall only fare on curds and
honey.
23 Then it shall be that every spot,
once rich with a thousand
vines,
worth a thousand silver pieces,
shall be all thorns and thistles;
24 and men will go hunting with
arrow and bow,
for all the country is thorns
and thistles:
25 and if you went to slopes once
hoed,
you would see only thorns and
thistles,
a cattle-run and a sheep-walk.
* * *
8 The Eternal said to me,
"Take a large board and write
on it plainly, 'Spoilsoonprey-
quick,' and have it attested by 2
two reliable witnesses, by Uriah
the priest and Zechariah the
son of Jeberechiah." Then I 3
the prophet went to my wife,
and, when she had conceived
and borne a son, the Eternal
said to me, "Name him 'Spoil-
soonpreyquick.' For before the 4
boy knows how to say, 'my
father' and 'my mother,' the
wealth of Damascus and the
spoils of Samaria shall be car-
ried off to the king of Assyria."
Once again the Eternal said to 5
me:
Since this people has rejected 6
the soft flow from Shiloah,
and since they are dejected
over Rezin and Remaliah's
son,
therefore the Lord lets loose on 7
them
the strong, full surge of the
Euphrates
[[the king of Assyria and all
his array]],
overflowing all its channels,
brimming over all its banks,
swirling onwards, flooding Ju- 8
dah,
flooding it up to the neck.
But his wings outstretched
shall cover the country from
side to side;
for "God is with us."
Rage away, you nations— 9
only to be shattered!
(listen to this, all lands afar!)
Arm for the fray,
and you shall be shattered!
Arm for the fray,
and you shall be shattered!
Form your plot, 10
and it shall fail;
lay your plan,
it shall not prevail:
for "God is with us."
Here is what the Eternal said 11
to me, with overwhelming force,

as he warned me not to take the
line of this people:
12 "Do not call out 'Danger!'
when this people calls out
Danger!'
Have no fear of what they fear,
never dread it.
13 The danger lies with the Lord of
hosts;
'tis he whom you should fear,
'tis he whom you should
dread!
14 Over him, like a stone in the
road,
both houses of Israel shall trip
and tumble;
to the Jerusalemites he is a
trap and snare—
15 many shall trip and fall with a
crash,
many shall be caught and
captured."
16 I will seal up my message, and
commit my counsel to the safe
17 keeping of my pupils; then I will
wait on for the Eternal who now
hides his face from the house of
18 Israel, I will hope for him. I
and the two children whom the
Eternal has given me are omens
and portents set in Israel by the
Lord of hosts, who dwells on
Sion hill.
19 When they tell you to con-
sult mediums and ghosts that
cheep and gibber in low mur-
murs, ask them if a nation
should not rather consult its
God. Say, "Why consult the
dead on behalf of the living?
20 Consult the Message and the
Counsel of God!" But that will
only be their cry when there is
no dawn of hope for them any
more.
21 They shall roam through the
land, hard pressed and
hungry,
hunger driving them to rage,
till they curse their King and
God;
they shall look up to heaven,
and look round upon earth, 22
only to see distress and dark-
ness,
anguish and utter gloom,
poor waifs of men!
Formerly he humiliated the 9
land of Zebulun and the land of
Naphtali, but now he has hon-
oured the region of Galilee's sea,
the district that the nations
hold west of the Jordan.
The people who were dwelling 2
in the dark
have now seen a great light,
those who were living in a land
of shadows,
upon them light has shone.
Thou hast richly given them 3
gladness,
and an ample joy;
in thy presence they rejoice like
harvesters,
as men rejoice dividing
plunder.
For thou hast broken their 4
heavy yoke,
the bar that bent their
shoulders,
and the whip of their oppressors,
as at the triumph over Mid-
ian;
the stamping warrior's boot, 5
the bloodstained war-attire,
shall all of them be burnt,
as fuel for the fire.
For a child has been born to us, 6
a son has been given to us;
the royal dignity he wears,
and this the title that he
bears—
"A wonder of a counsellor,
a divine hero,
a father for all time,
a peaceful prince!"
Great is his authority, 7
endless is his peace,
over David's throne
and his dominion,
to base it firm and stable
on justice and good order,

from henceforth and for ever—
thanks to the jealous care of
the Eternal.

* * *

8 The Lord's word, sent for Jacob,
shall drop on Israel,
9 till all the people feel its weight
in Ephraim and Samaria.
For in their pride and arrogance,
they vaunt aloud,
10 "The bricks have broken down,
but we will build up masonry;
the sycomore-work is done,
but in its place we will put
cedar-work."
11 So the Eternal stirs their foes
against them,
he has spurred on their
enemies;
12 Aramæans east and Philistines
west
gulp Israel down.
And yet his wrath is not abated,
his arm is stretched out still
to strike.

13 The people would not turn to
him who struck them,
they would not seek the Lord
of hosts;
14 so he lopped off head and tail,
palm-branch and rush in a
single day
15 [[the sheikhs and authorities are
the "head,"
the prophets with false oracles
are the "tail";
16 the leaders of this people mis-
lead them,
and those who are led are
lost]].
17 So the Lord spares not their
soldiers,
pitiless even to orphans and
widows;
for they are all profane and
wicked,
impiety is on every lip.
And yet his wrath is not abated,
his arm is stretched out still
to strike.

Ungodliness blazed like a fire, 18
consuming thorns and briars,
and firing thickets in the forest,
till the smoke rolled up in
clouds.
The fury of the Eternal burned 19
the land,
till the folk preyed upon each
other;
they snatched to right and still 20
were hungry,
they munched to left and
were not satisfied;
none had pity for his fellow,
each gnawed at his neighbour;
Manasseh tore at Ephraim and 21
Ephraim at Manasseh,
and both together tore at
Judah.
And yet his wrath is not abated,
his arm is stretched out still
to strike.

Woe to those who issue harsh 10
decrees,
penning orders that oppress,
robbing the weak of their rights, 2
and defrauding the poor of
their dues.
till widows fall to them as spoil,
and orphans as their prey.
What will you do at the great 3
Assize,
when the storm blows from
abroad?
To whom will you run then for
help,
and where will you put your
plunder?
Yours only to crouch low among 4
the captives,
or fall under the corpses of the
slain.
And yet his wrath is not abated,
his arm is stretched out still to
strike.

So the Eternal's anger blazes 5
against his people, 25
he stretches out his arm
against them,

striking them till the mountains tremble,
and corpses lie like dung upon the streets.
And yet his wrath is not abated,
his arm is stretched out still to strike.

26 He signals to a foreign power,
whistling for them from the end of the earth;
swiftly they come, speedily,
27 none tired, none tripping,
not a belt slack,
not a shoe-string broken,
28 arrows sharpened,
bows all bent,
horses' hoofs as hard as flint,
chariot wheels like whirlwinds—
29 growling like a lion,
growling like young lions,
gripping their victim with a growl,
bearing it off, with none to rescue.

10,5 Woe betide Assyria!
He is my club in anger,
the rod I wield in wrath;
6 I speed him against an impious nation,
a people with whom I am wroth,
bidding him plunder and spoil them,
trample them down like mud in the street.
7 But other plans has he,
and other aims!
His thought is to exterminate the nations far and wide.
8 "Are not my very captains as good as kings?" says he;
9 "Has not Kalno fared like Karkĕmish,
Hamath like Arpad,
Samaria like Damascus?
10 [[As I have gripped these empires of idols,
idols more than Jerusalem's,
can I not treat Jerusalem and its images 11
even as Samaria and its idols?"
So when the Eternal has completed what he has to do on Sion hill and in Jerusalem, he will punish the audacious vaunting of the king of Assyria and the arrogance of his pride for saying]] 12 13
My strong hand did it all,
my clever strategy;
I shifted the boundaries of nations,
I plundered their treasures,
I reduced them to ashes,
and felled their folk like a bullock;
the wealth of nations, I rifled it all, 14
like the nest of a bird,
I ransacked the wide world
as a man who gathers eggs,
till no wing fluttered,
none dared cheep or chirp."
Is the axe to boast over the woodman? 15
Is the saw to decry the sawyer?
'Twould be like a club swinging him who lifted it,
a staff brandishing a man!
So the Lord, the Lord of hosts, will send 16
a wasting disease on his flourishing frame,
and under his glitter a burning heat
that glows like a flame,
consuming him soul and body, 18
till he pines away like a man diseased.
He who is light to Israel shall be a fire, 17
His Majesty shall blaze like flame,
devouring thorns and briars,
the splendid woods and gardens;
and any trees left there shall be so few 19

that a mere child can count
them.
24 This, then, is what the Lord,
the Lord of hosts, declares: O
my people, who reside in Sion,
never fear Assyria, though he
strikes you with his club, and
lifts the rod against you as did
25 Egypt long ago; for very soon
my fierce anger against you
shall be spent, and my wrath
26 shall come to an end. The
Lord of hosts will swing the lash
over Assyria as when Midian
was crushed at Ravensrock; he
will raise the rod again that once
he raised over the Reed Sea
against Egypt long ago.
27 Then from your shoulders shall
Assyria's load be shifted,
and from your neck his yoke
shall then be lifted.
Assyria is on the march from
Rimmon,
28 he has reached Ai,
he has passed through Migron,
and stored his baggage at
Michmash,
29 he is through the pass,
he bivouacs at Geba.
Ramah is in a panic,
Saul's Gibeah is in flight;
30 shriek, O folk of Gallim!
Listen, Laishah!
Answer them, Anâthoth!
31 Madmenah runs away,
the natives of Gibbim scurry
for safety.
32 To-day he is halting at Nob,
and shaking his fist at the hill
of maiden Sion,
at the hill of Jerusalem.
33 But lo! the Lord, the Lord of
hosts,
is lopping Assyria's boughs
with his axe:
the towering trees are felled,
and the lofty are laid low;
34 he cuts away the woodland
thickets,
fells the mighty cedars.

From the stump of Jesse a shoot 11
shall rise,
and a scion from his roots shall
flourish;
on him shall rest the spirit of the 2
Eternal,
the spirit of wisdom and
insight,
the spirit of counsel and strength,
the spirit that knows and
reverences the Eternal.
He will not judge by appear- 3
ances,
nor decide by hearsay,
but act with justice to the help- 4
less
and decide fairly for the
humble;
he will strike down the ruthless
with his verdicts,
and slay the unjust with his
sentences.
Justice shall gird him up for 5
action,
he shall be belted with trust-
worthiness.
The wolf shall couch then with 6*a*
the lamb,
the leopard's lair shall be the
kid's;
the lion shall eat straw like any 7*b*
ox,
wolf and lion shall graze side 6*b*
by side,
herded by a little child;
the cow and the bear shall be 7*a*
friends,
and their young lie down to-
gether;
the infant shall play at the 8
hole of an asp,
and the baby's feet at the
nest of a viper.
None shall injure, none shall 9
kill,
anywhere on my sacred hill;
for the land shall be as full of
the knowledge of the Eternal as
the ocean-bed is full of water.
And the Scion of Jesse who is 10
to rally the peoples,

him shall the nations then consult,
and his seat shall be famous.
11 And then will the Lord put
out his hand again to recover
any of his people who are left
over, in Assyria and Egypt and
Pathros and Kush and Elam
and Shinar and Hamath and
the sea-coasts.
12 He will give the signal to the
nations,
and gather the outcasts of
Israel,
collecting the scattered of
Judah
from the four corners of the
earth.
13 No more envy against Eph-
raim!—
the foes of Judah shall be
cut off;
no longer shall Ephraim be jeal-
ous of Judah,
or Judah oppose Ephraim;
14 but side by side they'll swoop
down west
on the slopes of the Philis-
tines,
and plunder the tribes of the
east;
Edom and Moab they shall
seize,
and rule over the Ammonites.
15 And the Eternal will dry up
the tongue of Egypt's sea,
with his hot breath,
and swing his hand over the
Euphrates,
striking it into seven wadys
that men can walk dry-shod;
16 so shall there be a highroad for
the survivors of his people to
come back from Assyria, as
there was for Israel on the day
when it came up from the land
of Egypt.
12 On that day you shall sing:
"O Eternal, I adore thee;
though thou wast angry with
me,
thine anger has abated,
thou consolest me.
Yes, God is my deliverance, 2
I trust him unafraid;
the Eternal is my strength, of
him I sing,
he has delivered me indeed."
Joyfully then shall you draw 3
upon the fountains of deliver-
ance, and sing upon that day: 4
"Adore the Eternal,
celebrate his name,
tell the nations all that he has
done,
record his mighty fame.
Chant the Eternal's praise, his 5
glorious feats;
let the whole world know of
it!
Ring it out, dwellers in Sion, 6
aloud,
for great is Israel's Majesty
among you."

* * *

The oracle on Babylon—a vis- 13
ion of Isaiah the son of Amoz.
On a bare hill, up with the 2
signal!
shout to them loud,
beckon them to enter
the gates of the proud.
For I have charged my chosen 3
host
to execute my wrath,
my heroes I have summoned,
my men of martial pride.
Hark! a din among the moun- 4
tains
as of a mighty host.
Hark! 'tis the uproar of em-
pires,
nations gathering;
for the Lord of hosts is mus-
tering
a battle array.

From a far land they are coming, 5
from the ends of the world—
'tis the Eternal and the forces
of his fury,
to ruin all the earth!

6 Shriek away! 'tis close, 'tis the
Eternal's day,
as a mighty blow from the
Almighty;
7 then shall all hands grow limp,
all hearts shall melt,
8 and mortals be dismayed;
seized with pangs and throes,
they writhe
like a woman in labour,
staring each at the other aghast,
their faces aflame.
9 Here is the Eternal coming,
pitiless,
in anger and in blazing wrath,
to lay earth desolate
and destroy sinful men.
10 The skies and their stars
shall shed no light,
the sun shall be dark at its ris-
ing,
the moon shall never be
bright.
11 "I will punish the world for its evil,
the wicked for their vice,
the arrogance of proud men I
will still,
and lay the haughtiness of
tyrants low,
12 till man becomes more rare
than finest gold,
men scarcer than gold ore
from Ophir."

13 So shall the skies be trembling
and earth be overturned,
at the fury of the Lord of hosts
on the day his anger blazes.
14 Then, like hunted gazelles,
like sheep unshepherded,
shall men be hurrying home,
each off to his own land;
15 anyone captured is cut down,
anyone caught is stabbed;
16 their babes are dashed in pieces
under their very eyes,
their houses are despoiled,
their wives are ravished.

17 Against them I raise up
the Medes and Elamites,
who care not for silver,
nor gloat over gold;
but, bow and spear in hand, 18
fearful, ferocious,
young men they cut to pieces,
maids they massacre,
a child they never spare,
on babes they have no mercy.
So shall Babylon, the splendour 19
of empires,
the proud glory of the Chal-
dæans,
fare as Sodom and Gomorrah
fared
when God overthrew them.

Never shall it be tenanted, 20
forlorn from age to age;
there no nomads pitch their tents,
no shepherds fold their flocks;
wild cats shall litter there, 21
and jackals fill the houses,
ostriches shall live there,
and wild goats shall leap,
hyenas howl within the castles, 22
wolves inside the lordly halls.
And this, her doom, is near,
her days shall not be long.
[[For the Eternal will have 14
pity upon Jacob and once more
take Israel as his own, settling
them in their own country,
where foreigners shall join them
and attach themselves to the
household of Jacob. The house- 2
hold of Israel shall be con-
ducted home by outside nations,
and then Israel shall hold them
as slaves in the land of the
Eternal, thus making captives
of their former captors, and rul-
ing over their oppressors. Then 3
shall it be that after the Eternal
grants you relief from your
agony and misery and the slav-
ery you have had to suffer, you 4
shall raise this taunt-song
against the king of Babylon,
crying:]]
How the tyrant is hushed,
his mad rage hushed!

5 The club of the godless has the
Eternal crushed,
the rod of oppression,
6 that beat the nations in a passion,
blow after blow,
that enslaved races in a fury
and never let them go.
7 Now the whole earth lies at
peace,
bursting into song;
8 the very cypresses exult,
the cedars of Lebânon cry,
"Since you are fallen,
no man seeks to fell us."

9 The underworld is astir to greet
you,
astir to meet you,
rousing all the ghosts for you,
that on earth were chieftains,
moving monarchs of the world
from their thrones,
10 to hail you, one and all of them,
to cry to you,
"So you are weak now as we
are?
So you fare as we fare?
11 Your pomp has passed down to
the world below,
you and your peals of music?
Maggots are spread under you,
around your coverlet!"
12 What a fall from heaven on
high,
O shining star of the dawn!
How low and limp you lie,
who once swayed all the nations!
13 You, who once said to yourself,
"I will scale the sky,
I will set my throne supreme
above the stars on high,
I will sit on the hill of the gods
in the far, far north;
14 I will scale the cloud-banks,
and rival the Most High!"
15 And down you drop, to the
world below,
down to death's abyss you
go!

Those who see you scan you, 16
mark you and then muse,
"Is this the man who made
earth tremble,
who shook empires,
who made a desert of the world, 17
demolishing its cities,
who never let a prisoner go,
to return home?"
The kings of nations sleep in 18
honour,
each within his tomb;
but you are flung down where 19
dead bodies lie,
of men the sword has slain,
unburied like a corpse trod under foot,
like a scion disowned. . .

You shall sleep not with your 20
fathers
in the grave;
for your country you have
wasted,
your people you have killed.
Never be the wicked's race
mentioned upon earth!
His sons be slaughtered, 21
for their father's guilt,
lest they go on to seize the
world
and multiply on all the earth!

I will rise against Babylon, 22
the Lord of hosts declares, stripping it of its renown and of its
remnant, of citizen and scion,
the Eternal declares; I will turn 23
it into pools of water and make
it a mere haunt of bitterns; I
will sweep it with a broom of
bale, the Lord of hosts declares.

. . . . . .

The Lord of hosts has sworn: 24
"As I have planned, so shall it
stand,
as I have purposed, so shall
it be;
the Assyrians I crush within 25
my land,
and on my hills I trample them,

till from my people's shoulders
shall their load be shifted,
and from their neck the Asrian yoke be lifted.
26 So is it in my purpose for the world,
so I stretched out my arm against all nations.
27 The Eternal's purpose who can disannul?
His outstretched arm, who turns it back?"
* * *
28 This oracle was in the year before king Ahaz died:
29 "Rejoice not, all ye Philistines,
at the breaking of the club that beat you,
for from the snake a viper springs,
a flying serpent issues.
30 The very poorest shall find pasture in my meadows,
there the needy shall be safe;
but I will slay your folk with famine,
I will kill off your survivors.
31 Shriek at your gates, scream in your towns,
faint in your terror, all ye Philistines!
For smoke is rising from the north,
and yon invader's ranks are close.
32 What answer shall my people give
the envoys of Philistia?
This, that Sion is founded by the Eternal,
and there shall his forlorn folk shelter."
* * *
15 The oracle on Moab:
"Ah, in the night Ar-Moab was stormed,
was wrecked!
Ah, in a night Kir-Moab was stormed,
was wrecked!
The Dibonites climb to their shrines 2
to wail;
on Nebo and Meděba
Moabites howl;
all their heads are shaven,
every beard is clipped;
all wear sackcloth in the streets, 3
bathed in tears,
on the housetops, in the squares
they howl.
Heshbon and Elealeh shriek— 4
'tis heard as far as Jahaz;
a shudder runs through Moab,
all hearts quiver.

My soul cries for poor Moab, 5
as they fly to Zoar,
winding their way weeping
up to Luhith,
wailing, "We are ruined,"
on the road to Horonaim.
For the waters of Nimrim 6
are dry and waste,
the herbage withered, the grass gone,
no green thing there;
so on they must carry, 7
on past the Wady of Willows,
what they have saved,
what they have salved.
The wailing sounds 8
from end to end of Moab;
'tis heard as far as Eglaim,
as far as Beêr-elim.
Even Dibon's streams run 9
blood;
yet I have more calamities for Dibon,
I will let lions loose on those who flee,
on those who make their way from Moab.

And then at the fords of Arnon 16
the folk of Moab shall flutter 2
like birds that scatter
from a rifled nest.
From Sela they sent tribute 1
by the desert road

to the ruler of the land of
Judah,
to mount Sion,
3 crying, "Help us with your
counsel,
act for us;
shelter us with your strong
shade
at the hot noon,
take in our outcasts,
betray not our fugitives;
4 let our outcasts
live within your land,
shelter Moab
from the ravagers.

For when oppression ends,
when ravaging is over,
when the tyrant's heel has
vanished
from the land,
5 then shall your throne be based
on kindness,
and in trustworthiness
shall David's dynasty sit there
to rule,
bent upon justice and in-
tegrity."

6 "No, we have heard of Moab's
pride;
they are so proud,
so insolent, so haughty,
so hollow and so loud!"
7 Moab then is left to wail for
Moab,
all Moab wails;
in misery they moan that rites
have ceased
at Kir-heres.
8 For the vineyards of Heshbon
wither,
with Sibmah's vines,
that once o'erpowered the rulers
of the world
with their rare wines,
that once stretched north to
Jazer,
and spread south to the
desert,
their tendrils pushing far,
to the Dead Sea on the west.

So I join Jazer in bewailing 9
Sibmah's vines;
O Heshbon, Elealeh,
I drench you with my tears:
for the war-cry has sounded
over your gathered grapes,
and now the land of gardens is 10
bereft
of joy and gladness;
no singing in the vineyards now,
no merriment,
no wine is trodden out from
grapes,
no lilting at the vintage!
I thrill with pity for poor Moab, 11
my heart is stirred for Kirheres.
Ah, when weary Moab mounts 12
the hill,
praying within the shrine to
no avail,
Moab shall then be ashamed of
Kemôsh,
and turn to the Eternal.
Such was the word of the 13
Eternal upon Moab in former
days. But now his message is: 14
"Within three years, no more,
no less, shall Moab's glory be a
mockery, for all her mighty
throng of people; and few and
feeble shall be any who sur-
vive."

* * *

An oracle on Damascus: 17
Soon shall Damascus be no
more a city,
but lie for ever desolate in ruins, 2
her townships a sheep-run,
where flocks lie unafraid;
Ephraim shall lose its ramparts, 3
Damascus lose its royal
power,
and Aram's survivors shall
perish—
so the Lord of hosts decrees.

Then shall Jacob's strength be 4
sapped,

his lusty vigour shall languish;
'twill be as when the standing corn is reaped,
the ears in armfuls,
or as when olive-trees are shaken,
and there is little left to glean,
two or three berries on the topmost bough,
four or five berries on the twigs.

Your towns shall be deserted,
like Amorite and Hivite ruins;
for you forgot the God who was your help,
you heeded not the Stronghold of your strength.
Therefore, though you plant gardens of Adonis,
and stock them for a foreign god,
forcing the growth, the very day you plant them,
till they bloom for you next morning,
all you get from them shall vanish
on your day of dole and desperate pain.

Then shall men look to their Maker,
and turn to Israel's Majesty,
looking to nothing that their hands have made,
turning to nothing fashioned by their fingers.

* * *

Ah, the booming of many a people,
booming like sea breakers!
Ah, the thunder of great nations,
thundering like the surge of ocean!
But the Eternal checks them,
and they are chased afar,
driven like chaff before the wind,
like dust whirled by the hurricane,
at evening a terror,
and gone by the morning!
Such is the fate of those who ravage us,
such is the lot of those who rifle us.

Ah, land of wingèd fleets,
where the great Nile flows through,
that sends its envoys overseas
in light skiffs down the stream!
Swift messengers, return
to your people tall and bronzed,
a terror far and near,
a sturdy race of conquerors;
tell them, "Let all on earth,
let all men in the world,
watch when the signal is raised,
hark when the bugle is blown!"
For this is the Eternal's word to me,
"I will be on the watch from my abode,
calm as the clear heat in sunshine,
still as dew in harvest-tide."
For ere the harvest, when the blossom's over,
when berries ripen into grapes,
he shall lop off the branches with a knife,
and cut away the tendrils;
the foe shall be left to vultures in the hills,
and wild beasts of the land;
all summer vultures shall devour them,
and all winter the wild beasts batten on them.

[[Then shall a present be brought to the Lord of hosts at the place where he is revealed, at mount Sion, from a tall,

bronzed people, a race that is a terror far and near, a sturdy race of conquerors, through whose land the great Nile flows.]]

19 An oracle on Egypt:
Riding on a swift cloud the Eternal reaches Egypt;
and Egypt's idols shake before him,
Egypt's courage melts away.
2 "I will spur on Egypt against Egypt,
every man to fight his neighbour, fight his fellow,
city against city, province against province.
3 No spirit shall be left in Egypt;
I will confound their plans,
till they resort to ghosts and idols,
wizards and mediums.
4 I will hand Egypt over to a tyrant,
a despot shall reign over them,"
so the Lord, the Lord of hosts, decrees.

5 The Nile shall be dried up,
the river-bed shall be drained and bare,
6 its branches shrivel and stink,
the canals of Egypt dry up,
reeds and rushes wither,
7 the meadow grass all moulders,
the green growth by the Nile is parched,
it droops and disappears.
8 The fishermen shall be woebegone,
all who cast hooks in the Nile,
all who spread nets in the stream;
9 dressers of flax shall be at their wits' end,
10 the weavers shall be daunted,
and all the workers downcast.
Poor fools are the princes of Zoan, 11
and witless the Pharaoh's wisest councillors.
How dare you tell the Pharaoh,
"I am a wise man's son, a son of ancient kings"?
Where are your sages, pray? 12
Can they tell you, can they show you,
what plans the Lord of hosts has against Egypt?
Why, Zoan's princes are befooled, 13
the princes of Memphis are beguiled,
the leaders of her provinces lead Egypt astray;
the Eternal has so warped their judgment 14
that they lead Egypt all astray,
as a drunkard staggers vomiting;
high or low, palm or rush, 15
none can do anything for Egypt.
[[Then shall Egypt tremble in terror like a woman, as the Lord of hosts swings his hand over it; 16
the land of Judah shall be a terror to Egypt, the very mention of Judah will make the Egyptians dread what the Lord of hosts has planned against Egypt. 17
Then shall there be as many as five cities in the land of Egypt speaking the language of Canaan and loyal to the Lord of hosts, one of them called the City of the Sun. 18
Then shall there be an altar to the Eternal in the heart of the land of Egypt, and a pillar to the Eternal on the frontier. 19
This shall serve as a reminder and as a witness to the Lord of hosts within the land of Egypt; so that, when any who are oppressed cry to the Eternal to 20

send a champion, he will inter-
21 vene and rescue them. The
Eternal will make himself
known to the Egyptians, and
the Egyptians shall acknowl-
edge the Eternal then, worship-
ping him with sacrifices and
offerings, making vows to the
Eternal and performing them.
22 So the Eternal strikes Egypt,
striking them and healing them;
whenever they turn to the Eter-
nal, he will heal them, in an-
swer to their entreaty.
23 Then shall there be a high-
road between Egypt and Assy-
ria, Assyrians passing to Egypt
and Egyptians to Assyria;
Egyptians and Assyrians alike
shall worship the Eternal.
24 Then shall Israel form a triple
alliance with Egypt and Assyria
25 —a blessing to the world
around, and blessed by the
Lord of hosts, who said,"Blessed
be my people Egypt, Assyria
whom I have made, and Israel
my own possession!"]]
20 Now the Eternal had bidden
2 Isaiah the son of Amoz, "Go
and strip the sackcloth off your
waist and the shoes from your
feet." He did so, going about
without either robe or shoe.
1 And in the year when the com-
mander-in-chief, sent by Sargon
king of Assyria, came to Ash-
dod and attacked Ashdod, cap-
3 turing it, the Eternal said, "As
my servant Isaiah has gone for
three years without robe or
shoe, by way of omen and por-
tent against Egypt and Ethio-
4 pia, so shall the king of Assyria
drive away the captives of
Egypt and the exiles of Ethiopia
young and old, without robe or
shoe, and with bare buttocks;
5 those who had hopes of Ethiopia
and boasted of what Egypt
would accomplish, shall be dis-
mayed and abashed, and people 6
on the coast will cry, 'If this
be the fate of those to whom we
turned, hoping that they would
rescue us from the king of As-
syria, then how can we our-
selves escape?' "

A "Desert" oracle: 21
Like a hurricane hurtling
over the south-land,
there it is driving from the
desert,
from the land of terror!
A grim revelation, this for 2
me:
"Since the crafty still are crafty,
since the plunderers still plun-
der,
at them, O ye Elamites!
Medians, lay siege to them!
silence all their arrogance!"

It makes me writhe with an- 3
guish,
with pangs like a woman in
travail;
I cannot hear for pain,
I cannot see for the shock;
my brain is reeling, 4
the horror appalls me;
the twilight I love
is turned to shuddering.

There's banqueting in Babylon, 5
with tables spread,
and carpets laid!—
Up, princes! up, to arms!
For this is the Eternal's word 6
to me,
"Set your spirit on the watch,
to tell what it can see;
if a cavalcade it be, 7
horsemen riding two by two,
men on asses, men on camels,
let it mark them heedfully."
Then my spirit called to me, 8
"Here on the watch, my lord,
all through the day I stand,
here at my post
night after night."

Just then a cavalcade rode by,
with horsemen two and two;
and my spirit called to me,
"Babylon has fallen, fallen,
and her idols one and all
are shattered to the ground!"

My poor crushed countrymen,
down-trodden folk,
this is my message to you
from the Lord of hosts,
from Israel's God.

An oracle on Edom:
A voice is calling out of Seir to me,
"How far has the night gone,
watchman?
How far has the night gone,
watchman?"
The watchman answers,
"Morning comes, morning—
and night;
would you know more,
come back again."

An oracle on Arabia:
In the bush at even you must
camp,
you caravans of Dedanites.
Bring them water for their
thirst,
O natives of Tema,
set before these fugitives
the bread they need;
for they are flying from the
sword,
from swords so sharp,
from the bent bows,
from the press of battle.
[[For this is the Eternal's
word to me: "Within a year, no
more, no less, shall Kedar's
glory be all over, and few shall
be left of the archers that are
Kedar's army—for so the Eter-
nal, Israel's God, decrees."]]

An oracle on the glen of Hin-
nom.
Now why are you all swarming
to your house-tops,
O shouting citizens, O surging
city,
merry-making?
No sword your dead shall slay,
they fall not in the fight,
but all your chieftains run
away
and take to flight.
So let me alone, I pray,
I would lament bitterly;
ply me not with consolation,
for my country is undone.
For the Lord, the Lord of hosts,
holds a day
of panic and riot and rout;
Kirites in the glen of Hinnom
undermine the walls,
Shoites scale the heights;
archers from Elam,
cavalry from Aram,
Kirites ready for the fray,
fill all your fairest glens
with chariots and horsemen
to assault your gates.
Then to your armoury in Forest
hall you look;
you see the great gaps made
in Davidsburg
[[you confine your water in the
lower reservoirs, you number off
the houses in Jerusalem and pull
some down in order to repair
the wall, and you construct a
tank between the two walls for
the water of the old reservoir]];
you never look to him who
brings all this about,
you never see who planned it
long ago!

The Lord, the Lord of hosts, is
calling you
to tears and grief,
to shave your heads and gird
on sackcloth;
and here is mirth and merry-
making,
men slaughtering sheep and
slaying kine,
men eating flesh and drinking
wine,

feasting because "to-morrow
we may die!"
14 The Lord of hosts has sworn to
me,
you cannot expiate this evil
ere you die.
* * *
15 Against Shebna the governor of
the palace.
The orders of the Lord the
Eternal are: Come, go to yon-
16 der comptroller, who is hewing
out for himself a tomb high in
the rock, and erecting a place
of rest for himself; ask him,
"What right have you here,
what relatives have you here,
that you are hewing out a tomb
here?
17 The Eternal will grip you tight
and wind you round and
wrap you up
18 and hurl you hurtling, man of
might,
like a ball into a broad, far
land;
and there your glorious tomb
shall be,
there shall you die,
you disgrace to the house of
your lord!
19 I will depose you from your
post,
and pull you from your dignity.
20 Then I will summon my
servant Eliakim the son of Hil-
21 kiah and robe him in your vest-
ment, binding your sash of
office round him and handing
over your authority to him; he
shall prove a father to the citi-
zens of Jerusalem and the
22 household of Judah; I will lay
on his shoulders the duties of
the Davidic palace, so that
none may shut out when he
opens, nor open when he shuts
23 the door. I will fix him fast in
his position, like a peg in a firm
wall, and through him shall his
24 family rise to honour; his whole
family shall depend on his sup-
port, both the members and the
hangers-on, the very meanest
vessels of them, be they bowls
or pitchers, hanging on him as
a peg. And then—so the Lord 25
of hosts declares—the peg
driven in so firmly shall be
wrenched out and give way,
till everything that hung upon
it shall come down—for so the
Eternal decrees."

An oracle on Tyre: 23
Shriek for sorrow, ships of Tar-
tessus,
for your haven is no more!
You heard the tidings when
you touched
at Cyprus' shore.
The folk on the coast have 2
perished,
the traders of Sidon,
who traversed the sea, with
their sailors
on many an ocean,
who harvested wheat from the 3
Nile,
who trafficked with many a
nation.
O sea-power Sidon, 4
mother of cities,
lament in your shame:
"The youths and maidens whom
in pain I bore
and brought up are no more."
[[When the tidings reach 5
Egypt, the people are distressed
at the tidings about Tyre.]]
Cross to Tartessus, wailing, 6
O folk of the coast!
Is yon your merry city, 7
that rose in days of yore,
that spread so far afield
in days gone by?
Whoever planned this doom for 8
Tyre,
the crownèd queen,
whose merchants were very
princes,
honoured in all the world?

9 'Twas the Lord of hosts who planned it,
to abase man's pride,
to humble human splendour
and whate'er earth honours.

10 Shriek for sorrow, ships of Tartessus,
for your haven is no more!
11 The Eternal's blow, struck at the sea,
has shaken realms on land;
his order against Canaan runs,
that her strong forts shall fall.
12 No merry-making now for you,
O Sidon, a maiden deflowered!
No rest for you, even although you cross to Cyprus! . . .
13 [[Look at the country of the Chaldæans, no longer a nation; the Assyrians have laid its capital in ruins, a place for wild creatures of the desert; they erected their siege-works and overthrew its fortifications.]]
14 Shriek for sorrow, ships of Tartessus,
for your haven is no more!

15 [[Then shall Tyre pass into oblivion for seventy years, for as long as a dynasty lasts; Tyre will be like the harlot in the song—
16 "Lift your lyre
to roam the city,
harlot whom all men forget!
Play it with fire,
sing many a ditty,
that they may remember yet!"

17 At the end of the seventy years the Eternal will restore Tyre,
till she regains her trade, trafficking with all the realms of the world over the wide earth;
18 what she makes by her trade shall be sacred to the Eternal, her profits are not to be stored or stowed away, but what she makes shall go to the Eternal's devotees, to provide them with abundant food and choice attire.]]

* * *

Lo, the Eternal soon shall lay 24
the earth bare and wild, rendering it shapeless and scattering
its inhabitants; the priest shall 2
fare no better than the plain man, the master shall fare like the slave, mistress like maid, seller like buyer, borrower like lender, and creditor like debtor;
the earth shall be laid all bare, 3
the world shall be stripped empty: such is the sentence of the Eternal.
The earth is drooping, withering, 4
the world is waning, withering,
and the sky wanes with the earth;
for earth has been polluted 5
by the dwellers on its face,
loose to laws and scorning statutes,
breaking the eternal Compact.
Therefore a curse is crushing 6
the earth,
alighting on its guilty folk;
mortals are dying off,
till few are left.
The vine-juice fails, 7
the vines are dry,
the land cries out for wine, 11
and merrymakers sigh;
no lifting now of tambourines, 8
no lifting now of lutes,
no sounds of revelry;
no singing as the wine is drunk, 9
for any liquor has a bitter taste;
towns fall to pieces, 10
each man bolts his door;
gladness has gone from the 11
earth,
and pleasure is no more;
the cities are left desolate, 12
their gates are battered down,

13 and few are left on earth, as few
as berries, once the olive boughs are shaken,
as grapes, when once the vintage has been taken.

14 Some at this raise shouts of joy,
acclaiming overseas the Eternal's might,
15 bidding the East own the Eternal's might,
and the western shores acknowledge Israel's God;
16 from earth's far bounds the chorus sounds,
"Now glory dawns for upright men!"
But ah I am in misery,
in utter misery!
For the plunderers plunder on,
they are plundering still.
17 Panic and pitfall and snares await you,
O dwellers upon earth;
18 he who scurries from the panic steps into the pit,
he creeps out and is caught within a snare.
For the sluices in high heaven are opened,
and earth shakes to its foundations;
19 earth breaks to pieces,
earth is split in pieces,
earth shakes to pieces,
20 earth reels like a drunken man,
earth rocks like a hammock;
under the weight of its wrongdoing
earth falls down, to rise no more.
21 And then shall the Eternal punish
the hosts of the high heaven above
and kings on earth below,
22 bundling them into a dungeon,
penning them inside a prison,
till their day of doom arrives;
the moon shall move under a veil, 23
the sun shall pale,
when the Eternal is enthroned on Sion,
revealed in radiant splendour to his sheikhs.

Then on this hill of Sion for all nations 25 6
the Lord of hosts will spread
a banquet of rich food and of rare wines,
of marrowy dainties and of choice old wines;
and on this mountain shall he strip away 7
the mourning shroud from all mankind,
the veil of sorrow from all nations,
displacing death for evermore. 8
So shall he wipe the tears from every face,
and free his own folk from taunts everywhere
('tis the Eternal's own decree).

Pass into your chamber, O my people, 26 20
shut the door behind you;
hide yourself inside, a moment,
till his wrath blows by;
for here is the Eternal issuing forth 21
to punish mortals for their guilt!
Earth shall reveal the blood shed on her face,
and make all murders plain.
Then with his great, grim, sweeping sword, 27 1
shall the Eternal punish on that day
the Snake in its flight,
the Snake in its coils,
and the Nile Dragon shall he slay;
that day the Eternal shall be threshing grain 12

from the Euphrates even to Egypt,
and glean you one by one, O Israel;
13 that day, when the great trumpet sounds,
men once forlorn in far Assyria,
men outcasts within Egypt's land,
shall wend their way back to Jerusalem
to worship the Eternal on the sacred hill.

25 "Thou art my God, O Eternal,
I adore thee, I extol thee,
for wonders planned of old
and brought to pass.
2 Cities thou hast laid in heaps,
citadels in ruins;
proud castles are no more,
none shall rebuild them.

3 At this shall tyrants own thy might,
and pagan capitals hold thee in awe,
5a for haughty pride thou layest low;
4 to hapless men thou art a strength,
a strength to the forlorn in woe;
a shelter from the storm, a shade in heat,
5b silencing proud men as they shout,
and humbling tyrants."

9 On that day men shall say,
"Here is our God, at last,
for whose aid we have waited!
Here is the Eternal for whom we waited!
O joy, O rapture—he has aided us!"
10 For here upon this hill
shall the Eternal grant us rest;
but Moab yonder shall be trampled down,
like straw among the dung;
though Moab stretches out his hands, 11
as swimmers spread their hands to swim,
his pride shall be abased,
and all his craft with him.

On that day this shall be the song 26
for Judah's land:
"Ours is a strong, sure city,
safe with walls and ramparts set by Him;
open its gates for the upright, 2
for folk who keep the faith.
Thou dost protect and prosper stedfast souls, 3
for they rely on thee.
Always rely on the Eternal, 4
for the Eternal's strength endures;
he has thrown down the dwellers on high, 5
the towering city,
levelling it to the earth,
laying it low in the dust,
till the oppressed can tread on it, 6
and the forlorn walk over it.

For upright men the course is smooth, 7
for honest men thou makest the way straight.
And we have been waiting for thee, O Eternal, 8
yearning for a sign of thee;
we have been yearning for thee in the night, 9
our spirits eagerly in search of thee.
For thy judgments bring men light,
till very pagans learn the right.
But evil men who even in a good land 10
will not learn to be good,
shall cease to be;
the wicked shall be swept away,
and the Eternal's majesty
they shall not see.

11 Thou art in action,
and they see nothing;
let them see, to their confusion,
see thy jealous care for thine own folk!
Let the fire kept for thy foes,
extinguish them, O thou Eternal!
12 But O maintain our welfare;
for whatsoever we achieve
is all thy doing.

13 O thou Eternal, our own God,
others have been ruling us;
but thine authority alone
to-day we own.
14 These lords are dead and gone,
ghosts that return no more;
thou hast demolished them,
and made their memory fade.

15 Thou hast added to our nation,
extending its frontiers afar,
and winning thyself honour.
16 We sought thee in our straits,
we cried when we were crushed,
when thou didst chasten us.
17 Thou didst make us, O Eternal,
like a woman in her labour,
near her time of travail,
writhing in her pangs;
18 for we were labouring, writhing,
and nothing came of it;
we could not make our country safe,
or overcome the world.
19 O thou Eternal, thy dead shall live again,
awakening from the dust
with songs of joy;
for thy dew falls with light and life,
till dead spirits arise."

27 The lay of the lovesome vine-
2 yard.
3 "I, the Eternal, I am tending it,
I water it alway;
lest any harm befall it,
I guard it night and day.
I need no walls for it, 4
I war on any foes,
I burn them in the flames,
these thorns and thistles,
unless they cling to my strength, 5
and make their peace with me
[[Then shall Jacob run its roots 6
down,
Israel shall bud and blossom,
covering the whole world with fruit]]."
. . . He has struck the foe that 7
struck them
harder than the foe struck;
he has cut up their destroyers
worse than they hurt Israel.
Yet only when they grind to 9
dust
their pagan altar-stones,
and never raise again
their sacred poles and pillars,
shall Israel have their guilt forgiven—
for so their penitence must work.
. . . For the fortified town lies 10
all forlorn,
forsaken, abandoned, a waste,
a place where calves go browsing,
where the bushes grow to branches,
where women break off the dry 11
boughs
to kindle fires.
For the nation heed not God;
so win no mercy from their Maker,
no favour from their Creator.
He has expelled them into exile, 8
taking issue with them,
sweeping them off with a blast
that blows hard from himself.

* * *

Woe to the lordly crown of 28
Ephraim and his drunkards!
Woe to their wreaths, so fair and rare,

flowers fading upon men o'ercome with wine!
2 The Eternal has a stalwart foe for them,
that beats and batters men to earth,
like a blast of hail, a hurricane,
like a storm of a surging flood;
3 and they shall be trampled down,
Ephraim and his drunkards with their lordly crown,
4 their fading flowers, so fair and rare,
at the head of the rich valley;
they shall be swallowed like a fig in early summer,
no sooner seen, no sooner seized, than swallowed.
5 [[On that day the Lord of hosts will be
the proud crown and the peerless diadem
of his surviving folk,
6 inspiring the judge with justice and brave champions with courage.]]
7 Yet here too men are reeling drunk
and staggering in their cups;
prophets and priests are reeling drunk,
fuddled with liquor;
they reel amid their revelations,
they stumble as they give their charges;
8 they vomit foully over the sacred tables,
till not a place is clean.
9 "Whom is he going to instruct?" they say of me; "to whom does he mean to impart his oracles? Is it to babies newly weaned, just taken from
10 the breast? For he does nothing but stammer about 'law upon law, law upon law, line upon line, line upon line, a little
11 here, a little there!' " Yes, and through stammering lips and in a foreign tongue will God talk
12 to this people, the God who told them once where true rest lay, rest for worn souls, refreshing rest, and yet they would not
13 listen. So "law upon law," it shall be, "law upon law, line upon line, line upon line, a little here, a little there"—that will be all the Eternal has to say to them—to make them trip and tumble backwards, till they are caught and captured.
14 You scoffers, ruling in Jerusalem here,
hear this word from the Eternal:
15 you think you have struck terms with death,
and made your compact with the powers of doom,
so that the surging flood
can never reach you,
since you are safe behind a lie
and sheltered by a falsehood!
16 Well, this is the Lord Eternal's word:
"Here I lay Sion's foundation,
a rare and tested stone, secure and solid
(he who has faith in me will never flinch);
17 I will build Sion up with justice,
and mould it upon equity.
But your safe place the hail shall sweep away,
and floods shall whelm your shelter;
18 your terms with death shall be revoked,
and your compact with doom shall never hold;
when the flood rushes over, down you go,
under its surge you sink;
19 every morning it surges—by day and by night—
and then you learn your lesson, to your terror!

20 (Your bed is too short, you cannot stretch yourself;
your rug is too narrow to cover you.)
21 For the Eternal shall arise, as at mount Perazim,
rise in wrath as in the glen of Gibeon,
to deal as though he dealt with foreigners,
to do his task, a task so strange to him.
22 Now, cease your scoffing,
lest your ties be drawn the tighter;
for I have heard the Lord of hosts decree
doom fixed and final for the world.

10 20 On that day any Israelites who are left,
any survivors of the house of Jacob,
no longer shall rely on him who proved their ruin,
but rely steadily on the Eternal, Israel's Majesty.
21 A remnant, a mere remnant of Jacob,
shall come back to the Mighty God;
22 for though your folk, O Israel, are like sea-sands in number,
only a remnant of them shall return;
destruction is decreed, a flood of retribution,
23 for the Lord of hosts will carry out
doom fixed and final over all the world.

28 Listen to me, hearken,
23 hear my message, mark it.
24 Is a ploughman always ploughing,
always harrowing up the soil?
25 Once the field is smooth and level,
does he not scatter fennel seed and cummin,
planting wheat and barley,
and vetches on the border,
guided aright by the Eternal 26
and prompted by his God?

Then, fennel is not threshed 27
with sledges,
cummin never needs a cart-wheel;
men thresh fennel with a stick,
and cummin with a flail;
bread-corn is not ground to 28
pieces,
no one threshes it for ever,
but, once the cart-wheel passes o'er it,
we spread it out, instead of crushing.
'Tis the Eternal who this lore 29
supplies,
so great a Guide, so wonderfully wise.

* * *

"Woe to you, God's own hearth 29
and altar,
O City where David camped!
Let a year or two pass,
and the feasts go round,
then I will press upon this 2
hearth and altar,
till moaning and bemoaning rise;
I will sacrifice the altar,
I will beleaguer you, 3
I will besiege you close,
and set up forts against you.
Then shall you lie and whisper 4
on the ground,
murmuring humbly from the very dust,
thin as a ghost's your voice shall sound,
a faint low twitter from the dust."
Then swiftly, suddenly, 5*c*
the Lord of hosts will punish 6
you
with thunder, earthquake, and a dreadful din,

with storm, with whirlwind,
and devouring flames.

5a [[But the horde of your foes
like dust shall be shattered,
5b the horde of the tyrants
like chaff shall be scattered;
7 the horde of all nations
pressing on God's altar,
they and all their array
shall vanish away,
like a dream in the night.
8 As a hungry man dreams he is eating
and wakens still hungry,
as a thirsty man dreams he is drinking
and wakens still faint with his craving,
so shall the horde of all nations fare
that war upon mount Sion.]]
9 Dazed shall you be, and amazed,
blind shall you be, blind,
fuddled—not with wine,
reeling—not with liquor;
10 for the Eternal has drenched you with stupor,
closing your eyes and covering up your heads,
11 till the sight of all this is to you
no more than words in a sealed scroll." [[When men
place it in the hands of a
scholar, asking him to read it,
he answers, "I cannot; the scroll
12 is sealed." When it is handed
to an illiterate person, to be
read, he answers, "But I cannot read."]]

13 "Since this people draw near me with their mouth,"
says the Eternal,
"honouring me with their lips,
while their hearts are far remote;
since their religion is a mockery,
a mere tradition learned by rote;
I will now deal with them to 14
their amazement,
bewildering, surprising them,
till their wise men lose their wits,
and their clever men are fooled."
Woe to the men who hide 15
their plans from the Eternal,
working in the dark, and thinking,
"No one sees or knows!"
Perverse creatures that you are! 16
Is a potter no more than his clay?
Dare anything deny its maker?
Dare a pot hold the potter has no mind?

"O self-willed sons," says the 30
Eternal,
"bent on no plan of mine,
weaving a treaty that I never sanctioned,
and adding sin to sin;
who move away to Egypt 2
without consulting me,
to shelter beside the Pharaoh
and get Egypt to protect them!
Your shelter shall bring shame 3
to you,
your protector shall confound you.
Your princes camp at Zoan, 4
and your envoys reach Hanes,
all bearing gifts 5
to a nation of no use to you,
a people that will bring no help or profit,
but only shame, disgrace.
Through the desert to the south, 6
over a toilsome, trying land,
land of the lion and fierce lioness,
land of the viper and the wingèd snake,
they bear their wealth upon the backs of asses,
their treasures on the camels' humps,
to a nation of no use to them,

7 whose aid is vain and idle
[hence my name for it, 'Dragon
Do-nothing']]!
8 Now, go in and write this down,
write it on a scroll,
to serve in after-days
as a witness for all time.
9 It is a race rebellious,
a faithless brood,
children who will not listen
to any of the Eternal's laws,
10 who refuse visions from their
seers
and true words from their
prophets,
who would have only smooth
things told them,
only illusions prophesied.
11 'Out of our way,' they cry,
'clear out from us,
and trouble us no more with talk
of Israel's Majesty.'
12 Well, here is the reply
of Israel's Majesty:
Since you despise my warning
and trust in wile and guile,
and lean on your own policy,
13 this guilt of yours shall split
you,
like a high wall bulging to
break,
till swiftly, suddenly,
down it crashes;
14 as a man smashes
a pitcher in pieces,
so wantonly that not a shred
remains
to fetch fire from the hearth
or water from the well."

15 The Lord, the Eternal, Israel's
Majesty,
he had declared,
"Your safety lies in ceasing to
make leagues,
your strength is quiet faith."
16 But this you would not have,
you answered, "No,
we must have cavalry to make
a charge!"—
your charge shall be a flight;
"we need swift horses"—
swift shall be your pursuers;
let but five threaten, you shall 17
fly,
till few are left of you,
lonely like any pole upon the
hills,
like any signal on a mountain-
top.

Woe to those who make their 31
way
for help to Egypt,
relying on her horse,
and on her force of chariots,
relying on her cavalry
(they are so strong!)
and never heeding Israel's
Majesty,
never consulting the Eternal!
Yet the Eternal has his own 2
plans—doom
and threats that may not be
recalled;
he will attack these schemers,
and their evil allies.
Egyptians are but men, not 3
God,
their cavalry are only mortal;
let the Eternal only strike,
then shall supporter and sup-
ported both
collapse and crumble.

For this is the Eternal's word to 4
me:
As a lion or young lion
growls over his prey,
when the shepherds are all sum-
moned
to attack him;
as their shouting never scares
him,
as their din never daunts
him,
so shall the Lord of hosts
hold fast mount Sion.
Like a bird fluttering above its 5
nest,
shall the Eternal ward Jeru-
salem,

shielding her and saving her,
sparing and preserving her.
6 O men of Israel, come back to him
whom you have deeply wronged;
7 for on that day must men disdain
the gold and silver idols
each has made.
8 Then falls Assyria, by no hero's sword,
destroyed, but by no mortal blade;
Assyrians fly before the Sword,
9 their very god flies in a panic,
their princes scatter in sheer terror,
their soldiers are made serfs—
by order of the Eternal, whose hearth is in Sion,
whose home-fires are within Jerusalem.
29 Soon, very soon,
17 shall forests turn to orchards,
and orchards be like woods.
18 Then even the deaf shall hear the word,
and blind souls see out of their gloom;
19 then humble folk shall find
new joy in the Eternal,
the poorest shall exult
in Israel's Majesty.
20 For tyrant foes will vanish,
and scoffers be no more,
and all men keen on crime
shall be wiped out,
21 men who gave false evidence,
deceiving judges on the bench,
defrauding good men with a quibble.

22 This therefore is the word of the Eternal,
the God of Jacob's house,
who rescued Abraham:
"Never again shall Jacob be dismayed,
never again disgraced;
for once they see all that I do among them, 23
they will revere me,
they will revere the Majesty of Jacob,
they will hold Israel's God in awe;
the erring will gain insight, 24
and murmurers will accept the truth.

So the Eternal longs to favour you, 30 18
and moves to show you pity;
for the Eternal is a loyal God;
happy are all who long for him!
No more tears for you, 19
O folk of Sion in Jerusalem!
For he will show you favour when you sigh,
and answer you, soon as he hears your cry.
Though scant and scarce may be 20
your bread and water from the Lord,
yet he your Teacher never leaves you now;
you see your Teacher for yourselves,
and when you swerve to right or left, 21
you hear a Voice behind you whispering,
"This is the way, walk here."
Then all your idols shall you desecrate, 22
metal or wood, plated with gold or silver,
flinging them from you in disgust,
and bidding them begone.
Rain shall be sent you for the seed 23
you sow upon the field,
and heavy crops of wheat the earth
shall amply yield.
Your cattle shall go grazing
over pastures broad;

24 oxen and asses for the plough
shall eat their fodder, mixed
with salt,
and winnowed well.
25 Even on the upper slopes and all
high hills
streams shall be flowing,
upon that Day of doom and
slaughter,
when the foe's forts are fall-
ing;
26 and moonlight glows like sun-
light,
and the sun shines sevenfold
strong,
on that Day when the Eternal
heals his folk,
when he binds up their
wounds.

27 Here comes the Eternal from
afar
in blazing wrath, with heavy
thunder-clouds,
with angry foam upon his lips
and a tongue like a devouring
fire,
28 breathing fury like a flood
that reaches to a man's neck,
to sift the nations till they are
undone,
to drive men with a halter to
their doom!
29 Then shall a song be yours like
the song
on a festival night,
as joyous as men who with
music are moving
to Israel's great God, to the
Eternal's hill.
30 And the Eternal will thunder
in triumph,
and swing his arm down plain,
in a fury of anger, with flames
that devour,
storming with hail and with
rain.

31 At the Eternal's voice of
thunder,
the Assyrians are appalled;
he fights them to the death and 32
clubs them down,
to peals of music;
the pyre to burn them is pre- 33
pared,
both deep and wide,
piled high with logs set blazing
by the breath
of the Eternal like a fiery tide.

One day a King shall reign in 32
justice,
with princes that rule up-
rightly,
each like a shelter from a storm, 2
a refuge from sore rain,
like streams of water in a
parchèd waste,
like the shade of a cliff in a
dry plain.

Then eyes that see shall not be 3
closed,
and ears that hear shall listen;
the hasty shall learn how to 4
judge,
and stammerers shall speak
clearly;
the impious shall be called no 5
more "your honour,"
and knaves no more be
ranked as noblemen.

For the impious talks impiously, 6
his mind is bent on evil,
to do ungodly deeds
and to malign the Eternal;
he leaves hungry folk to starve,
and stints the thirsty of their
drink.

The knave has knavish ways, 7
the villain plans
to ruin poor folk with his lies,
though they are in the right;
but noble are the noble's plans, 8
and nobly does he make them
good.

O women lolling at your ease, 9
hear what I say!

O daughters in your careless confidence,
mark this my word!
10 In little more than a year,
you shall be shuddering, despite your confidence;
for the vintage shall fail,
and no fruit be gathered.
11 Then tremble, women at your ease,
shudder, you careless creatures,
strip yourselves bare,
with sackcloth round your waist,
12 and beat your breasts in mourning
for fair fields and fruitful vines,
13 for the country of my people
overgrown with weeds,
for all the country-houses,
and the festive capital,
14 the citadels forsaken,
the busy towns abandoned,
their high ground for all time
an empty waste,
where the wild ass shall roam,
where flocks shall graze;
19 for the forests shall be felled,
and the capital laid low.

15 Yet one day from the heights of heaven
a spirit shall breathe into us,
till the downs grow like an orchard,
and the orchard like a forest;
16 justice fills the very downs,
and honesty the orchards,
17 and justice brings us peace and quiet,
honesty renders us secure;
18 my people shall have homes of peace
and rest in houses undisturbed.
20 Ah, happy folk, to sow land watered everywhere,
and let your ass and ox range free!

* * *

33 Woe to you, O ravager, whom none has ever ravaged!
Woe to you, O plunderer, whom none has ever plundered!

Once your ravaging is over,
ravaged shall you be,
once your plundering is past,
plundered shall you be.

O thou Eternal, show us favour, 2
we have been waiting for thee;
be our strong arm, morn after morn,
deliver us, all forlorn.

At the sound of thy storm the 3
nations flee,
men scatter once thou stirrest,
till we loot them like locusts, 4
and swarm like grasshoppers over their spoil.

The Eternal is supreme, he 5
dwells on high;
justice and equity he pours on Sion,
a saving wealth of knowledge 6
and of wisdom,
and godly reverence as our treasure.

When warriors wail in the open, 7
and the envoys of peace weep sore,
at treaties broken by the ruth- 8
less foe,
reckless of any pledge;

when the land laments and lan- 9
guishes,
when Lebânon withers in shame,
and Sharon sinks to a desert,
and Bashan and Karmel are leafless;

the Eternal cries, "Now I arise, 10
I will exalt myself;
foes of my folk, your plans are 11
all futile,

your fury shall consume yourselves;

12 nations shall be burned to ashes,
like thorn-bushes cut and kindled;
13 till lands afar hear all that I have done,
and the near lands own my might."

14 In Sion sinful men are terrified,
the impious are seized with shuddering,
crying, "O who can live with such a Fire?
Who can live on, with such a lasting Flame?"

15 He who scorns to profit by oppression,
he who will not clutch at any bribe,
he who listens to no plans of murder,
he who will not look at crime,

he who lives uprightly, just in word and deed,
he shall dwell far out of reach of harm,
16 as in a stronghold on the cliff, secure,
his bread provided, and his water sure.

17 Your eyes shall see the King in all his splendour,
and gaze upon his broad domain;
18 till, musing on the terror that has vanished,
you ask, "Where are the tyrant's officers,

who taxed us, charged us, took our tribute?"
19 These insolent creatures you shall see no more,
that folk with foreign tongue mysterious,
who chattered in a jargon meaningless.

No, you shall see your quiet 20
home,
Jerusalem immovable, a tent
whose pegs are never to be pulled up,
whose ropes are never to be rent.

And there instead of broad 21
streams circling round
we have the glorious Eternal as our river,
a river never raided by a galley,
sailed by no ships of war;

the Eternal himself rules us, 22
the Eternal is our captain,
the Eternal is our king,
he, he alone, defends us;

even blind folk then shall share 23
rich plunder,
even lame folk loot at large;
none in the land shall say then: 24
"I am sick,"
for all who live there have their sins forgiven.

* * *

Draw near, O nations, **34**
hear, O peoples,
listen, O earth and all earth holds,
O world of men!

For the Eternal is wroth against 2
all nations,
furious with the host of them;
he has doomed them to destruction,
left them to be massacred;

their slain shall be flung out, 3
and a stench rise from their corpses;
the mountain shall be running with their blood,

4 the hills are drenched and all
dissolve;

the very sky shall roll up like a
scroll,
and all the stars shall fade,
as leaves fade from a vine,
and foliage from a fig-tree.

5 For the Eternal's sword in
heaven
is tempered keen with fury;
and there it flashes down on
Edom,
dooming that accursed race!

6 The Eternal's sword is gorged
with blood,
greased with the fat of its
victims,
with blood of common human
folk,
with fat of the low crowd;

7 and leaders shall be struck down
too,
nobles and notables;
for the Eternal holds a sacrifice
at Busaireh,
and slaughters victims in the
land of Edom;

their blood shall soak the
country,
and their fat shall smear the
dust;
8 'tis the Eternal's hour of ven-
geance on them,
to repay them for all their
wrongs to Sion.

9 All streams turn into pitch,
the very dust turns brim-
stone;
the land is a mass of pitch
that burns on, night and day,

10 that never shall be quenched—
age after age its smoke goes
up—
it lies waste for all time,
and no man crosses it;

a haunt of pelicans and bitterns, 11
a place for owls and ravens,
marked out for wreck and wrack
by the Eternal,
measured for abolition.

Demons haunt the spot, 12
for the nobles now are gone;
there no kingdom is proclaimed,
the princes are no more;

thorns thrive, where once were 13
palaces,
nettles and thistles fill the
forts;
there jackals prowl,
there quarter ostriches,

wild cats hunt with hyenas, 14
and demon calls to demon;
there vampires settle
and make themselves a home;

there nest the arrow-snakes and 15
lay their eggs,
brooding and hatching them
out;
there vultures gather,
none without its mate;

these creatures are all called by 16
the Eternal,
and not one fails to come;
the Eternal has himself com-
manded them,
and at his impulse have they
gathered;

he has allotted them the land, 17
he has assigned it as their
home,
theirs for all time,
their haunt from age to age.

Let desert and dry land be glad, 35
let steppes rejoice and flower,
flowering like narcissus blooms,
and ringing with delight,

sharing Lebânon's lavish 2
growth,

Sharon and Karmel's splendour,
and seeing thus the Eternal's living power,
the splendour of our God!

3 Put heart into the listless,
and brace all weak-kneed souls,
4 tell men with fluttering hearts,
"Have courage, never fear;

here comes your God,
he will avenge his folk,
here comes God's retribution,
he comes himself to save you!"

5 And then the blind shall see,
the deaf shall hear;
6 then shall the male leap like a deer,
and dumb tongues sing for joy.

For in the desert brooks break out,
streams in the very steppes;
7 parched land becomes a pool,
dry ground gushes with water;

the jackals' and hyenas' lair
shall turn to pasture for your flocks,
and reeds and rushes shall be flourishing
where once the ostrich quartered;

8 a stainless highroad shall appear,
its name "The Sacred Way";
no soul unclean shall tread it,
no impious foot shall wander o'er it;

9 no lions shall ever haunt it,
no wild beast shall leap on it;
but on it the redeemed shall walk,
those whom the Eternal has set free;

they come home to Sion singing, 10
crowned with an unending joy;
joy and gladness overtake them,
sorrow and sighs forsake them.

* * *

Now Hezekiah fell ill and was 38
at the point of death; the
prophet Isaiah the son of Amoz
went and gave him this message
from the Eternal, "Put your
affairs in order, for you are to
die, not to recover." Then 2
Hezekiah turned his face to the
wall and prayed to the Eternal,
"O Eternal, pray remember 3
how I have lived ever mindful
of thee, honestly and heartily,
and how I have done what was
right in thy sight!" Hezekiah 4
wept aloud. Then this word
came from the Eternal to Isaiah:
"Go and give Hezekiah this 5
message from the Eternal, the
God of his father David, 'I have
heard your prayers, I have seen
your tears, and I now add fifteen years to your life; also I 6
will rescue both you and this
city from the king of Assyria,
I will defend this city.'" Then 21
Isaiah ordered a poultice of figs
to be applied to the eruption,
that he might recover. And 22
when Hezekiah asked, "What
is the sign that I shall go up
to the temple of the Eternal?"
he answered, "This shall be a 7
sign to you from the Eternal
that he will do as he has promised; he will put back the 8
shadow of the sun for ten steps
on yonder dial of Ahaz." And
the shadow of the sun did move
back for ten steps on the dial.

A piece composed by Heze- 9
kiah king of Judah, after he had

been ill and had recovered from
his illness:
10 Methought I must depart
when life was at its noon,
and pass within death's portals
for my remaining years;
11 methought I was no more to see
the Eternal
in the land of the living,
and never to behold a man
again
within this world.

12 "My home is broken up," I
wailed,
"pulled up like a shepherd's
tent;
my life is rolled up like a web,
cut from the thrum;
in one day I am doomed,
13 and all the night I moan,
for my agony is like a lion,
breaking every bone."

14 Murmuring like a swallow,
moaning like a dove,
I lifted longing eyes to heaven,
crying, "Remember me, re-
lease me, O Eternal!
15 And yet what can I say to
him,
who himself does this to me?
I toss on through the hours of
sleep
in bitterness of soul.

16 O Lord, my heart in hope
relies on thee;
refresh me and revive me,
grant me recovery;
17 Oh! keep my life from dropping
down to the pit of doom!
Oh cast behind thy back
all my iniquities!"

18 For death-land cannot thank
thee,
death cannot sing thy praise,
and those who pass down to the
pit
have no hope of thy love;
'tis living men who praise thee, 19
as I praise thee to-day—
the father telling to his sons
how true thou art.

[[Be pleased, O thou Eternal, to 20
deliver us;
then all our days
we shall make music at thy
house
unto thy praise.]]

It was then that Merodach- 39
baladan, son of Baladan, king
of Babylon, sent eunuchs with
a present to Hezekiah, for he
heard that Hezekiah had been
ill. Hezekiah was delighted, 2
and displayed all his treasures,
the silver, the gold, the spices,
and the precious oil in his stores,
besides his armoury; there was
nothing in his palace or indeed
in all his realm that he did not
display to them. But the 3
prophet Isaiah went to king
Hezekiah and asked him, "What
did these men say? Where may
they have come from?" Heze-
kiah replied, "They have come
from a far country, from Baby-
lon." "And what did they 4
see in your palace?" Hezekiah
answered, "They saw every-
thing in my palace; there is
nothing of all my treasure that
I did not show to them." Then 5
said Isaiah to Hezekiah, "Lis-
ten to this word from the Lord
of hosts: 'The day is coming 6
when all in your palace, with
all that your fathers have ever
stored up, shall be carried off to
Babylon; nothing shall be left,'
says the Eternal. 'The sons 7
born to you, born of your body,
shall be taken away to be
eunuchs in the palace of the
king of Babylon.'" "Very 8
good," said Hezekiah to Isaiah;
"so the Eternal has spoken by

you" (thinking to himself that there would be no trouble or change at least so long as he was alive).

36 It was in the fourteenth year of king Hezekiah that Sanchêrib king of Assyria marched against all the fortified towns of
2 Judah and captured them. The king of Assyria sent his staff-commander with a large army from Lakhish to king Hezekiah at Jerusalem; he took up a position beside the conduit of the upper pool on the way to Ful-
3 ler's Field, and when Eliakim the son of Hilkiah, who was prefect of the palace, with Shebna the secretary and Joab the son of Asaph the chancellor,
4 came forward, the staff-commander gave them this message for Hezekiah: "The great monarch, the king of Assyria, asks Hezekiah, 'On what are you
5 resting your confidence? You think mere talk will do as policy and power in war? Who are you trusting to, that you rebel
6 against me? You trust to this broken reed of a staff, Egypt, that will pierce the hand of any man who leans upon it! That is all the Pharaoh king of Egypt does for anyone who trusts to
7 him. If you tell me that you trust to the Eternal your God, is this not the very Eternal whose shrines and altars Hezekiah has removed, telling Judah and Jerusalem that they are to worship at this altar here?'
8 Come," added the staff-commander, "make this wager with my master the king of Assyria: I will give you two thousand horses, if you can put as many
9 riders on their backs! How, then, can you repulse even the weakest of my master's officers, trusting to Egypt for chariots and cavalry? Have I marched 10
against this country to destroy it, without the sanction of the Eternal? No, the Eternal told me to march against this country and destroy it." Eliakim 11
the son of Hilkiah and Shebna and Joab said to the staff-commander, "Pray speak to your servants in Aramaic, for we understand it; do not speak to us in the Jews' language, with the people listening on the wall." But the staff- 12
commander replied, "Did my master send me with this menace for your master and for you, and not for the men sitting on the wall—doomed along with you to eat their own dung and drink their own urine?" And 13
the staff-commander stepped forward, shouting aloud in the Jews' language, "Listen to this word from the great monarch, the king of Assyria! The king 14
warns you not to let Hezekiah delude you; he will never be able to save you. Nor let Hezekiah 15
induce you to trust in the Eternal by telling you that the Eternal will be sure to save you and prevent this town from falling into the hands of the king of Assyria. Never heed Heze- 16
kiah. The king of Assyria's advice to you is 'Make your peace with me, surrender to me, and then you can each eat the fruit of your vine and your fig-tree and drink from your own water-supply, until I come to 17
deport you to a land like your own land, a land of corn and wine, a land of bread and vineyards. Beware of letting Heze- 18
kiah persuade you that the Eternal will save you. Has any god of any nation ever yet saved his land from the hands of the king of Assyria? Where 19

are the gods of Hamath and Arpad? Where are the gods of Sepharvaim? And have the gods of Samaria saved Samaria
20 from me? What gods, of all the gods of these lands, have saved their lands from me, that the Eternal should now save
21 Jerusalem from me?'" The men said nothing, they made no reply, for the king had ordered them to make no answer.

22 Eliakim the son of Hilkiah, who was prefect of the palace, Shebna the secretary, and Joab the son of Asaph the chancellor, then went, tearing their clothes, to Hezekiah, to report what the staff-commander had said.
37 When Hezekiah heard it, he tore his clothes, put on sackcloth, and went into the temple
2 of the Eternal; Eliakim the prefect of the palace, Shebna the secretary, and the senior priests he sent, robed in sackcloth, to the prophet Isaiah the son of
3 Amoz, with this message from Hezekiah: "This is a day of distress, of disruption, and of disgrace: 'children come to birth, and no strength in the
4 mother!' It may be that the Eternal your God will hear all that the staff-commander has said, whom his master the king of Assyria has sent to insult the living God; it may be that the Eternal your God will have some retort for the words he has heard. Pray, then, for this
5 remnant of the people." When the deputation from king Hezekiah came to Isaiah, he gave
6 them this message from the Eternal for their master: "Fear not what you have heard from these officers of the king of Assyria who blasphemes me.
7 I will dispirit him by making him hear a rumour, so that he will go back to his own country and fall by the sword in his own country."

The staff-commander, hearing 8
that the king of Assyria had left Lakhish, went to find him besieging Libnah. But as news 9*a*
came that Tirhakah king of Ethiopia had suddenly marched to attack him, Sanchêrib king 37
of Assyria went away back to Nineveh, where he lived. One 38
day, as he was worshipping in the temple of Nisroch his god, his sons Adrammelek and Sharezer cut him down with their swords and then escaped to the land of Armenia. Esarhaddon his son reigned instead of him.

[[. . . And he sent messen- 9*b*
gers to Hezekiah with this message for Hezekiah king of Judah. "Let not your God in whom 10
you trust delude you by promising that Jerusalem shall not fall into the hands of the king of Assyria. You have heard what 11
the kings of Assyria have done to all lands by way of utter destruction; and are you to escape? Were the nations whom my 12
fathers destroyed saved by their gods—Gozan, Haran, Rezeph, and the Edenites of Telassar? Where is the king of Hamath, 13
the kings of Arpad, the king of the city of Sepharvaim, the king of Hena, or the king of Ivvah?" On receiving this 14
letter from the messengers, Hezekiah read it and went up into the temple of the Eternal, where he spread it out before the Eternal and prayed to the Eternal, 15
crying, "O Lord of hosts, the 16
God of Israel, enthroned upon the kherubs, thou art the God, thou only, of all realms on earth; thou hast made heaven and
earth. Bend thine ear, O Eter- 17

nal, listen! Open thine eyes, O Eternal, look! Listen to this message sent by Sanchêrib to
18 insult the living God. The kings of Assyria have indeed utterly destroyed all countries, O Eter-
19 nal, burning up their gods—gods that were no gods at all, mere things of wood and stone that men had made; so they
20 were destroyed! But save us, O thou Eternal our God, Oh save us from his power, that all realms upon earth may know that thou alone, O Eternal, thou art God!"

21 Then Isaiah the son of Amoz sent Hezekiah this message from the Eternal the God of Israel: "As you have prayed to me against Sanchêrib the king of
33 Assyria, so the Eternal declares that the king of Assyria shall never reach this town, never shoot an arrow at it, never appear in front of it with a shield, never throw up a mound
34 against it; by the way he came shall he return, he shall never reach this town, the Eternal de-
35 clares, for I will defend this town, to rescue it for my own sake and for my servant David's sake."

36 That very night the angel of the Eternal went out and killed a hundred and eighty-five thousand men in the Assyrian camp; they were all found to be dead corpses in the morning.]]

22 [[This is the word of the Eternal about him:

"She scorns you, she laughs at you,
Sion the maiden,
she tosses her head at you,
Jerusalem the maid.
23 Whom have you reviled and blasphemed?
At whom have you dared raise your voice?
You have reviled the Lord 24
through your messengers,
vaunting, 'With my host of chariots
I have scaled high mountains,
and reached the ravines of Lebânon;
I fell its tallest cedars,
and its rare cypresses,
I push right into its recesses,
where its rich woods are dense.
I dig wells abroad 25
and drink of them,
I put my foot down and dry up all Egypt's streams.'
But have you never learned, 26
the Eternal asks,
I did all this, I planned this long ago?
'Twas I who from the first conceived it,
'tis I who make it now your task
to lay strong fortresses in ruins,
till helpless citizens collapse 27
dismayed;
like grass in fields or on the downs,
like grass on the house-top they fade.
Every move you make, I know 28
it;
I hear you raging recklessly 29
at me;
so through your nose I run my ring,
and run my bridle between your lips,
and drive you back again
by the very road you came."

You shall have proof of this: 30
for while you feed this year on casual grains, and next year on what springs from casual grains, in the third year you can sow and reap a crop, you can plant vineyards and enjoy their fruit.
And what survives of the house 31
of Judah, the remnant, shall

once more strike down its roots
32 and then rise to be fruitful; for
a remnant of survivors shall
spread out from Jerusalem and
from mount Sion—thanks to the
jealous care of the Eternal.]]
40 Console my people, console
them—
it is the voice of your God—
2 speak to Jerusalem tenderly,
proclaim to her
that her hard days are ended,
her guilt paid off,
that she has received from the
Eternal's hand
full punishment for all her
sins.

3 Hark! there is one calling,
"Clear the way
for the Eternal through the
waste,
level a highroad for our God
across the desert:
4 every valley must be filled up,
every mountain and hill
lowered,
rough places smoothed,
and ridges turned into a plain
5 [[and the Eternal's glory shall
be revealed
before the eyes of all:
such are the orders of the Eter-
nal]].

9 Up to the high hills,
O herald of happiness to Sion!
Raise your voice loudly,
O herald of happiness to Jeru-
salem,
raise it fearlessly,
and tell the towns of Judah,
'Here is your God!
10 Here is the Eternal coming in
power,
maintaining mightily his
cause!

Here he is bringing what he has
won,
bringing what he has gained!
For he feeds his flock like a 11
shepherd,
and gathers them in his arms,
he is carrying the lambs in his
bosom,
and leading the ewes
gently.' "

Hark, there is one calling, 6
"Cry!"
I ask, "What shall I cry?"
This: that all men are grass,
and all their glory like a flower
in the field;
grass withers and flowers fade, 7
because the breath of the
Eternal blows upon them;
grass withers and flowers fade, 8
but the promise of our God
stands evermore.

Who ever measured the waters 12
in the hollow of his hand,
or ruled the skies off with a
span,
or held the dust of earth inside a
measure,
or weighed the mountains in a
pair of scales,
the hills within a balance?
Who ever moved the mind of the 13
Eternal,
or gave him lessons and advice?
Who ever was called in to give 14
him counsel?
Who ever taught him to act,
or showed him what to do?
Why, the nations are a mere 15
drop in the bucket,
no more to him than dust
upon a balance!
He lifts lands like a straw!
Even Lebânon is not fuel 16
enough for him,
nor its cattle a sufficient sac-
rifice.

Before him all the nations are as 17
nothing;
to him they are but empty
and inane.

18 Then whom can you compare with God?
What can you put beside him?
19 A metal image!—that the workman casts,
and the goldsmith gilds,
41 everyone helping the other,
6 and cheering his comrade on,
7 the workman encouraging the goldsmith,
the carpenter the blacksmith,
the solderer plating his work,
and fastening it tight with nails!

40 While he who carves an idol out
20 of wood,
chooses a tree that will not rot,
then gets a clever carpenter
to set him up an idol that will stand!
21 Can you not understand, cannot you see?
Have you not been told this from the first,
have you not grasped this, since the world began?—
22 that he sits over the round earth, so high
that its inhabitants look like grasshoppers;
he spreads the skies out like a curtain,
and stretches them like a tent;
23 he brings nobles down to nothing,
he ruins rulers of the world—
24 scarcely planted, scarcely sown,
scarcely rooted in the earth,
at a puff from him they wither,
the storm sweeps them off like straw.
25 "To whom will you compare me, then,
and equal me?" asks the Majestic One.
26 Lift your eyes, look up;
who made these stars?
he who marshals them in order,
summoning each one by name.
For fear of him, so mighty and so strong,
not one fails to appear.

Why do you complain, O Jacob, 27
why do you cry, O Israel,
"My fate the Eternal never notices,
my rights are unregarded by my God?"
Come now! Do you not under- 28
stand,
have you not heard,
that the Eternal is an everlasting God,
the maker of the world from end to end?
He never faints, never is weary,
his insight is unsearchable;
he puts power into the weary, 29
and adds new strength to the weak.
Young men may faint and 30
weary,
the strong youths may give way,
but those who wait for the Eter- 31
nal renew their strength,
they put out wings like eagles,
they run and never weary,
they walk and never faint.

Come to me, O lands, in silence, 41
wait until I speak, O nations;
come hither—you can speak later on—
let us meet in argument.
Who roused up from the east 2
the man whom victory ever attends?
Who lets him have nations as a gift
and lays kings low before him?
His sword drives them like dust,
his bow like chaff before the wind;
he chases them, and passes for- 3
ward safely,

swiftly with feet that never
touch the ground.
4 Who brought this about, who
did it?
'Twas he who summoned the
generations from the begin-
ning,
'twas I the Eternal, I who am
the first
and at the last the same.

8 But, O Israel my servant,
O my chosen Jacob,
O race of Abraham my friend,
9 whom I fetched from afar
and called from earth's far
end,
to whom I said, "You are my
servant,
I have not rejected, I have
chosen you,"
10 fear not, for I am with you,
I am your God, be not dis-
mayed;
I will strengthen, I will support
you,
I will uphold you with my
trusty hand.
11 All who are enraged at you
shall be defeated and con-
founded,
those who quarrel with you
shall vanish into nothing;
12 you will not find them when you
look for them,
those men who strove with you:
they shall turn to a mere nothing,
those who war against you.
13 For I the Eternal your God hold
you by the hand,
whispering, "Fear not, I will
help you."
14 Fear not, puny Jacob, petty
Israel,
I will help you,
your champion is the Majestic
One of Israel—
it is the Eternal's promise.
15 Lo, I will make you a new
threshing sledge
furnished with sharp teeth,
threshing mountains and beat-
ing them small,
turning the very hills to
chaff;
you shall fan them till the wind 16
whirls them off,
and the blast scatters them,
while you exult in the Eter-
nal
and glory in His Majesty of
Israel.

When poor, forlorn folk vainly 17
seek for water,
with tongues that are parched
by thirst,
I the Eternal will answer them,
I Israel's God will not forsake
them;
on the bare heights I will open 18
rivers,
and in the valleys fountains,
I will make deserts into lakes,
and dry land into springs of
water;
I will plant cedars in the desert, 19
acacias, myrtles, olive-trees;
I will put fir-trees in the wilder-
ness,
and planes and cypresses;
that men may see and under- 20
stand,
consider and agree
that the Eternal's hand has
done it,
that Israel's Majesty has made
it all.

* * *

Now, the Eternal cries, bring 21
your case forward,
now, Jacob's King cries, state
your proofs.
Let us hear what happened in 22
the past,
that we may ponder it,
or show me what is yet to be,
that we may watch how it
turns out;
yes, let us hear what is coming, 23
that we may be sure you are
gods;

do something or other
that we may marvel at the sight!—
24 why, you are things of nought,
you can do nothing at all!

25 Here is one I have raised from the north,
I have called him by name from the east;
he shall trample rulers down like mortar,
like a potter treading clay.
26 Now, who predicted this beforehand,
who foretold it, that we might hail it true?
No one predicted it, no one announced it,
not a word ever fell from you.
27 'Twas I who first sent word of it to Sion,
'twas I who sent the good news to Jerusalem.
28 As for your idols, I see no one,
not a prophet in their midst,
to answer my inquiries!
29 They are all an empty nothing,
all they do is utterly inane,
their metal images are futile and vain.

* * *

42 Here is my servant whom I uphold,
my chosen one, my heart's delight,
I have endowed him with my spirit,
to carry true religion to the nations.
2 He shall not be loud and noisy,
he shall not shout in public;
3 he shall not crush a broken reed,
nor quench a wick that dimly burns;
loyally shall he set forth true religion,
4 he shall not be broken nor grow dim,
till he has settled true religion upon earth,
till far lands long for instruction from him.

Here is the message of the Eternal, the true God, 5
who spread and stretched the heavens,
who made the earth and all it bears,
who gives breath to its people
and life to those who walk on it:
"I the Eternal have called you of set purpose, 6
I have taken you by the hand,
I have formed you for the rescuing of my people,
for a light to nations,
to open eyes that are blind, 7
to free captives from their bondage,
darkening lives from prison.

I am the Eternal, the true God: 8
that is my name;
I yield my glory to none other,
my praise to no idol.
My former predictions have now come to pass, 9
and now I foretell new things;
ere ever they spring up,
I tell you of them."

* * *

Sing a new song to the Eternal, 10
sing his praise from end to end of earth;
let the sea and all within it shout,
far lands and all their folk;
let the wolds and their townships rejoice, 11
villagers in their settlements;
let dwellers in the rock exult,
with shouts from the hilltops!
The Eternal sallies out like a hero, 13
stirring his fury like a man of war;
he lifts aloud his battle-cry,

he proves his prowess on his foes.
14 "For long I have said not a word,
I have restrained myself,
but now will I break out, like a woman in labour,
panting and gasping;
15 mountains and hills I will lay waste,
drying up all their herbage,
rivers I will turn to dry land,
pools of water I will empty;
16 and I will bring the blind upon their way,
guiding them by paths they never knew,
I will turn darkness into light before them,
and the rough places into a plain.
This will I do, I promise,
I will not leave it undone.
17 Shame shall cover all who trust in carved idols,
who say to metal images,
'You are our gods.'
43 Ah, here is a people with eyes—
8 and blind,
with ears—and deaf!
42 Listen, O ye deaf,
18 look up and see, ye blind!
19 [[Who is as blind as my servant,
as deaf as my messenger?
who is as blind as my devotee,
as blind as the Eternal's servant?]]
20 You have marked nothing, for all you have seen,
you have not heard, although your ears were open.
21 [[The Eternal was pleased, for his own purposes,
to render his law great and glorious.]]
22 Though the people are all snared in holes,
hidden away in prison,
with none to rescue as they are ravaged,
with none to deliver as they are despoiled,
which of you has an ear for what I say, 23
and who will listen in future, when I cry,
'Who let Jacob be plundered, 24
and Israel be robbed,
who vented on them his burning anger 25
and fierceness like a flame,
scorching them, though they knew not why,
burning them, though they heeded not'?"

But now, the Eternal promises, 43
he who created you, O Jacob,
he who made you, O Israel,
"Fear not, for I redeem you,
I claim you, you are mine.
I will be with you when you pass through the waters, 2
no rivers shall overflow you;
when you pass through fire, you shall not be scorched,
no flames shall burn you.
For I the Eternal am your God, 3
Israel's Majestic One is your deliverer;
I will sacrifice Egypt for you,
Ethiopia and Sabæa for your sake;
so precious are you to me, 4
so honoured, so belovèd,
I will sacrifice lands for you,
and nations instead of you.
From the far east will I bring your offspring, 5
and from the far west I will gather you,
I will bid the north lands give them up, 6
and bid the south let go,
bringing my sons from afar,
and my daughters from the end of the earth,
all whom I claim as mine, 7
whom I have formed and fashioned for my glory.

Muster all the nations, 9
assemble every race!

Which of them can offer such a promise,
such predictions?
Let them bring their witnesses to prove them right,
that we may hear and answer, "It is true."
10 You are my trusty witnesses,
the servants I have chosen,
to own me, to believe me,
to see that I am ever the same;
no god was formed before me,
nor shall be after me,
11 I, I am the Eternal,
there is no saviour besides me.
12 'Twas I who promised to save,
I who fulfilled what I foretold,
I and no foreign god among you—
you are my trusty witnesses to that.
13 From of old I am God,
and from henceforth the same;
no one can snatch out of my hand,
and what I do none can reverse."

14 The Eternal, your deliverer,
Israel's Majestic One, declares:
"For your sake I send an army against Babylon,
and hustle the Chaldæans down the stream,
all flying in their pleasure-boats—
15 I the Eternal, your Majestic One,
Israel's Maker, your own King,
16 who opens a road through the sea,
a path amid the mighty waters,
17 who leads out chariots and horses,
an army and its warriors together,
till they drop down and never rise,
till they are stamped out like a spark.
Yet think not of the far past, 18
dwell not on the deeds of old;
here is a new deed of mine 19
springing to light—have you no eyes for it?
I open a road through the desert,
and rivers in a dry place,
till the very wild beasts drink 20
to my honour,
jackals and ostriches!
[[For I grant water in the desert,
and rivers in a dry place,
to let my chosen people drink,
to let them sound my praise, 21
the people I have formèd for myself.]]

And yet, O Jacob, you have 22
not invoked me,
you have not troubled about me, O Israel;
you have not brought me lambs 23
to burn,
nor honoured me with sacrifice;
for I never burdened you with offerings,
I never wearied you for incense.
You have not brought sweet 24
cane for me,
you have not filled me with rich meat of sacrifice.
No, you have burdened me with sins,
and wearied me with your iniquities.
[[Yet it is I who (for my own 25
sake) blot out your ill deeds,
I put your sins out of my mind;
recall to me, in your defence, 26
a single item proving you innocent!]]

27 Your first father Jacob sinned,
your prophets turned against me,
28 your princes profaned my sanctuary;
so I abandoned Jacob to destruction,
Israel to be reviled.

44 But now, my servant Jacob,
my chosen Israel, listen:
2 here is the promise of the Eternal who made you,
your helper from your birth.

Fear not, O my servant Jacob,
O Jeshurun, whom I chose,
3 for I pour water on the thirsty land
and streams on the dry ground,
I pour my spirit on your children,
and my blessing on your offspring,
4 till they spring like grass among the waters,
like willows by a watercourse.
5 One shall say, 'I am the Eternal's,'
another shall call himself 'Jacob,'
another shall mark his hand 'The Eternal's,'
and be honoured with 'Israel' as a surname."

6 Here is the word of the Eternal, King of Israel,
Israel's deliverer, the Lord of hosts:
"I am the first and I am the last,
there is no god besides me.
7 Who is like me? Let him come forward with his claim,
let him state his case before me.
Who foretold the future long ago?
Pray let us hear what is still to be!
Fear nothing, dread not in the 8
days to come;
have I not foretold it and announced it long ago?
You are my witnesses whether there is any god,
any Power at all besides me.
Remember this, O Jacob, 21
O Israel, my witness;
you are my servant, I made you—
O Israel, you will not renounce me?
I have swept aside your ill 22
deeds like a mist,
and your sins like a cloud,
I have redeemed you; O return to me!"

Sing, O heavens, for the Eternal 23
has done it,
shout aloud, O earth below,
burst into song, ye mountains,
ye forests and all your trees!
For the Eternal has redeemed Jacob,
gaining honour to himself by Israel.

[[Makers of idols are all inane, 9
and their adored images are futile; an idol's devotees are blind and dull, their end is shame. Who would carve a 10
god or cast an idol?—mere futilities! The spells put on it 11
make a sorry show, and its magic charms are only man-made; let its adherents gather, let them come forward, and they shall quake, they shall at once be disconcerted. The 12
blacksmith works with the coals and hammers the idol into shape, plying his brawny arms, losing strength as he grows hungry and weary for a drink of water. The worker in wood 13
draws lines on the block, marking them with a pencil; then he shapes the idol with his plane

into a human figure, comely as
14 a man, to occupy a shrine. In
cutting timber for this purpose
a man will fix upon some plane
or oak, which God planted and
the rain nourished to serve as
15 fuel; men kindle a fire with it
to warm themselves, they start
a blaze in order to bake bread.
But he turns it into a god for
worship; he makes it into an
16 idol and bows down to it! Half
of it he burns in the fire, roast-
ing flesh upon the embers; he
eats the roast meat and he is
satisfied, warming himself and
saying, "Ha, I am warm now,
17 I feel the glow!" The other
half he turns into a god, into
an idol, and bows down to it,
worshipping it, praying to it,
crying, "Save me, for you are
18 my god!" Such men are ig-
norant and senseless, their eyes
are bedaubed till they cannot
see, and their minds closed to
19 knowledge; none of them calls
to mind—none has sense and
wit enough to say to himself,
"Half of it I burned in the fire,
baking bread upon its embers
and roasting meat for food; and
am I to make the other half a
horrid idol? Am I to bow down
20 to a wooden image?" Ashes
will satisfy a man who is so
duped by a delusion that he
cannot pull himself up by ask-
ing, "Am I not holding to some-
thing false and vain?"]]

24 The word of the Eternal your
redeemer,
he who formed you from your
birth:
"I am the Eternal, maker of all
things,
I alone stretched out the
heavens,
I spread out the earth;
who aided me?
I confound soothsayers and 25
their omens,
I make diviners mad,
I foil the sages,
turning their wisdom into
folly;
but I am he who carries out 26
his servants' words,
his messengers' predictions,
who says to Jerusalem, Be peo-
pled,
to the temple, Be founded,
to Judah's towns, Be built—
(for I will raise their ruins);
who says to the flood, Be dry— 27
I will parch up your streams;
who says of Cyrus, 'He is my 28
friend,
he executes my purpose!'

Thus the Eternal, the true God, 45
hails Cyrus, whom he conse-
crates—
whose right hand I have
grasped,
to terrify nations,
to open doors before him,
to keep gates from being
closed.
I myself will go before you, 2
leveling the mountains,
I will shatter doors of bronze,
and cut through iron bars;
I will give you hidden treasures, 3
secret hoards;
for 'tis I the Eternal who call
you by name,
I the God of Israel.
For the sake of my servant 4
Jacob
and of my chosen Israel
I called you by your name;
you know me not, but I de-
light in you.
I am the Eternal; there is no 5
one else,
no God besides me.
Kings I disarm,
but you I arm,
that, east and west, 6
men may confess

I the Eternal stand alone—
no god besides me—
7 I form the light and make the darkness,
I bring bliss and calamity;
I the Eternal, the true God,
I do it all.

8 Shower down victory, ye heavens,
rain it from above, ye skies!
Let earth's womb open
for the birth of peace,
and let her too bear victory—
'tis I, the Eternal, who bring this about.
9 Woe to the man who quarrels with his Maker—
man a mere potsherd of the earth!
Does the clay ask the potter what he is doing?
does what he makes tell him he is powerless?
10 [[Woe to him who asks his father what he is begetting,
or his mother what she is bearing!]]
11 And would you question me about the future?
Would you dictate to me about my work?
says the Eternal, Israel's maker,
Israel's Majestic One,
12 I, I who made the earth,
I who created man on earth,
I who stretched out the heavens with my own hands,
I who ordered all their host!
13 'Tis I who have raised Cyrus of set purpose,
smoothing the path for him;
'tis he who shall rebuild my city,
and set free my exiles."

14 The Lord of hosts declares:
"Exiles from Egypt, captives from Ethiopia,
tall Sabæans too,
shall pass before you, bowing down to you,
in supplication, saying,
'God is among you only, besides him
there is no god at all.
Yours indeed the God of mystery, 15
a God who saves.
Shamed and disgraced 16
are all his rivals;
and they depart disgraced,
who fashion idols;
while Israel is saved by the Eternal 17
in a lasting triumph.'
You never shall be shamed,
never disgraced,
world without end."

For this is the message of the Eternal, 18
the true God,
who formed the earth and fashioned it,
who fixed it firm,
made it no waste,
but for inhabitants—
"I am the Eternal,
there is no god besides me:
I never spoke in secret, 19
in dark corners,
I never bade the sons of Jacob
grope for me blindly;
I the Eternal promise what is true,
I predict honestly.
Gather together and come 20
hither,
ye who survive from the nations.
Senseless are all who carry
carved idols of wood,
praying to gods that cannot save!
Let us hear your defence; 21
consult what you can urge.
Who foretold all this of old?
Who announced it long ago?
Was it not I, the Eternal,
I God alone,

an upright God, a saviour?—
besides me there is no god.
22 Turn to me and you are saved,
all ends of the earth!
23 As I am God and God alone,
I swear by myself,
I swear a true word,
never to be recalled,
that every knee shall bow to
me,
and every tongue swear loy-
alty.
24 Jacob wins victory and power
by the Eternal only;
all who were enraged at him
shall be defeated and dis-
graced,
25 but all the sons of Israel shall
triumph
and exult in the Eternal.
46 Bêl crouches, Nebo cowers;
their idols become bales for
beasts,
lifted and laid on weary cattle!
2 They crouch and cower, these
gods together.
Rescue their loads?
They are themselves bundled
into captivity!

3 Listen to me, O household of
Jacob,
all who are left of Israel's
household,
my load since ever you were
borne,
whom I have carried since
your mother bore you;
4 even to your old age I will be
the same,
when you are grey-haired,
still I will sustain you;
I have borne the burden, I will
carry it,
yes, I will carry you and save
you.
5 To whom then can you liken
me and equal me,
and compare me as an equal?
6 [[Those who empty bags of gold
and weigh out silver,
hire a goldsmith to make a god
of it,
then bow down and worship
it;
they shoulder it and put it in 7
its place,
where it stands it never
moves;
it never answers any cry for
help,
it never saves a man from
trouble.
Remember that and own your 8
guilt,
lay it to heart, you rebels!]]
Remember the far past 9
. . . . . .
for I am God alone,
I am God and there is none
like me,
I who foretell the end from the 10
beginning,
and from of old what is to be,
saying, 'My purpose shall stand,
I carry out whate'er I choose,'
summoning a bird of prey from 11
the east,
a man for my purpose from a
land afar;
I have said it, I will do it,
I will carry out my plan.
Listen, ye who are downcast, 12
who feel far from any
triumph,
I bring my triumph near, right 13
near,
my victory is hastening;
I will grant Sion victory,
and Israel the glory that is
mine.

* * *

Down with you, sit in the dust, 47
O maiden Babylon!
No throne for you, sit on the
ground,
lady Chaldæan!
Never shall you be again
dainty and delicate.
Grind meal at the hand-mill, 2
off with your veil!

Strip your skirts, unbare your thighs,
wade through the streams.
3 For I am taking vengeance, I will not relent,
4 says our Deliverer;
the Lord of hosts is his name.
5 Sit silent in the dark,
lady Chaldæa!
Never again shall you be queen,
a mistress over realms.
6 When in anger with my people
I let my own land be defiled,
and put them into your power,
you had no pity on them;
you pressed your heavy yoke
even on the aged;
7 you thought that you would last for ever,
mistress for all time,
you thought nothing of your cruelty,
reckless of all it would bring.
8 So listen to this, you luxurious creature,
lolling at your ease,
thinking to yourself,
'I am supreme,
never shall I be widowed,
never suffer loss of children';
9 both sorrows shall befall you
in a moment, on one day,
widowhood and loss of children,
they are on you suddenly,
in spite of all your spells,
and mighty magic,
10 though you feared nothing in your tyranny,
thinking that no one saw you.
It was your magic craft and cunning
that misled you,
till you thought to yourself
'I am supreme.'
11 Therefore shall evil assail you,
that you know no spells to avert,
and mischief shall befall you,
you cannot ward from you,
and a sudden crash of ruin,
you know not how to evade.
Go on with your spells! 12
Practise all your magic arts!
Perhaps you will make something of them,
perhaps be able to scare off your foes!
You have worn yourself out 13
with them all;
let the astrologers come forward now,
let the star-gazers save you now,
who calculate the future, month by month!
They fare no better than the 14
straw
burned by a fire;
they cannot save their own lives
from the flames of war.
And that is all you find the 15
men for whom
you have spent yourself from youth!
They stagger away, scatter, each of them,
and there is none to save you.

Listen to this, O household of 48
Jacob
[[you who are called by the name of Israel,
the issue of Jacob,
who swear by the name of the Eternal,
and celebrate the God of Israel,
but insincerely and dishonestly.
They call themselves members 2
of the sacred city,
relying on the God of Israel,
whose name is the Lord of hosts![]],
what has occurred I foretold 3
long ago;
it fell from my lips, I predicted it,
then suddenly I acted, and it was done.

4 [[Knowing you were obstinate,
stiff-necked as iron,
with a brazen brow,]]
5 I foretold it to you long ago,
I let you see it ere ever it occurred
[[lest you should say, 'My idol did it,
my carved image, my metal god brought it about]].
6 You heard it all, you know it,
and will you not bear witness?
Now I am showing you new things,
secrets that you never knew,
7 things created now, not long ago,
things you never heard of till this hour
[[lest you should say, I knew them]].
8 You never heard of them nor knew them,
I revealed nothing to you then
[[knowing how faithless you are, utterly,
how you have been rebellious from your birth.
9 For my own honour I defer my anger,
I gain praise for my pity, sparing you;
10 I purged you, nothing came of it,
testing you in the furnace, all in vain]].
11 I do this for the sake of my own honour
[[ah, how it is sullied!]],
I will not yield my glory to another.

12 Listen to me, Jacob,
Israel whom I have called:
I am evermore the same,
I am the first and I the last;
13 my hand laid the foundations of the earth,
my right hand spread the skies above;
whenever I call them,
they answer to the summons.
Gather, all of you, and listen: 14
which of your idols ever predicted this,
that my friend Cyrus should work out my will
on Babylon and the Chaldæan line?
I foretold it, 'twas I called him, 15
'twas I brought him, I have prospered him.
From the first I made no secret 16
of it;
ever since it began, I have been in it.
It is the word of the Eternal 17
your deliverer,
the Majestic One of Israel:
I am the Eternal your God,
training you for your good,
leading you by the right way.
If only you would listen to my 18
orders,
you would have bliss brimming like a river,
and welfare ample as the ocean waves,
your offspring would be like the 19
sands in number,
your children numberless as grains of dust,
your name would never die,
never be lost out of my land."

Leave Babylon, oh come away, 20
away from the Chaldæans!
Sing this aloud, proclaim it,
shout to the ends of the earth,
that the Eternal now delivers
Jacob his servant!
Through deserts he led them, 21
and they never thirsted;
for them he made water
flow out of the rocks,
he split up a boulder
and water poured out.

Listen to me, shores afar, 49
distant races, hearken!

The Eternal called me from my birth,
singled me out from my mother's lap.
2 He put an edge upon my words,
and covered me safe with his hand;
he made me a polished arrow,
and stored me in his quiver,
3 telling me, "You are my servant,
by whom I will gain honour."
5b So I gained honour in the Eternal's eyes,
and my God was my strength.

4 I thought I had been labouring in vain,
spending my strength for nothing;
"But surely," I said, "the Eternal will do me justice,
my God will see to my reward."
5a And the Eternal who had formed me from my birth
to serve him in restoring Jacob,
in gathering Israel back to him,
6 the Eternal now says, "It is too slight a service
to set the clans of Jacob up again,
and restore Israel's survivors;
I now appoint you to bring light to the nations,
that my salvation may reach the world's end."

7 A message from the Eternal,
from Israel's deliverer, Israel's Majesty,
to one scorned openly, whom nations loathe,
whom tyrants hold in thrall:
"Kings shall start up at the sight of you,
kings and princes shall do homage,
since the Eternal aids you loyally,
and Israel's Majesty has chosen you.
For when the favouring hour comes I will answer you, 8
and aid you when the day for rescue dawns,
restoring the ruined land,
re-peopling desolate places,
bidding exiles leave their prison 9
and captives come forth to the light."
On the road home food shall never fail them,
they shall find pasture even upon bare hills;
they shall not hunger, neither 10
shall they thirst,
never shall sun or sirocco plague them;
for he who pities them shall lead them,
guiding them to springs of water.
"I will make a highroad of the 11
hills,
and level every height for them."
There they are coming, some 12
from afar,
some from the north and the western sea,
some from the south land of Syenê!
Shout for joy, O heavens, re- 13
joice, O earth!
O hills, burst into song!
For the Eternal has consoled his people
and pitied his forlorn folk.

"The Eternal has forsaken me," 14
says Sion,
"my Lord has forgotten me."
Can a woman forget her in- 15
fant,
forget to pity her babe?
Yet even were a mother to forget,
never will I forget you.

16 Look, Sion, I have printed your
walls plain
on both my hands!—
your ruins are before me all
the time.
17 Men are making haste to build
you:
those who ravaged, those who
ruined,
now withdraw from you.
18 Look round you, look, your
folk are flocking in,
coming to you! I swear it by
my life—
the Eternal promises,
you shall have them to deck
yourself,
and girdle yourself like a
bride.

19 As for your ruins and desolate
places,
your ravaged land,
it shall be too small then to
hold your citizens,
once your invaders have been
driven afar;
20 your exiles shall one day
call out to you,
"The land here is too small to
hold us,
give us more room";
21 and you shall say to yourself,
"Now, who bore me all these
children?
I am childless, I am barren;
who can have reared these
for me?
I have been left all alone;
can these be really mine?"

22 The Lord declares:
"I beckon to the nations,
I signal to the peoples,
to bring your sons clasped in
their arms,
to bear your daughters on
their shoulders.
23 Kings shall be their guardians;
queens shall nurse them for
you;
they shall do homage to you,
faces on the ground,
and grovel in the dust before
your feet.
Then shall you learn that I am
the Eternal,
that none who look to me
are disappointed."
24 "But can a strong man's prey
be snatched away?
Can prisoners of a tyrant
ever escape?"
25 "Yes, prisoners may be snatched
even from a strong man,
even the prey of tyrants may
escape.
I will maintain your cause,
and your sons I will rescue,
26 forcing your foes to prey upon
themselves,
to drink their own blood and
be drunk.
Then shall the world learn that
it is I
who saves you, I the Eternal."

50 The Eternal, your deliverer,
the Eternal, Jacob's Hero,
asks,
"What writ of divorce did I
ever hand
to your mother?
Whenever did I part with you
and sell you
to some creditor?
'Twas for your evil doings you
were sold,
'twas for your sins your
mother was divorced.

2 Why was there no one when I
came,
no one to answer, when I
called?
Think you, my hand is too
weak to deliver,
that I have no power to re-
lease you?
With one word of rebuke I dry
the sea,

I turn streams into desert land,
till the fish shrivel for the lack of water,
and the sea-creatures gasp and die for thirst;
3 I shroud the skies in mourning,
and cover them with sackcloth."

* * *

4 The Lord, the Eternal, has given me
a well-trained tongue,
that I may rightly answer the ungodly;

morning by morning he awakens me
to learn my lesson,
5 and never have I disobeyed,
or turned away.

6 I let them lash my back,
and pluck my beard out;
I never hid my face
for shame and insult.

7 The Lord, the Eternal, he will help me;
so I am not confounded,
I set my face like a flint,
knowing I shall not be put to shame.

8 He who will vindicate me is at hand;
who dare oppose me?
Side by side let us stand.
Who dares to charge me?
Let him draw near.
9 The Lord, the Eternal, he will help me;
who then can worst me?
They shall all go to pieces like a robe,
consumed by moths.

10 [[Whoever of you reveres the Eternal,
listen to his servant's voice;
whoever is walking in the dark, without a ray of light,
let him have confidence in the Eternal,
and lean upon his God.
But you who kindle strife, 11
who set the world ablaze,
begone to your flames, all of you,
to the firebrands you have lighted!
This is your fate from me,
to lie in torments.]]

"Listen to me, all ye who seek 51
redress,
who long for the Eternal's aid;
look at the rock whence you were hewn,
the quarry you were dug from;
look at your father Abraham, 2
with Sarah your own mother!
He was but one when I called him,
and I blessed, I increased him.

Even so the Eternal consoles 3
Sion,
consoles all her ruins,
makes her desert like an Eden,
makes her steppes like his own garden;
joy and gladness shall be found in her,
thanksgiving and song.

Listen to me, O my people, 4
hearken, O my nation;
the rules of my religion I send forth
to light up every nation.
Swift and soon is my redress, 5
my victory is dawning;
mine arms shall inflict judgment on the peoples,
but the sea-coasts shall hope in me.

Look up to the skies above, 6
look down upon the earth;

for the skies like smoke shall vanish,
and earth wear out like a robe,
the world itself shall crumble,
and its dwellers die like gnats;
but my deliverance endures for ever,
my triumph knows no end.

7 Listen, all ye who care for the good cause,
O people who lay my laws to heart!
Fear not the taunts of men;
when they revile you, never be dismayed;
8 for they shall be moth-eaten like a robe,
like wool consumed by worms,
but my deliverance endures for ever,
my triumph knows no end."

9 Bestir thyself, O arm of the Eternal,
bestir thyself and don thy might!
Bestir thyself as in days of old,
in ages of the past!
Didst thou not shatter the Rahab
and pierce the Dragon through?
10 Didst thou not once dry up the sea,
the waters of the mighty deep,
and make the ocean-depths a path
for ransomed men to pass across?
12 "Yes, I am he who comforts you;
how can you be afraid
of mortal men, of men on earth who like the grass shall fade?
13 Why forget the Eternal One, who made you,
who spread the skies and set the earth?
Why tremble all day long
at your oppressor's wrath?
When he aims to destroy you,
what comes of all his wrath?
Soon shall captives be set free, 14
they shall not starve to death in prison;
for I am your God, the Eternal, 1
who can stir the sea to storm:
the Lord of hosts is my name.

[[I put my words into your lips, 16
and hid you in the shadow of my hand,
when I spread out the skies and set the earth,
when I told Sion that they were my people.]]"

Bestir yourself, bestir yourself, 17
rise up, Jerusalem!
You have had to drink from the Eternal's
cup of indignation,
you have had to drain his bowl, that left you staggering.

[[She has none to guide her, 18
none of all her children;
none to take her by the hand,
of all the sons she reared.]]
Yours is a twofold trouble— 19
and who has pity on you?—
wreck and ruin, want and war:
whoever can console you?
Your sons lay swooning, 20
like antelopes within a net,
drunk full with the Eternal's fury,
with your God's rebuke.

Poor, prostrate one, o'ercome 21
but not with wine,
listen to this now,
from your Husband the Eter- 22
nal, from your God,
who takes the part of his people:
"I have removed from you the cup

that leaves men staggering,
and never shall you drain again
my bowl of fury;
23 I hand it to your torturers,
to those who harrowed you,
to men who ordered you to bow
that they might pass,
your very back bent for the
feet of men
to trample o'er."

52 Bestir yourself, bestir yourself,
O Sion,
robe yourself with strength!
O sacred city of Jerusalem,
put on your rich apparel!
For pagans and profane men
never more
shall enter you.
2 Rise, shake the dust from you,
captive Jerusalem,
loosen your shackles now,
O captive Sion!
3 [[For this is what the Eternal
declares: "Once you were sold
for nothing, and now you shall
be freed without any payment.
4 My people went down to Egypt
at the outset, to live there, and
Assyria oppressed them for
5 nothing. Now," says the Eter-
nal, "my people have been car-
ried off for nothing, and how
does that profit me? Why, my
temple is thrown down," says
the Eternal, "my name is con-
6 stantly reviled! So my people
shall learn on that day who I
am, that it is I who made the
promise."]]
7 Look! 'tis the feet of a herald,
hastening over the hills,
with glad, good news,
with tidings of relief,
calling aloud to Sion,
"Your God reigns!"
8 All your sentinels are shouting,
in a triumph-song,
for they see the Eternal face to
face
as he returns to Sion.
Break into a song of praise, 9
O ruins of Jerusalem;
the Eternal has consoled his
people,
he has freed Jerusalem.

All nations have seen the Eter- 10
nal bare
his sacred arm for action,
and all ends of the earth shall
see
how our God gains the vic-
tory . . .

Away, away from here; 11
of things unclean keep clear.
Leave the place, purify your-
selves,
to carry the Eternal's sacred
vessels.
Nor need you hurry forth, 12
flying like fugitives,
for the Eternal goes in front of
you,
and your rear-guard is Is-
rael's God.
* * *
Behold, my servant Israel yet 13
shall rise,
he shall be raised on high;
as many were appalled once at 14*a*
his fate,
kings shuddering at his doom,
so many a nation shall yet do 15
him homage,
with kings in silent awe,
for they shall see what they
were never told,
a sight unheard of.

"Who could have believed," 53
they cry,
"what we have heard?
Whoever had the Eternal's power
so revealed to them?
Why, Israel of old grew like a 2
sapling,
like a shoot springing from
dry soil;
he had no beauty to attract
our eyes,

no charm to make us choose
him—
52 disfigured till he seemed a man
14*b* no more,
deformed out of the semblance of a man.
53 He was despised and shunned
3 by men,
a man of pain, who knew what sickness was;
like one from whom men turn with shuddering,
he was despised, we took no heed of him.
4 And yet ours was the pain he bore,
the sorrow he endured!
We thought him suffering from a stroke
at God's own hand;
5 yet he was wounded because we had sinned,
'twas our misdeeds that crushed him;
'twas for our welfare that he was chastised,
the blows that fell to him have brought us healing.
6 Like sheep we had all gone astray,
we had each taken his own way,
and the Eternal laid on him
the guilt of all of us.
7 He was ill-treated, yet he bore it humbly,
he never would complain,
dumb as a sheep led to the slaughter,
dumb as a ewe before the shearers.
8 They did away with him unjustly;
and who heeded how he fell,
torn from the land of the living,
struck down for sins of ours?
9 They laid him in a felon's grave,
and buried him with criminals,
though he was guilty of no violence
nor had he uttered a false word.
But the Eternal chose to vindi- 10
cate his servant,
rescuing his life from anguish;
he let him prosper to the full,
in a posterity with life prolonged."
Yes, many shall hold my servant 11
blameless,
since 'twas their guilt he bore.
Therefore shall he win victory, 12
he shall succeed triumphantly,
since he has shed his life-blood,
and let himself be numbered among rebels,
bearing the great world's sins,
and interposing for rebellious men.

* * *

O barren soul, who never bore, **54**
sing songs!
Break into song, O childless one!
For when she is forlorn, she has more sons
than when she was wedded.
Widen the place for your tent, 2
spare not your canvas, stretch it out;
lengthen your ropes,
drive in your tent-pegs.

Widen the place for your tent, 3
for you shall spread to south and north;
your sons shall take possession of the nations,
and people towns now desolate.

Fear not, you never shall be put 4
to shame;
be not confused, you shall not be confounded;
your early shame you shall forget,
the taunts when you were cast aside;

for your husband is your Maker, 5
the Lord of hosts his name;

your redeemer is His Majesty of Israel,
the God of all the earth.

6 The Eternal recalls you like a wife
broken-hearted by neglect;
"But a young wife"—your God asks—
"how can she be thrown aside?

7 I did forsake you for awhile,
but I will take you back right tenderly;
8 I did turn from you in a rush of wrath,
but with a lasting love I pity you,
says the Eternal your redeemer.

9 'Tis like the days of Noah;
for as then I swore
that Noah's waters should flood earth no more,
so now I swear that nevermore
will I rebuke you in my wrath.

10 Though mountains be removed,
and hills be shaken,
my love shall never leave you,
my compact for your welfare shall stand firm:
so promises the Eternal in his pity.

11 Poor storm-tossed soul, disconsolate,
I will build you up on jewels,
and make sapphires your foundation;

12 I will make ramparts out of rubies,
gates for you of crystals,
and all your walls of gems;

13 the Eternal will train all your builders,
and prosper your sons mightily;
your triumph shall be stable. 14
Oppression shall be far from you,
and nothing need you fear;
ruin shall be far from you,
it never shall come near.

Should strife be stirred, 'tis not by me; 15
whoever falls on you shall fall to ruin.
'Tis I, I make the smith 16
who heats his furnace,
and fashions weapons by his craft;
'tis I who make destroyers to destroy.
No weapon forged against you 17
shall succeed,
no tongue raised against you shall win its plea.
Such is the lot of the Eternal's servants;
thus, the Eternal promises, do I maintain their cause."

"Ah come, all ye that thirst, 55
come to the waters,
come and eat, O fainting souls!
Buy food for nothing,
wine and milk without money!
Why spend your money on what 2
is not food,
your earnings on what never satisfies?
Listen to me, and you shall feed on good,
and thrill over the finest fare.
Hearken to me, come to me, 3
listen and you shall revive;
by an eternal compact I grant you
the favours promised faithfully to David;
for as I once made him a witness 4
to the world,
the leader and commander of the nations,

5 so now shall you call foreign folk,
and strangers shall come hurrying to you,
all for the sake of your God the Eternal,
of Israel's Majesty who has honoured you.

6 Seek the Eternal while he may be found,
call to him while he is near.
7 [[Let guilty men give up their ways,
and evil men their purposes;
let them turn back to the Eternal,
who will pity them,
turn back to our God, for he will pardon them abundantly.]]
8 For my plans are not like your plans,
nor your ways like my ways—
so the Eternal One declares;
nay, as heaven is higher than the earth,
9 so are my ways higher than your ways,
and my plans than your plans.
10 As rain and snow from heaven fall not in vain,
but water earth until it yields
seed for the sower, food for hungry men,
11 so with the promise that has passed my lips:
it falls not fruitless and in vain,
but works out what I will,
and carries out my purpose.
12 For you shall leave with joy,
and be led off in blissful bands;
the hills shall burst before you into song,
and all trees clap their hands;
13 fir-trees shall grow instead of thorns,
myrtles instead of nettles;
and all this shall redound to the Eternal's fame,
a lasting monument that never ends."

* * *

56 This is the word of the Eternal:
Hold to religion and do what is right,
for my deliverance is at hand,
my triumph will be soon in sight.
2 Happy the man who does my bidding,
happy the mortal who holds to it,
who keeps the sabbath and profanes it not,
who keeps his hand off any evil deed!
3 Let not your foreigner say,
'The Eternal will excommunicate me';
let not your eunuchs say,
'Ah, we are but a barren tree.'
4 For this is the Eternal's word:
eunuchs who keep my sabbaths,
who choose what I approve,
and hold fast to my compact,
5 theirs is a monument within my temple
nobler than any sons or daughters,
a memorial from myself
that never shall be moved.
6 Foreigners who join the Eternal,
to worship him and love him,
serving him, men and women,
keeping the sabbath unprofaned,
7 them will I bring to my sacred hill,
and make them joyful in my house of prayer;
their offerings and sacrifices
shall be accepted on my altar there;
my temple shall be called a house of prayer
for every nation.
8 This is what the Lord the Eternal says,

who gathers Israel's outcasts in:
I will yet gather others in,
besides those I have gathered.

* * *

9 Wild beasts in field and forest, all of you,
come hither and devour your prey!
10 My watchmen are all blind,
they know not how to guard;
dumb dogs, every one of them,
they cannot bark—
there they lie, a-dreaming,
in the sleep they love

11 Yes, and greedy dogs are they,
never satisfied,
each bent on his own,
each set on his gains;
12 'Come, fetch the wine,
Let's swill our fill!' they say;
'And to-morrow will be a rare time too,
a royal day!'

57 Meanwhile the good man dies,
and no one heeds it;
pious men perish,
and no one cares.
The evil of the day kills off good men;
2 they enter peace,
for only in the grave can upright men
ever find rest.

* * *

3 Step forward, you,
you sons of sorcery,
brood born of whores and of adulterers;
4 at whom are you jeering,
at whom are you sneering,
putting your tongues out?
What are you but apostates,
a disloyal brood,
5 inflaming your passions at an oak,
under a green tree,
and sacrificing children in the glen,
between the rocky cliffs?
You choose the slippery gods of 6
the glen,
you settle to have them!
To them you pour out your libations
and offer cereals!
[[Am I to leave all that unpunished?]]
You spread your couch 7
high on a lofty hill,
and thither you went up
to sacrifice.
You set up your foul symbol too 8
behind the door-posts and the door;
before it you would strip and lie,
embraced in bed,
buying embrace upon embrace,
from men for hire,
as the foul symbol stirred
your foul desire.
For Molek you perfumed your- 9
self,
with scent on scent;
you made your messengers go far,
even to the gods below.
You wearied yourselves out, 10
but never would give up;
your strength revived,
you would not cease,
you went on fearlessly, 11
in faithlessness,
you gave no thought to me,
in your indifference.
Is it not so? I said no word,
I hid my face from you,
and on you went,
fearing me not.
But I will expose your doings, 12
this 'religion' of yours!
Your loathsome idols, when you 13
cry,
will bring you neither help nor gain;
the wind shall whirl them all away,
a breath shall blow them off.

But they who trust in me shall
hold the land
and own my sacred hills.
* * *
14 Bank up a causeway, clear a
path,
remove stones from my peo-
ple's way.
15 For he who is high and uplifted,
the Majestic One,
he who sits enthroned for
ever, says:
I sit on high, enthroned, the
Majestic One,
and I am with the crushed
and humbled soul,
to revive the spirit of the
humble,
and to put heart into the
crushed.
16 I will not afflict for ever,
I will not be always wroth,
for then man's spirit would give
way before me,
the very souls that I had
made.
17 Their sins have made me angry
for a while,
I struck them in my wrath
and turned away;
and they went on, wilful, re-
bellious.
18 I marked them," the Eternal
says.
"But now I heal them, I will
give them rest,
and recompense them with all
consolation,
19 till I make their mourners loud
in thanks,
when far and near alike fare
prosperously.
20 Ungodly men are like the rest-
less sea,
that never can be still,
whose waters throw up dirt and
mire;
21 no prosperous peace for the
ungodly," says my God.
58 "Cry out, spare not your voice,
raise it loud as a trumpet,
and let my people hear their sins,
let Jacob's household hear
their guilt.

Daily indeed they turn to me, 2
it is their joy to learn my
rites,
as any nation might that held
religion,
true to the orders of its God!

They ask me to direct them, 3
they delight in worship,
they ask me why I never mark
their fasts,
nor pay heed to their pen-
ances!

Why, on fast days you find time
for your business,
you go collecting debts!
Fasting makes you fretful, quar- 4
relsome,
till you strike ungodly blows.

Fasting like yours to-day 5
will never bear your prayers
on high.
Would I choose such a fast,
such penances?

To droop your head like a bul-
rush,
to lie in sackcloth and ashes—
is that what you call 'fasting,'
a day the Eternal would
approve?

Is not this my chosen fast, 6
the Lord, the Eternal, asks,
to loosen all that fetters men
unfairly,
and to relax its grip,

to free poor debtors from their
bonds,
and break what binds them?
It is to share your food with 7
hungry men,
and take the homeless to your
home,

to clothe the naked when you see them,
and never turn from any fellow-creature.
8 Then shall light dawn for you, with healing for your wounds;

you shall advance, your goodness in the van,
and the Eternal's glory as your rear-guard;
9 the Eternal will answer when you call,
and, when you cry, say, 'Here am I!'

If you will do away with all oppression,
with open scorn and words of malice,
10 if you bestow your bread upon the hungry,
and relieve men in misery,

then light shall dawn for you in darkness,
your dull hour shall be bright as noon,
11 and evermore shall the Eternal guide you,
and guard you without fail;

he will refresh you in dry places,
and renew your strength,
till you are like a watered garden,
like an oasis with a stedfast spring.

12 Your sons shall build once more the ancient ruins,
and old foundations you shall raise again;
you shall be called the repairer of ruins,
the restorer of wrecked homes.

* * *

13 If you refrain from doing your own business
upon the sabbath, on my sacred day,
and hold the sabbath a delight,
and the Eternal's sacred day an honour,
not following your own wonted round,
not doing business, and not talking idly,
then you shall have delight in 14
the Eternal's favour,
for he will let you hold the land in triumph,
enjoying your father Jacob's heritage:
so the Eternal himself promises."

* * *

The Eternal's hand is not too 59
short to save,
the Eternal's ear is not too dull to hear!
It is your own iniquities that 2
interfere
between your God and you;
your sins have made him veil his face from you,
until he will not listen.
For your hands are stained with 3
blood,
your fingers stained with crime;
lies fall from your lips,
your tongues are muttering malice;
in court no one sues honestly, 4
no plea is just;
pretense and falsehood you rely on,
big with mischief, you bear mischief.
Intriguers, they hatch basilisk's 5
eggs,
and weave a spider's web;
eat their eggs, and you die,
crush one, out crawls a viper!
What they weave covers no 6
one,
what they concoct clothes no one;
'tis violence they have in hand.

7 Their feet run fast to crime,
they hurry to murder innocent men;
their thoughts are thoughts of mischief,
rapine and ruin are the track they follow;
8 they care not for what leads to bliss,
their paths are void of justice;
they take a crooked course,
where bliss is all unknown.

9 So we are far from having our wrongs righted,
we come by no redress;
we look for light, but all is dark,
we look for gleams, and walk in gloom;

10 we grope, like a blind man along the wall,
we feel our way, like sightless men;
at noon we stumble, as in twilight,
we live in darkness like the dead.

11 We are all moaning like a bear,
mourning low like doves;
we long to be righted, all in vain,
no rescue is in sight for us.

12 For our transgressions before thee are many,
and our sins testify against us,
transgressions we have ever in our minds,
sins we know well—
13 rebellions, treason against the Eternal,
deserting from our God,
talking perversely and defiantly,
telling lies from our heart.

14 Justice has to turn away defeated,
right is forced to hold aloof,
for truth in our assemblies has no footing,
honesty cannot enter there;
truth is never to be seen, 15
and moral sense has left the town.

The Eternal saw this and was angry,
that no justice could be seen.
When he saw, and seeing wondered, 16
there was none to intervene,
then he put forth his own power,
sustained by his own passion;
he put on might as armour, 17
and victory as a helmet,
and vengeance as his clothing,
and zeal to be his mantle.

In strict requital he repays his 18
foes
with fury and his enemies with shame,
till in the far west men have awe 19
of the Eternal,
and in the east they see his brilliant deeds;
for his vengeance pours out like a pent-up stream,
driven by a blast of wind,
but to Sion he comes for deliver- 20
ance,
to free Jacob from its rebels.
[[As for me, the Eternal de- 21
clares this is my compact with them: "My spirit which rests upon you, and the words I have put into your lips, shall never depart from your lips, nor from the lips of your descendants, nor from the lips of their descendants," the Eternal declares, "from henceforth and for ever."]]

* * *

Arise, be glad, your light is 60
dawning,
the Eternal's splendour rises upon you.
Though darkness covers all the 2
earth,
and a black cloud shrouds the nations,

yet the Eternal shines out upon you,
his splendour on you gleams,
3 till nations gather to your light
and kings to your bright beams.

4 Look round you, look!
How they are flocking in,
your sons from far away,
your daughters carried on the arm!
5 With radiant face you see them,
your heart a-thrill and throbbing;
for the rich sea-trade shall flow to you,
and the wealth of nations shall be yours.

6 Camels stream across your land,
from Midian and Ephah,
trains of camels all from Shĕba—
a testimony to the Eternal's fame!
7 All Kedar's flocks gather to you,
Nebaioth's rams shall serve your need—
a sacrifice I welcome on my altar
within my house of prayer so fair.

8 Who are these flying like a cloud,
like doves into their cotes?
9 'Tis ships that gather her to me,
ships of Tartessus in the van,
to bring your sons from far away,
with all their silver and their gold,
back to where the Eternal your God dwells,
to Israel's Majesty who has honoured you.

10 Foreigners shall rebuild your walls,
their kings shall do you service;
for though in wrath I struck you down,
I show you pity now and favour.
Ever shall your gates lie open, 11
never shut by day or night,
to let the nations pour their wealth in,
headed by their kings.
[[For any nation or dynasty 12
that will not serve you shall perish; such nations shall be laid utterly waste.]]

Lebânon's glorious cedars shall 13
be yours,
with pines and planes and cypresses,
that my sanctuary may be adorned,
that my footstool may be splendid.
The sons of those who scorned 14
and humbled you
shall come to you, all bending low,
and hail you as "The Eternal's own city,
the Ṣion of Israel's Majesty."

As once you lay forsaken, 15
shunned and hated,
so now I make you an eternal pride,
a joy to all ages.
You shall suck milk from the 16
nations,
suck even royal breasts;
so shall you learn I the Eternal
am your saviour,
and Jacob's Hero your deliverer.

Instead of bronze I will bring 17
gold to you,
silver instead of iron.
I will appoint Peace as your governor,
and Justice as your ruler;

18 no sound of violence shall be in your land,
nor ruin nor rapine within your borders;
your ramparts you shall name Protection,
and your gates Renown.

19 The sun shall no more be your light by day,
nor shall the moon shed light on you,
but the Eternal shall be your unending light,
your God shall be your splendour.
20 Your sun shall never set,
your moon shall never wane,
for the Eternal shall be your unending light,
and mourning days shall never come again.

21 All your people shall be pious,
they shall always hold the land,
planted there by the Eternal's hand,
his own work, for his own glory;
22 the smallest sept becomes a clan,
the least grows to a mighty nation.
I, the Eternal, who have promised this,
will hasten its due consummation."

* * *

61 The Lord Eternal, he inspires me,
for the Eternal has consecrated me,
and sent me with good news for wretched men,
to heal the broken-hearted,
to tell prisoners they are free,
to tell captives they are released,
2 to proclaim a year of the Eternal's favour,
a day of our God's vengeance,
to console all mourners,
3 to give them coronals for coronachs,
oil of joy for mourning robes,
praise for plaintiveness;
they shall be sturdy oaks of goodness,
planted by the Eternal in his honour.
4 They shall rebuild ancient ruins,
restoring what has long lain desolate;
repairing ruined towns,
that have lain waste for ages.

5 The foreigner shall serve you as a herdsman,
the alien shall work your fields and vineyards;
6 but you shall be called the Eternal's priests,
your sons shall be the ministers of our God;
you shall enjoy the wealth of nations,
and deck yourselves out in their splendour.
7 They suffered shame in double measure,
abuse and insult were their lot;
so now in their own land they shall get double,
theirs is a lasting joy.
8 For I am the Eternal, I love justice,
iniquitous harrying I hate;
so I will recompense them duly,
and make with them a cŏmpact that shall last;
9 their sons shall be known in every place,
their offspring famous among nations,
till all who see them own they are the race
that the Eternal blesses.
11 For as the earth brings forth its growth,
as seed springs up in gardens,

so before all the world will the
Lord Eternal
bring forth their triumph
and renown.

62 For Sion's sake I will not hold
my peace,
for Jerusalem's sake I will
never rest,
till her triumph shines out
brilliant,
and her deliverance like a
blazing torch,
2 so that the very nations see
your triumph,
and every king beholds your
splendour.
You shall be called by a name
that is new,
a name to be fixed by the
Eternal.
3 A fair crown shall you be, in the
Eternal's hand,
a royal diadem carried by
your God.

4 "Forsaken" shall no longer be
your name,
your land shall no more be
called "Desolate";
you shall be "my Delight,"
your land shall be "my wed-
ded wife,"
for the Eternal takes delight in
you,
and your land shall again be
married.
5 As a young man weds a maiden,
so your Founder marries you,
and as a bridegroom thrills to
his bride,
so shall your God thrill to
you.

6 I have set sentinels upon your
walls,
Jerusalem,
who never hold their peace
by day or night.
Remembrancers of the Eternal,
never rest,
never let the Eternal rest, 7
till it is done,
until he makes Jerusalem
renowned on earth.

The Eternal has sworn by his 8
right hand,
by his strong arm,
"Never again will I allow your
foes
to eat your corn,
never again shall foreigners
drink the wine
that you have worked to grow;
those who have harvested the 9
crop shall eat it,
praising the Eternal,
those who have gathered grapes
shall quaff the wine
within my sacred shrine."

Pass through the gates, pass out 10
to make a path
for the returning exiles,
bank up a causeway,
clear out the stones;
signal to the nations
to . . .
To the very ends of earth 11
the Eternal has proclaimed
this:
"Tell the citizens of Sion
their deliverer is coming,
bringing his reward with him,
bringing his recompense;
their name shall be 'The sacred 12
People,'
'The Redeemed of the Eter-
nal.' "

You shall be then a city much
sought after,
no forsaken city.
"Loud shall be my joy in the 61
Eternal, 10
in my God will I rejoice;
he has clothed me with victory,
arrayed me in a robe of
triumph,
like a bridegroom he bestows a
tiara,

and gives me jewels like a bride."

* * *

63 Who comes here, all crimsoned,
his robes redder than the vintage?
Who is it, arrayed in splendour,
striding in his strength,
radiant with victory,
a mighty champion?
2 Why so red your robes,
stained red like a vintager's?

3 "All alone I trod the winepress,
for no nation lent me aid;
so I trod the foe in fury,
trampled them down in my anger;
'twas their blood splashed my robes,
till all my clothes are stained.
4 For I resolved upon a day of vengeance;
the time to free my folk had come.
5 I looked, but there was none to help,
I was amazed that there was none to aid;
so my own power gained me the victory,
it was my passion bore me on,
6 as I trampled the nations in my wrath
and smashed them in my fury,
spilling their blood upon the earth,
and . . ."

* * *

7 I would tell over the Eternal's famous deeds,
praising his acts of love,
after all the Eternal has done for us,
the Eternal so rich in care for us,
after all his wealth of love and his compassion,
8 when he said, "Surely they are my own people,
sons that will never play me false";
and so he proved himself their saviour
in all their adversity. 9

It was no envoy and no angel,
'twas his own Presence saved them;
he rescued them himself
in love and pity,
he lifted them and carried them
all through the days of old.
But they, they thwarted him, 10
they pained his sacred spirit,
and so he turned to be their foe,
he fought himself against them.
Then they recalled the days of 11
old,
the years gone by,
"Ah, where is he," they cried,
"who at the sea
granted a shepherd to his flock,
inspiring him
with his own sacred spirit?
Ah, where is he who with his 12
glorious power
gave strength to Moses,
who parted the waters in front of his folk,
to win himself renown,
who led them through the 13
ocean-depths
with never a stumble,
like horses on the plain,
like cattle moving to an open 14
dale?
He led his people safe like sheep,
the Spirit of the Eternal guided them;
so was it thou didst lead thy people,
to win thyself renown and glory."

Look down from heaven, look 15
out
from thy fair, sacred palace.

Where are thy jealous care, thy prowess,
thy yearning and thy pity?
16 Though Abraham may ignore us,
though Israel regard us not,
thou, O Eternal One, thou art our Father,
our deliverer from of old.

17 Why leave us to wander from thy ways, O thou Eternal?
Why harden our hearts till they are godless?
Cease, for thy servant's sake, for the sake of thine own clans.
18 Why should ungodly men scoff at thy sanctuary?
Why should our foes profane thy shrine?
19 We fare like those who never knew thy rule,
whom thou hast never claimed as thine.

64 Oh for the heavens to rend, oh for thee to descend,
till the very mountains shake before thee,
2 like mere brushwood set ablaze,
like water bubbling under fire,
to let thy foes know what thou art,
till the world trembles at thy presence,
3 at thy dread actions, far beyond our dreams,
4 far beyond all that men have heard of!

No ear has ever heard,
no eye has ever seen,
the mighty deeds that thou wilt do
for those who look to thee.
5 Oh for thy favour to those who do right,
who call to mind thine orders!

But thou hast been wroth at our sins,
wroth at our breach of faith.

We have become like men 6
unclean,
our goodness is a filthy rag,
we fade like leaves,
and our guilt sweeps us off;
none calls to thee, 7
none rouses himself to take hold of thee;
for thou hast turned thy face from us,
and left us to our guilt.

Ah now, thou art our Father, O 8
Eternal,
thine own hands have made us all;
we are but clay,
thou art the potter.
O thou Eternal, be not furious 9
with us,
remember not our guilt for ever;
Oh look down on us, we beseech thee,
for we are all thy people.
Thy sacred towns are but a 10
desert,
Jerusalem is accursed;
our sacred house of God, so 11
fair,
in which our fathers sang thy praise,
the flames have burned it to the ground,
and all we loved lies ruined.
Canst thou restrain thyself at 12
this, Eternal?
Wilt thou be silent still and press us sore?

* * *

"Ready was I to answer men 65
who never asked me,
ready to be found by men who never sought me.
I cried out, 'Here am I,'
to folk who never called to me.

I have stretched my hands, all day, to unruly rebels,
who lead a life corrupt, pleasing themselves,
a people who provoke me to my face continually,
by sacrificing in their groves,
and burning incense under the white poplars—
people who sit on graves
and pass the night in vaults,
who eat the flesh of swine
and cook them carrion broth;
who say, 'Keep far away from me,
lest I make you tabu'!
Such men are like smoke from a blaze,
that irritates me all the day.
'Tis all recorded before me,
and I will not be silent till I punish
both their guilt and their fathers',"
the Eternal declares.

"Men who burn incense on the heights,
and insult me on hill-tops!—
I will first weigh what they deserve,
then let them have their punishment."

This is the Eternal's word:
"When a bunch of grapes holds some good wine,
men say, 'Destroy it not, it holds a blessing';
so for my servants' sake
I will not destroy the whole people.
Jacob shall yield me some folk,
Judah shall yield me some heirs to my hills;
those whom I choose shall own the land,
and in it shall my servants dwell.
Sharon shall be pasture for their flocks,
and cattle couch in Achor's glen.

But ye who have forsaken the Eternal,
ye who ignore his sacred hill,
spreading tables to Good Luck,
pouring libations to Fate,
I make the sword your fate,
to slay and slaughter every one of you;
for when I called you would not answer,
you would not listen when I spoke,
you did things evil in my sight,
and chose what I abhorred."

This therefore is the Eternal's decree:
"Behold, my servants shall have food,
you shall be hungry;
behold, my servants shall have drink,
you shall be thirsty;
behold, my servants shall have joy,
you shall have shame;
behold, my servants shall exult for joy of heart,
but you shall cry for sorrow of heart
and moan in misery.
My chosen ones shall use the name you leave,
in uttering a curse.
Far other shall the name be that my servants bear!

He who prays for blessing in the land,
now invokes the faithful God;
he who takes an oath within the land
now swears by the faithful God.
For I ignore the troubles of the past,
I shut mine eyes to them;

17 lo, I create new heavens
and a new earth!
The past shall be forgotten,
and never come to mind;
18 men shall rejoice for ever
in what I now create;
Jerusalem I create to be a joy,
her people a delight.

19 Over Jerusalem will I rejoice,
I will exult in my people.
No sound of tears, no voice of
crying,
shall ever be heard in her;
20 no babe shall die there any more
in infancy,
nor any old man who has not
lived out
his years of life;
he who dies youngest lives
a hundred years;
anyone dying under a hundred
years
must be accursed by God.
21 They shall build houses and in-
habit them,
they shall plant vineyards
and enjoy the fruit;
22 the homes they build, others
shall not inhabit,
what they plant, other men
shall not enjoy.
My people shall live long as
lives a tree,
long shall my chosen folk
enjoy their earnings;
23 they shall not work in vain,
nor rear their children to die
suddenly,
for they are a race whom the
Eternal blesses,
and with them shall their
children live.
24 Ere ever they call to me, I
answer,
and while they speak I hear.

25 Wolves and lambs shall browse
together,
lions shall eat straw like
oxen;
none shall injure, none shall kill,
says the Eternal, on my sa-
cred hill.

Heaven is my throne, says the 66
Eternal,
my footstool is the earth.
Where would you build a house
for me,
where would you rear me a
home?

Such buildings I have made 2
myself already,
they are my own, says the
Eternal.
What I care for are humble,
broken creatures,
who stand in awe of all I say.

Oxen some sacrifice and also 3
human lives,
they offer lambs and also dogs
in worship,
oblations due and swine's blood
in their rites,
incense, and yet they rever-
ence an idol!

Such are the practices they
choose,
delighting in abominable wor-
ship;
so I choose penalties for them, 4
and what they dread I bring
on them.

For when I called, none of them
answered,
none of them listened when I
spoke;
they did things evil in my sight,
and chose what I abhorred."

But ye who stand in awe of the 5
Eternal's word,
listen to what he promises:
"Your kinsmen, who hate you
for your faith in me,
sneer thus, 'Let the Eternal
show his might

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that we may see this joy of yours!'
they shall be taken aback!

6 Hark! the city is in uproar!
It is coming from the temple!
'Tis the Eternal dealing vengeance
to the full upon his foes!

7 Ere ever Sion travailed,
she gave birth;
ere ever her pangs came,
she bore a son!
8 Whoever heard of such a thing?
whoever saw the like?
Did ever land bring forth its people
in a single day?
Was ever any nation born
thus all at once?
Yet Sion had no sooner travailed,
than she brought her sons to birth.

9 But why should I not help her
to bring forth
what I bring to the birth? says the Eternal.
Why should I close the womb, when I
have brought the babe to birth? so says your God.
10 Rejoice, Jerusalem; exult in her,
all ye that love her;
rejoice, rejoice with her, all ye who once mourned over her;
11 that you may suck and satisfy yourselves
with her rich consolations,
that you may drain, to your delight,
her ample mother-bosom."

12 For this is the Eternal's word:
"I send her in full flood prosperity,
the wealth of nations flowing into her;
your children shall be carried in the arms,
and dandled on the knees,
and in Jerusalem I will com- 13
fort you,
as mothers comfort sons."

When you see this, your heart 14
shall rejoice,
your health shall flourish like fresh grass,
at sight of the Eternal's favour to his servants,
and of his wrath against his foes.
For the Eternal comes like fire, 15
with chariots like the whirlwind,
to deal his anger out in scorching heat,
the blaze of his rebuke.
The Eternal will pass sentence 16
on the world
with fire and sword.
Any who consecrate and cleanse 17
themselves
to enter groves for ritual dances,
any who eat the flesh of swine,
of mice and crawling vermin,
their rites and their devices 18
shall perish—by the Eternal's order.

"The hour is near for summoning
all nations and all races,
to witness my display of might,
a signal deed of dread. 19
Those who survive my judgment I will send
to far-off shores,
to men who have not heard my name,
nor ever seen my power.
So shall my power be told among the nations,
and they shall bring your 20
kinsmen home,
back to my sacred hill, back to Jerusalem,

as their due offering to the
Eternal,
like offerings brought in vessels
clean
by Israelites to the Eternal's
temple.
21 Some of these kinsmen I will
make
Levitical priests, says the
Eternal.
22 For as the heavens and earth I
make anew
shall last before me, the Eternal
promises,
so shall your name and race
remain."

[[From new moon to new 23
moon and from sabbath to sab-
bath men shall all come to offer
worship in my presence, says
the Eternal; and then they 24
shall go outside to gloat over
the corpses of the apostates, for
the worms in the corpses never
die, and the fire that burns them
is never extinguished, and they
shall be a disgust to all men.]]

1 The story of Jeremiah the son
of Hilkiah, belonging to the
priests at Anâthoth in the dis-
2 trict of Benjamin; to whom the
word of the Eternal came during
the reign of Josiah son of Amon,
king of Judah, in the thirteenth
3 year of his reign. [[It continued
to come during the reign of Je-
hoiakim son of Josiah, king of
Judah, until the end of the
eleventh year of Zedekiah son
of Josiah, king of Judah, when
Jerusalem went into exile in the
fifth month of that year.]]
4 This word from the Eternal
came to me:
5 "Before I formed you in the
womb, I chose you; ere ever you
were born, I set you apart; I
have appointed you a prophet
to the nations."
6 Then I said,
"Ah, but, O Lord Eternal, I can-
not speak,
I am too young!"
7 But the Eternal said to me,
"Say not, you are too young;
to whomsoever I send you shall
you go, and whatever I com-
mand you, shall you speak.
8 Be not afraid at the sight of
them, for I am with you to
9 succor you." The Eternal said
it. And then the Eternal put
out his hand to touch my
mouth: the Eternal said to me,
"There! I have put my words
10 into your mouth; here and now
I give you authority over na-
tions and kingdoms to tear up,
to break down, to shatter, to
pull down, to build up and to
plant."
11 This word from the Eternal
came to me: "Jeremiah, what
do you see?" I said, "The shoot
12 of a wake-tree." The Eternal
said to me, "You have seen
right; for I am wakeful over my
word, to carry it out."
The word of the Eternal came 13
to me again, saying, "What do
you see?" I said, "A boiling
cauldron, fanned from the
north." Then the Eternal said 14
to me, "From the north is bane
being blown out on all the in-
habitants of the land. For I am 15
summoning all the empires of
the north; they shall come and
erect their tribunals each at the
entry to Jerusalem and oppo-
site all its walls round about
and opposite all the towns of
Judah; by them will I pass sen- 16
tence on all the wickedness of
those who forsake me to offer
sacrifice to other gods and wor-
ship what their own hands
made. As for you, brace 17
yourself up, stand up and tell
them all that I command you;
do not be scared at them, lest
I scare you at the sight of them.
I—I fortify you this day like a 18
town, a bronze wall, against the
whole land, against the kings of
Judah, the authorities, the
priests and the laity; they shall 19
attack you, but they shall not
overcome you, for I am with
you (the Eternal promises) to
succour you."
The word of the Eternal came 2
to me, bidding me go and pro- 2
claim this message from the Eter-
nal in the hearing of Jerusalem:
"I remember your early devotion,
the love of your bridal days,
how through the wilds you fol-
lowed me,
through lands unsown;
Israel was set apart for the 3
Eternal,
so dear to him, so sacred,

that her spoilers were all punished;
ill befell them."
4 Listen to the Eternal's word,
O house of Jacob and all families of the house of Israel:
5 What did your fathers find wrong in me that they went far from me,
went after empty idols and became empty themselves?
6 They never said, 'Where is the Eternal, who brought us up from Egypt's land,
who led us through the desert, through a land of steppes and holes,
through a land of drought and darkness deep,
a land where no one travels, no one dwells?'
7 Yes, and I brought you to a garden-land, to eat the fruit and good things of it;
but, when you entered, you befouled my land and made my heritage abominable—
8 the priests never asked, 'Where is the Eternal?'
those who handled the law cared nothing for me,
the rulers rebelled against me,
the prophets prophesied by Baal and sought useless idols.
9 So I must still indict you, the Eternal says,
and indict your children's children;
10 cross to Cyprus and the west, and see,
send east to the Arabs, and inquire—
see if there ever was the like of this;
11 has any nation ever changed its gods (gods that are no gods)?
But my people have changed their Glory for a useless thing!
12 Well may the heavens be appalled and shudder;
13 for my people have done double wrong,
they have forsaken me, the reservoir of fresh water,
and hewn out cisterns for themselves,
leaky cisterns that can hold no water!

14 Is Israel a defenceless serf, a home-born slave,
that he should be plundered, and his towns laid waste?

15 Young lions roar at him, growling aloud;
they lay his land desolate, empty of inhabitants;

16 the men of Memphis and Daphne
strip you to be slaves;
17 have you not brought this on yourself,
by abandoning your God?

18 What right had you to go to Egypt
to drink from the Nile?
what right had you to go to Assyria,
to drink from the Euphrates?

19 Your own wickedness will punish you,
your apostasy will chastise you.
See for yourself how sore it is for you
to abandon me,
to have no reverence for me,
says the Lord, the Lord of hosts.
20 Long ago you broke your yoke and snapped your harness,
you said, 'I will not serve thee';
and on every height,
under every green tree,
you wantoned like a harlot.

21 Yet I had planted you a noble vine,
of right good stock.
And what a foul thing you have turned,
a vine degenerate!
22 You may wash yourself with lye and plenty soap,
but I see your sin of the deepest dye,
says the Lord Eternal.
23 How dare you say, 'I am not stained,
I have not sought the Baals'?
Look at your life in the Valley,
think how you have carried on:
you are a swift young camel,
that doubles on her tracks,
24 a heifer running wild in the wold,
heated with passion,
snuffing the breeze, in the rutting season—
who can control her?
No male need trouble to search for her;
all can find her at mating-time.
25 Do not run your feet bare,
your throat dry.
But 'It is no use to talk;
I am in love with foreign gods,' you cry,
'and after them I hie.'

26 Like a thief caught and confounded,
so shall Israel's house be confounded,
27 calling a pole 'my father,'
calling a pillar 'my mother'!

They have turned their backs to me,
and not their faces;
and yet they cry, when trouble comes,
'Arise and save us'!

28 But where are your gods,
the gods you made for yourself?
Let them arise to save you,
if they can, in trouble!

(for you have as many gods
as towns, O Judah;
and as the streets are in Jerusalem,
so sacrifices abound to Baal.)

Then why upbraid me, 29
when you are godless, all,
when you are rebels, all?—
the Eternal protests.

In vain I struck your citizens, 30
they would not be corrected;
the sword devoured your prophets
like a lion, a man-eater,
but fear you would not, 31
would not heed the word of the Eternal.

Have I been a desert to Israel,
or a land of gloom?
Then why do my people say,
'We please ourselves,
we will not come to thee'?

Can a girl forget her trinkets, 32
or a bride her sash?
And yet my people have forgotten me,
days without number!

Your course you have directed 33
to intrigues of love,
and trained yourself to follow evil paths;

your hands are stained 34
with innocent blood;
and for all this
I will arraign you.

Yet you say, 'I am innocent; 35
surely his anger is over.'
I will condemn you for saying,
'I have not sinned.'

36 Why do you cheapen yourself
by shifting your course?
You will find Egypt fail you,
as Assyria did;

37 you will have to leave Egypt
also,
hands clasped on head for
shame;
for the Eternal has rejected
those you rely on,
and nothing will you gain by
them.

3 . . . saying, if any man di-
vorce his wife,
and she leaves him,
if she belongs to another man,
can she come back to him?
Would not a woman like that
be wholly polluted?
And you, who have wantoned
with many a lover,
you would come back to
me!—
says the Eternal.
2 Look up at the bare heights,
see!
Where have not men lain with
you?
You sat awaiting lovers by the
roadside,
like a nomad in the desert;
you have polluted the land
with your harlotry and vice;
3 your host of lovers
has been a snare to you,
and yet you were as brazen as a
harlot,
you would not blush for it.
4 And now you begin to call me,
'Dear bridegroom of my
youth'!
5 'He will not keep it up,' you say,
'he will not be angry for ever!'
So you say, but what you do
Is vilest of the vile.

6 [[During the reign of king
Josiah, the Eternal said to me,
"Have you seen what turncoat
Israel has done, going up every
height, going under every green
tree, and playing the harlot
there? I thought, after all that, 7
she would surely turn back to
me. But she did not turn back,
and although her faithless sister
Judah saw plainly that, as Israel 8
had committed adultery, I had
divorced her and handed her a
bill of divorce, yet Judah her
faithless sister was not afraid;
she too went and played the
harlot. The light-hearted wan- 9
ton, she polluted the land and
committed adultery with stones
and trees! Yet, for all that, this 10
faithless Judah has not turned
back to me with her whole heart,
but insincerely." So the Eter- 11
nal said to me, "Turncoat Israel
has proved herself better than
faithless Judah. Go and pro- 12
claim this northward; say,
'Turn again, turncoat Israel,
turn to me,
the Eternal pleads;
I will not frown on you, for I am
merciful,
I will not keep it up against
you.
Only acknowledge your guilt, 13
confess
you have rebelled against the
Eternal, your own God,
and lavished love on foreign gods
under all green trees,
and refused to listen to my
voice, says the Eternal.' "]]
[["Turn back, O turncoat 14
children, says the Eternal, for it
is I who am your lord; and I will
take one or two of you, one from
a town here, two from a clan
there, and bring you to Sion,
where I will give you rulers after 15
my own heart who shall furnish
you with knowledge and with
sense. In after days, when you 16
become numerous and fruitful
in the land, says the Eternal,

men shall no longer speak of
'the ark of the Eternal's com-
pact'; that shall never enter
their minds, they shall not
remember it, they shall never
miss it, and it shall never be
17 re-made. They shall call Jeru-
salem then 'the throne of the
Eternal'; and all nations shall
gather to it, living no longer by
the stubbornness of their evil
18 minds. In those days the house
of Judah shall join the house of
Israel, and they shall come out
of the north-land together to
the land that I gave as a heritage
to your fathers."]]
19 I thought that I would treat
you like a son,
and give you a delightful land,
the fairest heritage of any
nation.
I thought that you would call
me Father,
and never turn away from
me.
20 But as a wife betrays her hus-
band for her lover,
so you have betrayed me,
O house of Israel—says the
Eternal.

21 Hark, I hear them on the bare
heights,
Israel beseeching and be-
wailing;
for they have wilfully gone
astray,
ignoring the Eternal One,
their God.
22 Turn back, you turncoat chil-
dren,
and I will heal your hurt.
"Here we come, we come to
thee,
for thou art our own God.
23 These hills are no help,
these orgies on the mountains!
Only in the Eternal One, our
God,
lies any help for Israel.
Baal-worship has always de- 24
voured
the fruit of our fathers' toil,
their flocks and herds,
their sons and daughters.
Let us then lie down in our 25
shame,
let our dishonour cover us;
for we have sinned against our
God,
both we and our fathers,
from our youth till now,
and never have we listened
to the voice of our own
God."

[[If you will turn back, O Israel, 4
if you will turn to me,
if you will put away your idols
vile
and never stray from my
sight,
if you will swear, "As the Eter- 2
nal lives!"
from lives just, honest, right,
then shall the nations seek their
bliss through him,
and glory in him.]]
Here is the word of the Eternal 3
for the men of Judah and the
citizens of Jerusalem:
"Break up your fallow ground,
never sow among thorns;
when you devote yourselves 4
to the Eternal,
devote your hearts;
lest my fury blaze and burn
like fire,
past quenching, for your evil
deeds."
* * *
Utter this in Judah and Jeru- 5
salem,
proclaim it and announce it,
blow the trumpet through the
land,
shout this aloud:
"Let all gather and escape
to the fortified towns!"
Hoist the signal for Sion; 6
quick, run for safety!

For calamity comes from the north,
and dire disaster.
7 The lion is up from his lair,
the havoc of nations;
he has broken loose, he strides ahead
to harry the earth!
8 Gird on sackcloth then,
lament and wail;
for it will not turn from us,
the Eternal's fierce anger.
9 [[That day, says the Eternal,
the courage of kings and chiefs will fail,
the priests shall be appalled,
and the prophets aghast;
10 "Ah, Lord Eternal," they will cry,
"thou hast deceived this people utterly!
Thou didst promise peace to them,
and here the sword cuts to the very soul!"
11 At that time this people and Jerusalem shall be told:
"A hot blast blows from the desert
on my country-folk,
12 no breeze to winnow and to cleanse,
but a wild, tearing wind;
for now I sentence them.]]
13 The foe comes up like driving clouds,
his chariots like a hurricane,
his horses swifter than a vulture's swoop—"
woe betide us! we are undone!
15 Hark, a message from Dan,
bad news from the hills of Ephraim!
16 Proclaim the warning in Jerusalem:
"Leopards are leaping
from a far land,
leaping and growling
at the townships of Judah,
17 lurking out there in the fields,
round her on every side;
for she has defied me,
says the Lord of hosts."

You have brought it all upon yourself 18
by the way you lived;
your evil drives it to your heart,
this bitter, moral stroke.
Wash your heart clean of evil, 14
to be saved, Jerusalem.
How long are wicked plans
to lodge with you?

O my heart, my heart! it writhes! 19
Oh how it throbs!
My soul is moaning!
I cannot hold my peace,
for I hear the blare of trumpets
and the battle-cry.
Crash upon crash!— 20
the whole country is down,
our tents are laid low in a second,
our curtains torn down in a second!
How long must I see war-signals 21
and hear trumpet-blasts?
My people are senseless, 22
they care not for the Eternal;
dolts of a household,
devoid of understanding,
they know how to do wrong,
but they have no mind to do right.

I look out on earth—lo, all is chaos, 23
I look at heaven—its light is gone,
I look out on the mountains— 24
they are reeling,
and all the hills are swaying!
I look out—lo, no man is to be seen, 25
the very birds have flown!
I look out—lo, the corn-land lies a desert, 26
the towns all razed by the Eternal's rage.

27 For this is what the Eternal has decreed:
"The land shall all be desolate;
28 earth shall mourn over it,
and heaven above wear black,
but I will not repent of my resolve,
and from my purpose I will not go back.
29 At the noise of the horsemen and archers,
the land is all in flight,
men taking cover within woods and caves,
and clambering the rocks;
every township is abandoned,
not one soul is left.
30 You ruined creature, what will you do?
Array yourself in scarlet?
Deck yourself out in gold, and paint your eyes?—
you beautify yourself in vain!
Your paramours despise you,
they are out for your life.

31 Hark! the scream of a woman in labour,
her cry as she bears her first-born!—
'tis the shriek of maiden Sion,
panting, clutching for help,
crying, 'Oh and alas! all is over,
they are murdering me!'

5 Scour the streets of Jerusalem,
search the squares and see
if you can find a man of honest mind
and of integrity.
2 They may swear, 'As the Eternal lives!'
but the oath is perjury.

3 O thou Eternal, what thou lookest for
is honesty, not falsehood.
Thou hast struck them, but they smarted not,
they would not learn;
they hardened themselves like a flint,
they would not turn.

'But these are the poor,' I said, 4
'mere ignorant folk,
who never learned the rules of the Eternal
or the religion of their God.
I will turn to the upper classes, 5
I will talk to them;
for they have learned the rules of the Eternal,
and the religion of their God.'
But they had flung off all restraints,
and broken every bond.

So a lion from the jungle shall 6
slay them,
a wolf from the steppes;
a leopard shall prowl around their towns,
till he who ventures out is torn in pieces;
for they have sinned repeatedly,
and lapsed over and again."

"How can I pardon them?" 7
the Eternal asks;
"for they have abandoned me
and sworn by gods that are no gods.
I gave them their fill, and they turned to vice,
they were at home in a harlot's house—
pampered horses, lusty stallions, 8
neighing each for his neighbour's wife!
Must I not punish them for 9
that?"
the Eternal asks;
"shall I not make such people pay for that?"

Get in among her vines and 10
ravage them!
Strip off her branches—they are not the Eternal's!

11 For Israel's house and Judah's house
have been full faithless to him.
12 They have belied the Eternal, crying, "He will do nothing!
No harm can come to us,
no suffering from war or famine.
13 The prophets are but windbags;
the Word is not with them!"

14 So the Eternal, God of hosts, declares,
"Since thus they talk,
I put my Word into your mouth, Jeremiah,
to be a fire,
and I will make this people fuel to be burned."

15 "I bring a nation on you from afar,
O house of Israel," says the Eternal;
"a nation that endures,
an ancient nation,
with a language that you know not,
and speech you cannot understand.

16 Their arrows deal death far and wide;
they are all fighting men.
17 They shall devour your harvest and your food,
your flocks and herds;
they shall devour your grapes and figs,
and sword in hand shall batter down
your vaunted forts, each wallèd town."

18 [[Yet even then, the Eternal declares,
I will not make a clean end of you.
19 And when they ask, "Why has the Eternal our God done all this to us?" you shall tell them, "Just as you forsook me to serve foreign gods in your own land, so you must serve foreigners in a land that is not your own."]]

Proclaim this to the house of Jacob, 20
announce it within Judah:
"Listen, you foolish, senseless folk, 21
with eyes that see not,
with ears that hear not;
will you not fear me, says the Eternal, 22
will you not tremble at my presence?
I set the sands to bound the deep,
a barrier no breakers shall o'erleap;
the sea may toss, but it cannot prevail,
the waves may roar, but they cannot reach further.
Yet this folk is at heart restless, 23
rebellious;
they swerve aside, defiantly.
They never say to themselves, 24
'Come, let us fear the Eternal our God,
who sends the rain in spring and autumn due,
and brings our harvest in its season true.'
It is your crimes that keep such 25
blessings back,
your sins that spoil your welfare.
For rogues are to be found among 26
my folk,
who set their snares to trap their fellows:
like cages filled with birds, 27
their houses are full of swindling gains.
Thus they become great men 28
and prosperous,
grow stout and sleek;

they go to any length in crime,
but make no move for justice;
they never champion an orphan's cause
or rally to a poor man's rights.
29 Must I not punish them for that?"
the Eternal asks;
"shall I not make such people pay for that?"

30 A horrible thing, an appalling,
has happened in the land:
31 the prophets prophesy falsely,
the priests rule at their beck and call,
and my people love to have it so!
But what will you do, at the end of it all?

6 Fly for safety, men of Benjamin,
fly from Jerusalem,
blow the trumpet in Tekoah,
light a beacon on Beth-hakkhêrem;
for trouble is looming out of the north,
aye, fell disaster.
2 Is it a meadow fair,
the highest slopes of Sion?
3 Yet shepherds grim are bringing flocks,
and pitching tents around,
as though they owned the ground.
4 "Open the campaign," they cry;
"come on, let us attack at noon!"—
"Pity the day is declining,
the shadows are lengthening!"
5 "Come on, let us attack by night,
and wreck her palaces!"
6 For these are their orders from the Lord of hosts:
"Cut down the trees of the country,
set siege-mounds up against Jerusalem!"
"Ah, the false city,
harbouring only oppression!
She keeps her evils fresh, 7
as a cistern keeps its water.
Sounds rise from her of outrage and oppression;
I am always seeing wounds and blows.
Take warning, O Jerusalem, 8
or I will break with you,
or I will lay you waste,
and leave you uninhabited.
Go over what is left 9
of Israel's vineyard,
scan her as a gardener scans
twig after twig;
is there a man whom I can 10
warn,
and make him listen?
No, this people's ears are stopped,
they will not heed me.
Why, the Eternal's word is a disgust to them,
and no delight.

So I am pent up with my wrath, 11
weary of holding it in;
vent it I must, on children in the street,
on gatherings of young men;
husband and wife shall be seized together,
old folk and middle-aged.
Their houses shall be turned 12
over to strangers,
their wives along with their lands.
For high and low alike are all 13
greedy for gain;
prophet and priest alike
are all deceitful,
treating the wounds of my 14
people
slightly and lightly,
saying 'All's well, all's well,'
when all is not well.
Are they ashamed at their 15
abominable deeds?
Not they! They know not how to blush.

Therefore they shall fall among
the fallen,
collapsing when I punish
them," says the Eternal.

16 "Stand at the cross-roads," the
Eternal said,
"and look for the old path,
ask for the good road and take
it,
so shall you be safe and
prosper."
17 But they said, "We will not
take it."
I posted sentinels for them,
I bade them listen to the
trumpet-blast;
they said, "We will not
listen."

18 Hear then, O heavens,
bear witness against them;
19 hear, O earth,
for I bring evil on this people,
the outcome of their apostasy,
since they would not heed my
words,
and my rules they rejected.

20 (What care I for incense,
that you bring from Shĕba,
or for perfume fetched
from lands afar?
I will not accept your offerings,
I have no pleasure in your
sacrifices.)

21 Therefore—it is the Eternal's
word—
I lay stumbling-blocks before
this people;
fathers and sons shall both trip
over them,
neighbour and friend shall
perish.

22 Here is the Eternal's word:
"A people is coming
out of the north-land,
a power is stirring
from the far ends of earth!
Bow and javelin they seize, 23
they are cruel, pitiless;
their din is like the roaring sea,
they ride on horses,
mustering like one man
to fight you, maiden Sion."

"We have heard the news, 24
and our hands are limp,
panic has seized us,
pain like a woman's in tra-
vail."

"Then venture not into the 25
country,
walk not on the road;
for the foe has a sword,
and terror is abroad.
Gird on sackcloth, my daughter, 26
my people,
sprinkle yourself with ashes,
mourn as for an only son,
lamenting bitterly;
for suddenly the spoiler
falls upon you."

"I have made you an assayer 27
for my folk,
to learn and to assay their
life—
rebellious creatures, all of them, 28
slandering me up and down!
base metal, all of them,
wholly depraved!
The bellows make a blast, 29
the fire consumes the lead;
but vain it is to smelt them,
for the slag cannot be purged
away.
'Refuse silver' is their name; 30
for the Eternal refuses to have
them."

The message that came to 7
Jeremiah from the Eternal:
Stand at the gate of the Eter- 2
nal's house and make this proc-
lamation there. "Listen to the
Eternal's message, all you Judah-
ites, who enter by these gates
to worship the Eternal; here is 3

what the Lord of hosts, the God
4 of Israel, has to say. Amend
your life and doings, that I may
dwell among you in the temple
here. Do not rely on false
phrases like, 'This is the Eter-
nal's own temple, his very own
temple, his very own temple!'
5 [[If you really amend your life
and doings, if you really see
justice done between man and
6 man, if you give up oppressing
aliens, orphans, and widows,
give up shedding innocent blood
in this place and following other
7 gods to your own hurt, then
I will allow you to remain in this
place, in the land that I gave to
your fathers for all time.]]
8 You are relying on false phrases,
9 to no profit. What? Steal,
murder, commit adultery, per-
jure yourselves, sacrifice to
Baal, wander after other gods,
10 outside gods, and then come
to present yourselves before
me in this house, which
belongs to me, thinking you
are now quite safe—safe
to go on with all these abomi-
11 nable practices! Do you take
this house, my very own house,
for a robbers' cave? I see you,
12 the Eternal cries, I see you! Go
to my sacred shrine at Shilo,
where at first I fixed my pres-
ence; look at what I did to it, on
account of the wickedness of
Israel my people! So now with
13 you. Since you have done all
this, since you would not listen
when I spoke to you eagerly and
earnestly, since you would not
answer my call—as I did to
14 Shilo, so will I do to my very
own house here, the house on
which you rest your confidence,
and to the place that I gave
15 to you and your fathers. And
I will fling you out of my
sight, as I flung out your
kinsmen, the whole race of
Ephraim.

Jeremiah, pray not for this 16
people; lift no cry for them, and
lay no plea of intercession be-
fore me, for I will not listen to
you. Do you not see what they 17
are doing in the towns of Judah
and in the streets of Jerusalem?
The children are gathering fire- 18
wood, the fathers kindle the fire,
and the women knead dough, to
make cakes for the Queen of
Heaven; also they pour liba-
tions out to other gods—in
order to spite me! Spite me? 19
says the Eternal—they are
spiting themselves, bringing
shame on themselves! This, 20
therefore, is the sentence of the
Lord Eternal: my anger and
fury shall be poured on this
place, over man and beast, tree
and crop; it shall burn, never
to be quenched."

This is what the Lord of hosts, 21
the God of Israel, says: "You
can add your burnt-offerings to
your other sacrifices, and eat
the flesh yourselves! When I 22
brought your fathers from the
land of Egypt, I said nothing
to them, I gave them no orders,
about burnt-offerings or sacri-
fices; my orders were, 'Listen to 23
my voice, and I will be your
God, you shall be my people:
live exactly as I order you, that
you may prosper.' But they 24
would not listen, they would not
lend an ear; they lived as their
own evil, stubborn hearts
prompted them; they grew
worse instead of better. From 25
the day your fathers left the
land of Egypt, down to this
day, I have been sending you
all my servants the prophets
eagerly and earnestly. But 26
this people would not listen to
me, they would not lend an

ear; they were obdurate, they
did worse than their fathers.
27 [[Tell them all this,
yet they will not listen to you;
summon them,
yet they will not reply.]]
28 Tell them, here is the nation
that would never listen
to the voice of the Eternal
their own God,
that never would be schooled,
that has ceased even to speak
of being faithful."

29 "Cut off your tresses, cast them
away,
raise dirges on the bare
heights;
for the Eternal has rejected and
renounced
a race with whom he is wroth.

30 For the men of Judah have
done evil under my eyes," says
the Eternal; "they have defiled
the house that belongs to me,
by putting their detestable idols
31 inside it, and they have erected
shrines to Topheth, in the valley
belonging to Ben-Hinnom, for
burning alive their sons and
daughters—a thing that I never
ordered, a thing that never
32 entered my mind. So the day
will come, the Eternal declares,
when its name shall no longer
be Topheth, or The valley be-
longing to Ben-Hinnom, but
The valley of slaughter; for they
will be burying corpses in To-
33 pheth, till no room is left. The
corpses of this people shall be
food for the wild birds and the
wild beasts; no one shall scare
34 them away. And I will silence
in the towns of Judah and in the
streets of Jerusalem the sound
of mirth and joy, the voice of
the bridegroom and the voice
of the bride; the land shall lie
8 waste. At that time, says the
Eternal, the bones of the kings
of Judah, the authorities, the
priests, the prophets, and the
citizens of Jerusalem, shall be
torn from their graves and 2
spread out before the sun, the
moon, and all the starry host,
whom they loved and served,
whom they followed and con-
sulted, whom they worshipped;
instead of being gathered and
buried, they shall be so much
dung on the surface of the earth.
And wherever I scatter the rest, 3
all the survivors of this evil race,
they shall prefer death to life,
says the Lord of hosts.
Tell them that this is the Eter- 4
nal's word:
Do not men get up when they
fall?
Do they not retrace their
steps,
after a wrong turning?
Then why does this people per- 5
sist,
when they have taken a
wrong turning?
They stick to their falsehood,
they will not retrace their
steps.

I have listened and heard what 6
they say;
not a word of the truth!—
not a man repenting of his
sin,
saying, 'What have I done?'
Everyone plunges ahead,
like a cavalry charge!

The very stork of the air 7
knows when to migrate;
the dove, the swift, the crane,
keep to the time of their
coming;
but my people never heed
the Eternal's ruling.

What! you say, 'We are wise, 8
we do have his directions'—

when lo, your scribes have written them wrong,
and falsified them?
9 No, the 'wise' shall be discomfited,
dismayed and tricked.
They have rejected the Eternal's word;
so what 'wisdom' have they?
13 I will destroy them utterly, says the Eternal,
for there are no grapes on that vine,
no figs on that fig-tree—
their leaf is fading!"

14 "Why sit we still?
Let us gather together
and make for the fortified towns,
to meet our doom there!
For our God has doomed us to perish,
has drugged us with poison,
for sinning against him!
15 We looked for peace,
but no good came;
for an hour of healing,
and here is dismay!
16 We can hear the foemen's horses snorting as far north as Dan;
at the neighing of his stallions
the whole country quakes;
the land is laid bare, at their coming,
the city stripped of citizens."
17 "Yes, I am sending you serpents,
snakes that none can charm;
and they shall bite you,"
the Eternal declares.

18 My sorrow is past healing,
my heart is sick within me.
19 Look at my poor people,
moaning far and wide—
"Is the Eternal not in Sion?
Has her King left her?
20 Summer is over, the harvest is ended—
with nothing to keep us alive"

My poor people, they are broken, 21
and I am broken-hearted;
I go a-mourning,
seized with dismay.
Surely Gilead has balsam! 22
Surely there are healers there!
Then why does not my poor people
get healing for their wound?
Oh that my head were waters, 9
mine eyes a fount of tears,
that I might weep all day and night
for the slain of my poor people!

Oh that I were in the wolds 2
at a khan for wayfarers!
For fain would I forsake my people
and be quit of them!
They are adulterers, all of them,
a gang of faithless men;
they ply their tongues 3
like bows, for slander;
they are a power for dishonesty,
not for honesty, in the land.
They pass from one crime to another,
"ignoring me," says the Eternal.
Beware of your neighbours, 4
let no one trust his brother;
for a brother will cheat like a Jacob,
and a neighbour will be slandering;
each deceives the other, 5
no one tells the truth,
they train themselves to lie,
these knaves and fools,
they oppress and oppress,
they deceive and deceive, 6
and—"they choose to ignore me,"
says the Eternal.

"Therefore"—the Lord of hosts 7
declares—

"I must test them in the melting-pot;
for how can I overlook my people's crimes?
8 Their tongues are deadly arrows,
with their treacherous talk;
a man speaks to his neighbour peaceably,
and secretly he plots against him.
9 Must I not punish them for that?"
the Eternal asks;
"shall I not make such people pay for that?
10 Raise a lament for the mountains,
a dirge for the downs,
wasted and emptied of men;
no lowing of cattle in them,
all creatures have fled and gone, both bird and beast;
11 and Jerusalem I will turn into a heap of ruins,
a mere haunt of jackals;
the townships of Judah I will lay bare,
till none dwells there."

12 [[Who is wise enough to understand this?
Who is in the Eternal's confidence to know
why the country is so ruined,
like a desert waste untravelled?
13 "Because they have forsaken the law I put before them,
and disobeyed my orders,
and not lived as I told them;
14 because they followed their own stubborn minds,
and Baals, as their fathers taught them;
15 therefore," says the Lord of hosts, the God of Israel,
"I will feed this people with bitter wormwood
and give them poisonous drugs,
I will scatter them among nations 16
unknown to them and their fathers,
and after them I send the sword,
till I have done away with them."]]
Listen, call the mourning women, 17
call them to come!
Send for those well-skilled in dirges,
call them quick to come!— 18
to raise a coronach over us,
till our own eyes run down with tears,
and floods gush from our eyelids.
Yet listen to the Eternal, O ye women, 20
let your ears take in his words,
ere you teach your daughters a lament,
or a dirge to your fellows;
listen to this wail from Sion— 19
"What ruin, what dishonour!
forced to leave our country,
forced away from home!
Death has climbed in at our windows, 21
made his way into our halls,
Death cuts down the children in the street,
and young men in the square;
dead bodies drop like dung 22
over the country,
like wisps behind a reaper,
never lifted."

* * *

Listen to the word of the 10
Eternal for you, O house of
Israel; here is what the Eternal 2
says:
Never learn to live like pagans,
dismayed at portents in the sky;
pagans are dismayed at them,
but their rites are inane. 3
Here is a tree felled from the forest,
trimmed by a woodman's axe,

4a decked out with silver and with
gold,
9 with plates of silver from Tar-
tessus,
with gold from Ophir,
all jewellers' and joiners' work,
decked out in violet and purple
cloth,
the work of craftsmen,
4b then propped with nails and
hammer,
to keep it from falling!
5 Idols are like scarecrows in a
field,
they cannot say a word;
they have to be carried,
for they cannot move a step.
Have no fear of them; they can-
not hurt you—
no, nor help you!
6 [[There is none like thee, O
Eternal;
great thou art, great thy pres-
ence in its power.
7 O King of nations, who would
not revere thee?
For reverence is thy due;
no sage, no royalty, in all the
world,
none is like thee.]]
8 Stupid and senseless are they,
one and all—
what idols teach is wooden
like themselves!
10 But the Eternal is the real God,
a living God, an everlasting
King;
earth trembles when he rages,
no nation can endure his
wrath
11 [[Tell them this: the gods who
never made heaven and earth
shall vanish off the earth and
from under heaven]],
12 who by his power made the earth,
who by his wisdom founded
the world,
and by his knowledge spread
heaven out;
13 when he thunders, the heavens
are in tumult,
he makes mists rise from the
ends of the earth,
he flashes lightning through the
rain,
and brings wind from his
store-houses.
It strikes man dumb and sense- 14
less;
the goldsmith is ashamed of
his carved image,
his metal image is a futile
thing.
There is no breath of life in idols; 15
they are a vain delusion,
they break down when the
test arrives—
not like him who is Jacob's own 16
possession;
for he who formed the uni-
verse is Jacob's God,
his name is the Lord of hosts.

* * *

Pick up your bundle to depart, 17
O city besieged!
[[For here is what the Eternal 18
says: This time I am going to
eject the inhabitants of the
country and harry them until
they pay the penalty.]]
I said, "Alas, I am undone, 19
my wound is deep!
a wound indeed, and yet
I must endure it.
My tent is wrecked, 20
the ropes all broken;
my children are no more,
they are all gone,
none left to raise my tent again,
to hang up its curtains.
For the authorities were sense- 21
less,
seeking no guidance from the
Eternal;
so they had no success,
and all their folk are scattered.
Listen, there comes a din, 22
a mighty clamour from the
north!
Judah's townships are to turn a
waste,
a haunt for jackals."

23 [[O thou Eternal, well thou knowest that man's course lies not in his own hands; it is not in a man to keep control over his
24 actions. So correct us, O Eternal One, but not too hard; not in a passion of thine anger, lest thou make our numbers few.
25 Vent thy full fury on pagans who ignore thee,
on races who never invoke thee;
for they have devoured Jacob utterly
and laid waste his homestead.]]

9 A word from the Eternal: A
23 wise man must not glory in his wisdom, nor a warrior in his strength, nor the rich man in his
24 riches; he who glories is to glory in this, that he has insight into me, that he knows I am the Eternal who deals in kindness, justice, and goodness upon earth —for these are my delight.
25 [[The day is coming, the Eternal declares, when I will punish all the circumcised who are
26 uncircumcised in heart—Egypt, Judah, Edom, Ammon, Moab, together with the crop-haired nomads; all other nations are uncircumcised, and the house of Judah is all uncircumcised in heart.]]

11 This message came to Jere-
2 miah from the Eternal, "Speak to the men of Judah and the
3 citizens of Jerusalem, tell them that this is the word of the Eternal, the God of Israel: 'Listen to the terms of this compact—a curse on the man who will not
4 listen!—this compact which I enjoined upon your fathers when I brought them out of that iron furnace, the land of Egypt; I told you, if you obeyed my orders and carried out all my commands, then you would be my people, and I would be a God 5
to you, confirming the oath I swore to your fathers, when I promised them a land abounding in milk and honey—as you have to-day.' " I answered the Eternal that I would certainly proclaim this. Then the Eternal 6
bade me proclaim all this in the towns of Judah and in the streets of Jerusalem, saying, "Listen to the terms of this compact, and obey them." But they did not obey them.

The Eternal then said to me, 9
"There is mutiny among the men of Judah and the citizens of Jerusalem; they have gone 10
back to the iniquities of their ancestors who would not listen to what I said; they have gone after foreign gods, to serve them; the house of Israel and the house of Judah have broken the compact I made with their fathers. Therefore (the Eternal 11
declares) I am bringing disaster on them, that they cannot escape; nor will I listen to them, when they cry to me. The 12
townsmen of Judah and the citizens of Jerusalem may go and cry to the gods to whom they sacrifice; but they will be no help to them at all on the day of their disaster."

What right has my beloved in 15
my house,
when she has given herself to vile ways?
Can vows and consecrated flesh
absolve your guilt,
or let you off?
You once were called to be 16
a lovely spreading olive-tree;
but it is blasted in a thunderclap,
its branches broken.

17 [[For the Lord of hosts, who planted you, has decreed evil against you, on account of the evil wilfully done by the house of Israel and the house of Judah in spiting me by sacrificing to Baal.]]

* * *

18 The Eternal lets me know their plot,
I see what they are doing!
19 I was like a trustful lamb,
led out to be slaughtered;
I knew not of their plot,
to cut me down in my full bloom,
to cut me out of the land of the living,
that my very name might be forgotten.
20 Ah but, O thou Eternal, thou just judge,
testing the very heart and mind,
I shall see thee take vengeance on them;
for I have told thee of my plight.
21 "This, then, is the Eternal's sentence on the men of Anâthoth, who seek your life, saying, 'You must not prophesy in the name of the Eternal, else
22 you die at our hands'—this is what the Lord of hosts has to say: I will punish them,
their young men shall be put to the sword,
their sons and daughters shall perish by famine,
23 not one survivor shall be left to them;
for I will bring disaster on the men of Anâthoth,
in the year fixed for their punishment."

12 Thou art always in the right, Eternal One,
when I complain to thee;
yet I would argue this with thee—
Why do bad men prosper?
why are scoundrels secure and serene?
Thou plantest them and they take root, 2
they flourish, yes and they bear fruit!
Thou art always on their lips,
but far, far from their hearts.
Eternal One, thou knowest me, 3
hast proved how true is my heart to thee;
drag them away like sheep to the slaughter,
reserve them for their day of doom!"
[[How long is the land to lie woe-begone, 4
and the green growth all to wither?
Birds and beasts are perishing by the wickedness of the natives,
who say, "God never sees what we do!"
Wheat they sow and thorns they reap— 13
plenty of pains and no profit!
they are disappointed of their crops,
by the fierce anger of the Eternal.]]
"If you have run with men on foot, and they have tired you out, 5
then how can you keep up with horses?
If you take cover in a land of peace,
then what will you do in the jungle of Jordan?
For even your brothers and your father's household, 6
even they have played you false,
even they have raised a hue and cry after you;

never trust them, for all their
smooth words.
* * *
I have forsaken my house,
I have abandoned my heritage,
I have given over my dearly beloved
to the hand of her foes.
My heritage has turned upon me,
like a lion in the forest;
she has raised her voice against me—
so I hate her.
Do I count my heritage a carcase torn by hyenas,
that the vultures gather round her?
Go and gather all the wild beasts,
bring them to devour her.
A host of nomads have destroyed my vineyard,
and trampled down my lot;
my delightful lot is made
a desolate waste.
They have made it desolate,
desolate, woebegone, to my sorrow;
the country lies all desolate,
and no one takes it to heart.
The ravagers roam the very heights on the downs,
for the Eternal's sword devours
the land from end to end,
till not a creature is secure.
As for all my evil neighbours,
who lay hands upon the heritage
which I made over to my people
Israel, I will tear them from
their land," says the Eternal,
"and I will tear the house of
Judah from their hands. But,
after I have torn them up, I will
relent and have pity on them,
and put them back, every man
of them on his own property
and on his land. Then, if they
are careful to learn the ways of
my people and how to swear by
my name, saying 'As the Eternal lives!' (just as once they
taught my people here to swear
by Baal), they shall be built up
among my people; but if any of
them will not listen, then I will
tear up that nation, uprooting
it," says the Eternal.

This is what the Eternal said
to me: "Go and get a linen
waist-cloth, and wrap it round
your waist; do not steep it in
water." So I got a waist-cloth,
as the Eternal had told me, and
I put it on. A second time the
Eternal's word came to me, saying, "Take that waist-cloth you
bought, the waist-cloth round
your waist, and go away and
hide it at Parah in a crevice of
the rock." So I went and
buried it at Parah, as the Eternal had ordered me. Many
days afterwards the Eternal
said to me, "Go to Parah and
fetch the waist-cloth which I
ordered you to bury there." So
I went to Parah and unearthed
the waist-cloth from the place
where I had buried it. And the
waist-cloth was spoiled, quite
useless! Then the word of the
Eternal came to me saying,
"Hereby the Eternal declares:
So will I spoil the pride of
Judah and the vast pride of
Jerusalem. This evil people, who
will not listen to my words, who
follow their own stubborn mind
and go after foreign gods to
serve and worship them—they
are to become quite useless, like
this waist-cloth. For I meant
the whole house of Judah and
the whole house of Israel to hold
fast to me, says the Eternal,
close as a waist-cloth round a
man's waist, to be a people for

me, a source of renown, of praise
and honour to me; but they
12 would not listen to me. You
shall give them this word,
straight from the Eternal, the
God of Israel: 'Every jar must
be filled with wine.' If they
answer, 'Do we not know that?'
13 then you must tell them straight
from the Eternal: 'I will fill all
the dwellers in this land, the
kings on David's throne, priests,
prophets, all the citizens of Jeru-
salem, fill them till they are
14 drunk, and dash them one
against another, father and son
together' (so the Eternal de-
clares); I will have no mercy, I
will not spare, I will have no
pity, till I destroy them."

* * *

15 Listen—it is the Eternal speak-
ing—
be not too proud to hearken;
16 do honour to the Eternal, your
God,
before the darkness falls,
before your footsteps stumble
on the twilight hills,
before the gleam you look for
turns
to a dead gloom.
17 If you will not listen,
then I must weep in secret for
your pride,
mine eyes must stream with
tears,
for the Eternal's flock borne
off to exile.

18 Say to the king, say to the
queen-mother,
"Sit low down;
for from your heads has dropped
your glorious crown."

19 The towns in the south are
hemmed in,
none can raise the siege;
Judah is all swept away,
swept into exile.

Jerusalem, lift up your eyes and 20
look,
see who are on you from the
north!
Where is the flock entrusted to
your charge,
that flock so fair?

What will you say when you feel 21
the sway
of those you trained as allies?
Shall not anguish seize you,
like the throes of a woman in
labour?

And if you say to yourself, 22
"Why ever has this befallen
me?"—
it is for a host of sins
that you are exposed and
stripped.

Can a negro change his skin? 23
Can a leopard change his
spots?
As soon can you do right,
so accustomed to do wrong!

I will scatter you like straw, 24
driven by a desert wind;
such is the lot I deal to you, 25
your destiny,
because you have forgotten me,
says the Eternal,
and relied on what was false.

I will lift your skirt high 26
and expose you naked,
for your adulteries, your lustful 27
cries,
your vice so foul.

Yes, on the open hills
your lewdness have I seen!
Woe betide you, Jerusalem!
Will you ever be clean?

What the Eternal said to Jere- **14**
miah on the drought.
A wail goes up from Jerusalem; 2
Judah is woebegone,

the citizens cower
and sit in black on the ground;
3 the nobles send out slaves for water,
but they find none in the reservoirs,
and come back with empty pitchers,
disappointed and dumbfounded.
4 The farmers are aghast,
for no rain falls;
the ploughmen are dismayed
and cover their heads.
5 When the hind calves in the open,
she deserts her young;
6 wild asses stand upon the knolls,
panting for air,
their eyes are glazed,
for lack of pasture.

22 Who can give rain? Some false god of the pagans?
Can the skies send down showers?
Is it not thou, Eternal One, our God?
And so we wait for thee,
who doest all.
7 Act, O Eternal, for thine own sake,
even though our sins accuse us,
though many a time we have fallen away,
and sinned against thee.
8 But, O thou hope of Israel,
her saviour in an evil plight,
why be like a passing stranger,
one who stays but for a night?
9 Why be like a man asleep,
who cannot help?
O thou Eternal, surely thou art still among us,
we belong to thee;
do not forsake us!
10 But the Eternal says of this people,
"They love to go astray,
with no check on their wandering.
The Eternal is disgusted with them;
he will remember their guilt now
and punish their sins."

So the Eternal said to me, 11
"Pray not for this people. I will 12
not listen to their cry, as they
fast, and I will not accept the
burnt-offerings and cereals that
they offer; I will consume them
by the sword, by famine, and by
pestilence." "Ah but, O Lord 13
Eternal!" I replied, "the prophets tell them that they will
never suffer from the sword nor
from famine, since thou wilt
give them in this place a settled
peace." Then said the Eternal, 14
"The prophets are prophesying
lies in my name. I never sent
them, never gave them orders,
never spoke to them; what they
prophesy to you is a lying vision,
a hollow superstition, a deception of their own minds. This 15
therefore is what the Eternal
has to say about the prophets
who prophesy in my name,
though I never sent them, who
promise there will never be
sword or famine in this country:
by sword and by famine shall
those very prophets perish,
while the people to whom they 16
prophesy shall be flung out into
the streets of Jerusalem, dead
of famine and the sword, with
not a soul to bury either them
or their wives or their sons or
their daughters—for I will pour
upon them their own wickedness.
And you shall say to them, 17
Let my tears stream night and day,
never let them give o'er;
for my poor folk are broken,
wounded sore.
When I fare into the fields, 18

there lie the slain of the sword;
when I fare into the city,
there is the famine raging;
prophet and priest crouch on the ground,
at their wits' end."

19 Hast thou rejected Judah altogether?
Hast thou a loathing for Sion?
Why, then, hast thou struck us, past all recovery?
We looked for peace, but no good came;
for an hour of healing, and here is dismay!
20 O thou Eternal, we confess our guilt,
and the sin of our fathers;
we have sinned against thee—
21 ah, abhor us not, for thine own sake,
bring no disgrace upon thy glorious throne,
break not thy compact with us, but recall it.

15 Then the Eternal said to me, "Even though Moses and Samuel stood before me, my mind could not turn to this people; away with them out of my sight
2 —begone! And if they ask you, 'Where are we to go?' then tell them this is the Eternal's answer: 'To the pestilence—all who are doomed to pestilence; to the sword—all those who are doomed to the sword; to famine—all those who are doomed to famine; and to exile—all who
3 are doomed to exile!' Four sorts of death I will assign them, the Eternal declares: sword to slay, dogs to tear, wild birds to devour, wild beasts to consume.
4 And I will make them a horror to all the kingdoms of the world, on account of what Manasseh son of Hezekiah, king of Judah, did in Jerusalem.

Yes, who will pity you, Jeru- 5
salem?
Who will bemoan you?
Who will ever turn aside to ask for you?
You rejected me, says the Eter- 6
nal,
ever rebelling;
so I put out my hand to crush you—
I am tired of relenting!
I winnow them with a sieve, 7
in all their townships;
I bereave them of their children,
I destroy my people,
for their vile ways;
at noonday I bring raiders 8*b*
upon mothers and their sucklings,
suddenly I strike them 8*c*
with anguish and with terror;
even a mother of seven sons 9*a*
droops and swoons,
her sun sets ere the day is done,
she is crushed and con- 9*b*
founded;
Widows? I have made more 8*a*
widows
than the sands of all the sea;
and the rest of them I leave 9*c*
for their foes to cut to pieces."

* * *

Alas, my mother! you have 10
borne me
to clash and quarrel with all the world!
I never lent, I never borrowed money,
and yet all curse me!
Amen to their curses, O Eternal, 11
if ever I failed to pray to thee
for the welfare of my foes,
in disaster and distress!
Am I of iron to withstand them? 12
Can my strength hold out?
Eternal One, thou knowest me, 15
remember me, look after me;
take vengeance for me on my persecutors,
strike instantly in anger;

remember, 'tis for thy sake I am taunted
by creatures who despise thy word.
16 But I delight in it, my very soul thrills at thy word;
for I belong to thee,
O thou Eternal, God of hosts.
17 I never joined the jesting band,
I never rioted;
I sat alone under thy hand,
sharing all thine indignation.
18 Why, then, do I suffer ceaselessly,
why does my wound fester?
Wilt thou really disappoint me
like a stream that runs dry?

19 This was the Eternal's answer:
"If you will give up murmuring,
I will restore you to my service;
if you will purify yourself from passion's dross,
then you shall be my spokesman.
Let other men come over to your side,
but go not over to join them.
20 I will make you a rampart of a fort
to resist this people;
they shall attack you but not master you,
for I am with you to succour you;
21 I will deliver you from evil men,
and free you from the clutches of the cruel."

16 This message from the Eter-
2 nal came to me, "You must not marry a wife, you must not have sons or daughters in this place.
3 For this is the Eternal's sentence on the sons and daughters born in this place, on the mothers who bore them, and on
4 their fathers in this place: 'They shall die of the pestilence, with none to wail for them and none to bury them; they shall lie like dung upon the surface of the ground. They shall be consumed by the sword and by famine and their corpses shall be food for wild birds and wild beasts.' This is the Eternal's 5
order:
Never enter a house of mourning,
never go to lament or bemoan them;
for I withdraw my goodwill from this people,
says the Eternal.

Throughout the land both high 6
and low shall die
and all unburied lie,
with none to lament or gash themselves
or cut their hair for them,
with none to press the mourner 7
to take food
on their account,
with none to hand a cup of comfort
for a father or a mother's death.

Nor shall you enter any house of 8
feasting,
to eat and drink in company.
For thus declares the Lord of 9
hosts,
the God of Israel:
Before your eyes and in your day
I banish from this place
the sound of mirth and gladness,
the voice of bridegroom and of bride.
Now, when you tell all this to 10
the people, and they ask you, 'Why has the Eternal decreed all this terrible misery against us? What is our crime? What sin have we committed against the Eternal, our God?' then tell 11
them, 'It is because your fathers forsook me, the Eternal

says, because they followed
foreign gods, serving them and
worshipping them, because they
forsook me and did not keep my
12 law; and because you have done
worse than your fathers, each
of you following his own evil,
stubborn mind, and refusing to
13 listen to me—that is why I expel
you from this land to a land
that neither you nor your
fathers ever knew, where you
will have to serve foreign gods
day and night, who will show
16 you no favour.' I am sending
for many a fisherman, says the
Eternal, to capture this people.
After that, I will send for many
a huntsman, to hunt them out
of every mountain and hill and
cranny of the rocks.
17 For mine eye is on all they do,
nothing is hidden from me,
their guilt does not escape me.
18 I will doubly punish their guilt
and sin,
for desecrating my land with
dead, detestable idols,
for filling up my heritage with
their abominations.
21 So I will let them feel,
this once I will let them feel,
the full force of my power,
to teach them that my name
is the Eternal."

* * *

19 O thou Eternal, my strength,
my stronghold, my refuge in the
hour of trouble, nations shall
come from the ends of the earth
to thee, saying, "All the tra-
ditions our fathers inherited were
20 lies, vain and profitless. Is man
to make gods for himself—gods
that are no gods at all?"

* * *

17 "Judah's sin is printed with a
pen of iron,
with a point of adamant,
plain on the tablets of their
heart,
on the very knobs of their
altars,
on every spreading tree, upon 2
the heights,
upon the hills in the open
country.
Your goods and all your treas- 3
ures,
I will have them seized as
spoil,
in requital for sins done
within your borders.
You must part with the heritage 4
I put into your hands,
and I will make you serve your
foes
in foreign lands;
for you have kindled my wrath
to a flame
that shall blaze on and on."

This is the Eternal's word: 5
A curse on him who relies on
man,
and leans upon mere human
aid,
turning his thoughts from the
Eternal!
He is like some desert scrub, 6
that never thrives,
set in a dry place in the steppes,
in a salt, solitary land.
But happy he who relies on the 7
Eternal,
with the Eternal for his con-
fidence!
He is like a tree planted beside 8
a stream,
reaching its roots to the
water;
untouched by any fear of scorch-
ing heat,
its leaves are ever green,
it goes on bearing fruit in days
of drought,
and lives serene.

[[Like a partridge hatching eggs 11
it never laid,
so is the man who makes
money unfairly;

it leaves him ere his life is over,
and in the end he proves himself a fool.]]

12 [[The site of our sanctuary is
a glorious throne, exalted from
13 the very first. O thou Eternal,
the hope of Israel, all who forsake thee shall be disappointed,
those who abandon thee in the
land shall be reduced to shame,
because they have forsaken the
Eternal, the fresh fountain of
water.]]

9 Deep is a man's mind, deeper
than all else,
on evil bent;
who can fathom it?
10 "I the Eternal search the mind,
I test the heart,
rewarding every man as he has
lived,
and as his deeds deserve."

14 Then heal me, O Eternal, and I
shall be healed,
save me, and I shall be saved;
for it is thou to whom I render
praise.
15 Men taunt me, crying,
"Where is the Eternal's word?
Come on with it!"
16 Yet never would I press thee
to bring on calamity;
I never longed—thou knowest—
for a judgment day;
all that I ever said,
is known to thee.
17 So be not thou a terror to me,
O thou my refuge on the day
of evil.
18 Terrify my tormentors,
but not me;
bring on them the day of evil,
double ruin for them.

* * *

19 This is what the Eternal said
to me. "Go and stand at the
gate of Benjamin, where the
kings of Judah pass in and out,
and at all the gates of Jerusalem, saying: 'Listen to the word 20
of the Eternal, you kings of Judah, all you men of Judah, and
all citizens of Jerusalem who
enter by these gates. This is 21
what the Eternal says: For the 22
sake of your lives, never carry
a load on the sabbath, or bring
anything in through the gates
of Jerusalem; never carry any
load out of your houses on the
sabbath, nor do any work, but
keep the sabbath sacred, as I
ordered your fathers—though 23
they would not listen, they
would not lend an ear, but
obstinately refused to listen
and take warning. But if you 24
attend to me carefully, says the
Eternal, and bring in no load
through the gates of this city
on the sabbath, if you keep the
sabbath sacred by doing no
work, then kings of David's 25
dynasty, riding in chariots and
on horses, with the men of Judah and the citizens of Jerusalem, shall pass the gates of this
city, and this city shall always
be inhabited. Men shall come 26
from the towns of Judah and
the districts round Jerusalem
and the land of Benjamin and
the lowlands and the highlands
and the south, bringing burnt-offerings and sacrifices and
cereal-offerings and incense and
thank-offerings to the house of
the Eternal. But if you will not 27
listen to me, as I bid you keep
the sabbath sacred and forbid
you to carry in loads through the
gates of Jerusalem on the sabbath, then I will light a fire in
the city-gates that will burn up
the buildings of Jerusalem and
never be put out.' "

This message came to Jere- 18
miah from the Eternal: "Get 2
down to the potter's house, and

there I will let you hear what
3 I have to say." So I went down
to the potter's house. He was
4 at work with his wheel; and
whenever a vessel he was
making got spoiled in his hands,
he re-moulded it to please him-
5 self, till he was satisfied. Then
the Eternal's word came to me,
6 "O house of Israel, cannot I do
to you as this potter does?
Why, as the clay in the potter's
hands, so you are in my hands.
7 [[At one time I may speak of
tearing up a nation or kingdom,
breaking it down and destroying
8 it; but if that nation turns from
its evil, I will change my mind
about the evil that I thought
9 of inflicting upon it. Again, I
may speak of building up a
nation or kingdom, of planting
10 it; but if that nation does evil
in my sight by refusing to listen
to my voice, then I will change
my mind about the benefits
which I meant to bestow upon it.
11 So give the men of Judah and
the citizens of Jerusalem this
message from the Eternal: 'I
am shaping a calamity for you
and devising a plan against you;
ah, turn everyone of you from
your evil courses, amend your
12 life and work!' They will say,
'It is no use to talk; we mean to
live as we choose, and follow,
every man of us, our own evil
stubborn minds.']]"

13 This is what the Eternal
says:
"Inquire among the nations
if the like of this was ever
heard,
the awful thing
that maiden Israel has done?
14 Does hoar-frost ever leave
mount Sirion,
or snow Lebânon?
Do cold streams from the hills
ever run dry?
And yet my people have for- 15
gotten me,
and sacrificed to no-gods!
So they stumble as they pass
along the old path,
and then take to bypaths of
their own,
badly made;
till their country goes to ruin, 16
a scorn and horror for all time,
at which the passer-by is
shocked
and openly derides.
Like a sirocco will I scatter 17
them
in flight before their foe;
my back and not my face I turn
to them,
upon their day of woe."
* * *
"Come on," they said, "let us 18
contrive a plot against Jere-
miah; we shall not fail to get
advice about it from the priests,
or counsel from the sages, or
some inspiration from the
prophets. Come on, let us
undermine him with some slan-
der; let us note every word he
says."
Note them, O Eternal, 19
listen to my foes!
Is good to be repaid by evil? 20
They have dug a pit to take
my life,
men for whom once (remember)
I interceded,
pleading in thy presence
to avert thy wrath from
them!
Leave their children to fall by 21
famine,
throw them to the sword!
May their wives be childless
and widows,
their men die by the pesti-
lence,
their young men be slain in
war!
Let shrieks rise from their 22
homes,

when suddenly thou bringest
the raiders on them!
For they have dug a pit to cap-
ture me,
and hidden traps to catch my
feet.
23 But, O Eternal, well thou
knowest
all their murderous moves
against me;
never pardon their iniquity,
never blot out their sin;
trip them till they crash before
thee,
deal with them in thy day of
anger!

19 The Eternal said to me, "Go
and get a potter's jar of clay;
get some of the leading laymen
2 and some of the priests, and go
out to the valley belonging to
Ben-Hinnom, close to the entry
of the Potsherd Gate; there
announce the message I give
3 you, saying, 'Listen to the word
of the Eternal, O kings of Judah
and citizens of Jerusalem. This
is what the Lord of hosts, the
God of Israel, says: I am
bringing a disaster on this city,
that will make the ears of every
4 hearer ring; because the people
have forsaken me and dese-
crated this valley by sacrificing
here to foreign gods, which
neither they nor their fathers
ever knew; kings of Judah have
drenched this valley with inno-
5 cent blood and erected shrines
to Baal for burning alive their
children as a sacrifice to Baal—
a thing I never ordered, never
mentioned, a thing that never
6 entered my mind. So the day
will come, the Eternal declares,
when its name shall no longer be
Topheth, or The valley be-
longing to Ben-Hinnom, but
7 The valley of Slaughter; I will
empty out here this jar full of
plans made by Judah and Jerusa-
lem; I will make them fall by the
sword before their enemies and
die by the hand of murderous
pursuers, leaving their corpses
as food for the wild birds and
wild beasts; I will make this 8
city a desolation and a scorn, so
that any passer-by shall whistle
in surprise and horror at all my
crushing blows; I will make the 9
citizens eat the flesh of their own
sons and daughters, and every
man shall eat the flesh of his
fellow, in the siege and straits
by which their enemies and
murderous pursuers hem them
in.' Then you must break the 10
jar in presence of the men
who have accompanied you,
giving them this message from 11
the Lord of hosts: 'I will break
this people and this city just as
one breaks a potter's jar, so
that it cannot be repaired.
That is how I will treat this city 12
and its citizens, says the Eter-
nal. I will desecrate this city 13
like Topheth, and make the
house of Jerusalem and of the
kings of Judah as unclean as
Topheth, all the houses on
whose roofs sacrifice was offered
to the starry host and libations
poured out in honour of foreign
gods.' "

Then Jeremiah left Topheth, 14
where the Eternal had sent him
to prophesy, and stood inside
the court of the Eternal's house,
where he told the people, "This 15
is what the Lord of hosts, the
God of Israel, says: 'I am bring-
ing on the city and on all her
townships the full evil that I
threatened; for they have ob-
stinately refused to listen to my
words.' "

Now when Pashhur, the son 20
of the priest Immer, who was in
charge of the Eternal's house,
heard Jeremiah making this

2 prophecy, Pashhur struck the
prophet Jeremiah and put him
in the stocks at the upper Gate
of Benjamin, beside the house of
3 the Eternal. Next day, when
Pashhur released Jeremiah from
the stocks, Jeremiah said to
him, "The Eternal's name for
you is not Pashhur but Terror;
4 for this is what the Eternal says,
'I will make you a terror both
to yourself and to all your
friends; they shall fall by the
sword of their enemies, while
you look on. I will hand over
all Judah to the king of Baby-
lon, to be carried off in exile
to Babylon and slain by the
5 sword; moreover, I will hand
over all the wealth of this city
and all its possessions, all the
treasures of the kings of Judah,
to their enemies, who shall rifle
and seize them and bear them
6 off to Babylon. And as for you
and your household, Pashhur,
you shall be exiled; you shall go
to Babylon and die there and
be buried there, you and all the
friends to whom you have been
a false prophet.'"

* * *

14 Cursed be the day
when I was born,
unblessed the day
my mother bore me!
15 Cursed be the man
who told my father,
crying, "A son is born to you!"
and giving him joy.
16 May that man fare as fared the
towns
that the Eternal pitilessly
crushed!
May he hear shrieks at dawn,
and the battle-cry at noon,
17 because he did not stifle me in
the womb!
Then would my mother have
been my tomb,
and her womb ever big with me.
Why did I ever leave the womb, 18
only for toil and trouble,
only to wear out my life with
shame?

Eternal One, thou didst per- 7
suade me,
and I let myself be persuaded!
Thou wast too strong for me,
I had to yield.
Now all day long I am a laugh-
ing-stock;
men all deride me.
Whenever I speak, they mock, 8
and they ill-treat me;
for uttering the Eternal's word
day after day,
I am taunted and insulted.
If I say, "I will not mention it, 9
I will not speak in his name
any more,"
then I feel within me as it were
a fire that burns my very
being.
I am tired of this,
so tired I cannot bear it any
longer;
at every turn I am in terror, 10
for I hear many whispering,
"Denounce him! let us denounce
him!"
My friends are on the watch for
a false step;
"Perhaps," they whisper, "he
will make a slip;
and then we have him,
then for our revenge!"
Ah, but I have the Eternal on 11
my side,
a dread and doughty cham-
pion!
My persecutors shall collapse
and miss their aim;
bitter shall be their shame
over their failure,
a lasting shame to them,
never to be forgotten.

* * *

The message that came from 21
the Eternal to Jeremiah, when
king Zedekiah sent Pashhur the

son of Malchiah and Zephaniah
the priest, the son of Maaseiah,
2 to ask him, "Pray consult the
Eternal on our behalf, for Nebu-
chadrezzar the king of Babylon
is making war on us; perhaps
the Eternal will work a miracle
for us, as he has often done, and
3 force the man to retreat." But
4 Jeremiah said to them, "Tell
Zedekiah that this is the reply
of the Eternal, the God of Israel:
'The weapons you are using to
fight the king of Babylon and
your Chaldæan besiegers outside
the city, I will render useless,
and will force you back inside
5 the city, where I myself will
fight you with might and main,
in anger, fury, and fierce wrath;
6 I will strike down the citizens
of this city, and beasts as well
as men shall die of a great pes-
7 tilence. Then (the Eternal de-
clares) I will hand over Zede-
kiah king of Judah, with his
officers, and with any citizens
who survive the pestilence, the
sword, and the famine, to the
enemy and to those who would
destroy them, till they are killed
without quarter, without pity,
8 not one spared.'" "Also," said
the Eternal, "tell this people
that the Eternal's message is:
'Here I put before you the way
of life and the way of death;
9 anyone who stays in the city
shall die by the sword, by fam-
ine, or by pestilence; but any-
one who leaves and surrenders
to your Chaldæan besiegers shall
live, he shall escape with his
10 life. For I have determined
evil and not good for this city;
it shall be handed over to the
king of Babylon, and he shall
22 burn it up. And as many a
8 nation passes this city, every
man shall ask his fellow, 'Why
has the Eternal done this to yon
great city?' And the answer 9
will be, 'Because they gave up
their compact with the Eternal
their God and worshipped for-
eign gods and served them.'"

* * *

O dweller in the glen, 21
on the rocks of the table-land, 13
I am against you,
the Eternal declares!
You with your boast, "Who can
reach us?
Who can push into our lairs?"
I will punish you for your mis- 14
deeds,
the Eternal declares,
lighting a fire in your forest,
to burn down everything.

* * *

The Eternal bade me go down 22
to the palace of the king of
Judah and there deliver this
message: "Listen to the word 2
of the Eternal, O king of Judah,
seated on the throne of David—
you and your officers and your
people who pass through these
gates. This is the Eternal's 3
order: 'Govern justly and fairly,
rescue the victims of oppres-
sion, never wrong nor ill-treat
a resident alien, an orphan, or a
widow, and never shed innocent
blood in this place. If you carry 4
out this loyally, then kings of
David's dynasty, riding in char-
iots and on horses, they and their
officers and people shall pass
these palace gates. But if you 5
will not listen to this order, then
I swear by myself (the Eternal
declares) that this palace shall
be laid in ruins.'

For this is the Eternal's decree 21
about the court of the king of 11
Judah. 'Listen to the Eternal's 12
message, O house of David:
Govern diligently and justly,
rescue the victims of oppression,
lest my fury blaze up like fire at
your evil doings and burn with

22 none to quench it.' This is
6 what the Eternal has to say
about the court of the king of
Judah:
'Though you were a flourishing
Gilead of growth for me,
a thick-sown crest of Lebâ-
non,
I will reduce you to a desert,
like a town untenanted;
7 I will set men to destroy you,
armed men all of them,
to fell your choicest cedars
and fling them in the fire.' "
* * *
10 Weep not for the dead Josiah,
wail not over him;
weep rather for the exile,
who never shall return,
never behold his native land
again.
11 (For this is the Eternal's sen-
tence on Shallum, Josiah's son,
Josiah's successor, who left this
place for exile: "He never shall
12 come back again; he shall die
in the land where they have
carried him into exile; he shall
never see this land again.")

13 Woe to him who builds his
palace on injustice,
his chambers upon fraud,
who forces other men to work
for nothing,
holding back their wages,
14 who thinks to build himself a
spacious palace,
with roomy chambers and
with windows wide,
panelling it with cedar
and painting it vermilion!
15 Are you a king indeed,
because you vie with Ahab?
Did not your father enjoy him-
self?
and he ruled justly, lawfully.
16 Did he not uphold the rights of
weak and wretched men?
And is not that the true
knowledge of me?
But you have neither eyes nor 17
heart
for aught but selfish gain,
for shedding innocent blood,
for outrage and oppression.
This therefore is the Eternal's 18
sentence upon Jehoiakim son of
Josiah, king of Judah:
"There shall be no lamenting
for him—
as men lament a brother or a
sister;
there shall be no lamenting for
him—
as men lament 'My lord!'
'His Majesty!'
As an ass is buried, shall he be 19
buried,
haled along, hurled outside
the gates."
* * *
Climb to Lebânon and call out, 20
raise your voice in Bashan,
wail from the hills of Abârim,
for all your allies are ruined.
I spoke to you in your prosper- 21
ity,
but you refused to listen;
so has it ever been, since you
were young,
you never would listen to me.
Therefore your leaders shall all 22
be swept away,
your allies shall be exiled,
and then your doom shall be dis-
grace and shame,
for all your evil-doing.
You, with your seat on Lebâ- 23
non,
nestling among the cedars,
how you will groan when your
agony comes,
like a woman in pains of
labour!
* * *
As sure as I live, says the 24
Eternal, even though Koniah
the son of Jehoiakim, king of
Judah, were a signet ring on my
right hand, I would pull him off.
"Yes, Koniah, and I will hand 25

you over to your murderers, the
men you dread, Nebuchadrez-
zar king of Babylon and the
26 Chaldæans. You and your
mother I will fling far into a
foreign land, where you shall
die, in a land where you were
27 not born." They shall never
get back to the land where their
heart longs to return.
28 What is this creature Konĭah?
What but a broken pot,
a vessel no one cares for;
he is flung aside,
tossed far into a foreign
country.
29 O land, O land, O land,
listen to the word of the Eter-
nal!—
30 "Set this man down as child-
less,
for never shall a son of his
attain to sit on David's throne
or rule in Judah again."

23 Woe to rulers who ruin and
scatter
the flock that was theirs to
shepherd!
2 This therefore is the Eternal's
sentence
on the rulers who are over
his flock:
"You scattered my flock and
drove them away,
you took no care of them;
so I will take care to punish
you
for the evil you have done.
3 I will gather all that is left of
my flock
from every land where I have
driven them,
I will bring them back to their
folds,
and they shall be fruitful and
multiply;
4 over them I will put rulers,
to shepherd them,
and they shall be no longer
scared
or startled or dismayed.

The day comes, the Eternal 5
promises,
when I raise up a true scion
of David,
to reign both royally and skil-
fully,
to enforce law and justice in
the land;
under him Judah shall be safe, 6
and Israel live secure,
and this shall be his title,
'The Eternal our champion.'

So the day will come, the 7
Eternal declares, when men no
longer say, 'As surely as the
Eternal lives, who brought the
Israelites out of the land of
Egypt!' but, 'As surely as the 8
Eternal lives, who brought the
descendants of the house of
Israel from the north country!'
—and from every country where
I drove them; they shall dwell
in their own land."

* * *

On the prophets. 9
My heart is broken within me,
my limbs are all relaxed,
I feel like a drunken man,
like a man overcome by wine,
at the thought of the Eternal
and his glorious majesty!
For the land is full of faithless 10
men,
running an evil course,
with might that is not right.
Prophet and priest are alike 11
profane;
and, says the Eternal, "even
inside my fane
I come upon their crimes.
Therefore their path shall prove 12
to them
a slippery place,
they shall be driven along it in
the dark
to their downfall;
for I will bring disaster on
them,
in their year of doom.

13 Sickening things have I seen
in Samaria's prophets;
they prophesied by Baal,
and misled my people Israel.
14 But horrible things have I seen
in the prophets of Jerusalem;
they are adulterers, they lie,
they abet evildoers,
till not a soul will repent;
they are all as bad as Sodom,
and the citizens bad as Gomorrah."
15 This therefore is the sentence
of the Lord of hosts upon the prophets:
"I will feed them with bitter wormwood,
and give them poisonous drugs;
for the prophets of Jerusalem
have spread profanity
over the whole land."
16 This is the warning of the Lord of hosts:
"Never listen to what the prophets say;
they fill you up with idle hopes,
they tell you fancies of their own,
not anything the Eternal says;
17 'All will be well,' they repeat,
to people who scorn what the Eternal says;
'No harm will come to you,' they tell
the folk who follow their own stubborn minds.
18 Which of these prophets ever saw
the council of the Eternal?
Which of them ever heard
or grasped a word of his?
21 I never sent the prophets,
yet they ran;
I never spoke to them,
and yet they prophesied.
22 If they had ever stood within my council,
and heard a word of mine,
they would have made my people turn
from evil ways and evil deeds.
Am I a God at hand, 23
and not a God far off?
Can any man conceal himself 24
out of my sight?
Do not I fill heaven and earth?—
the Eternal asks.
I have heard what the prophets say, 25
who prophesy falsely in my name—
'I've had a dream,' they cry,
'I've had a dream,'
Will they never give over, 26
these prophets of falsehood,
who utter their own illusions,
and would make my folk forget my name, 27
by the dreams they tell each other,
as once their fathers forgot me for Baal?
If a prophet has had a dream, 28
then let him tell his dream;
but he who has a word of mine,
then let him tell it faithfully.
Why mix straw with wheat?
the Eternal asks.
Is not my word like fire, 29
like a hammer that shatters stone?
Well then, the Eternal declares, I am against the prophets who pick up my words, each 30
from his fellow. I am against the prophets who mouth the prophets' formula about what 31
'the Eternal says.' I am against the prophets who recount lying dreams, leading my people 32
astray with their lies and their empty pretensions, though I never sent them, never commissioned them; they are no help whatever to this people,
says the Eternal. When a layman or a prophet or a priest 33
asks you, 'What is the burden

of the Eternal's oracle?' tell them this from the Eternal: 'Burden! you are the burden, and I mean to throw you off.
34 Any prophet or priest or lay-
man who talks of "the Eter-
nal's oracle" or of "what the
Eternal says," I will punish
that man and his household.
35 No, this is what every man of
you must say to his fellow, to
his brother: "What is the Eter-
nal's answer?" "What is the
36 Eternal's message?" You must
never again mention the Eter-
38 nal's "burden." (A man's own
word shall be the "burden" of
his oracle!) If you dare to men-
tion "the burden of the Eter-
nal's oracle," though I have ex-
pressly told you never to men-
39 tion it, then, the Eternal
declares, I will lift you like a
burden and throw you away,
you and the city that I gave
to you and your fathers, far
40 away from me, and I will cover
you with a lasting reproach and
an unending disgrace, never to
be forgotten.' "

24 It was after Nebuchadrezzar king of Babylon had carried off to exile at Babylon Jekoniah the son of Jehoiakim, king of Judah, and the leading men of Judah, with the craftsmen and the joiners of Jerusalem, that the Eternal gave me a vision of two baskets of figs placed in front of the Eternal's temple.
2 One basket had very fine figs,
as fine as first-ripe figs. The
other basket had very poor figs,
so poor that they were uneat-
3 able. The Eternal said to me,
"What do you see, Jeremiah?"
"Figs," I answered, "the fine
figs very fine, the poor figs very
poor, so poor that they are un-
4 eatable." Then the Eternal's
word came to me: "This is what 5
the Eternal, the God of Israel,
says: so will I favour, like these
fine figs, the exiles from Judah
whom I have deported to the
land of the Chaldæans; I will 6
look to their welfare, I will
bring them back to this
land, I will build them up, in-
stead of pulling them down, I
will plant them, instead of
pulling them up; I will give 7
them a heart to understand that
I am the Eternal, and they
shall be my people, I will be a
God to them, when they return
to me with all their heart. As 8
for the poor figs, so poor that
they are uneatable—that is how
I will treat Zedekiah king of
Judah, with his leading men,
and the survivors of Jerusalem
who are left in this land, and
those who reside in the land of
Egypt; I will make them an 9
object of disgust to every king-
dom in the world, a derision,
a byword, a taunt, and a curse,
wherever I drive them; also, I 10
will send the sword, famine, and
pestilence among them, till they
are consumed out of the land
that I gave to them and to
their fathers."

The word that came to Jere- **25**
miah regarding all the people of
Judah in the fourth year of
Jehoiakim the son of Josiah,
king of Judah (the first year of
Nebuchadrezzar king of Baby-
lon), the message he delivered 2
to all the people of Judah and
all the citizens of Jerusalem.
"[[For all these twenty-three 3
years, from the thirteenth year
of Josiah the son of Amon, king
of Judah, down to this day, I
have been telling you, earnestly
and urgently, to give up your 5
evil courses, every one of you,

and your evil conduct, that you
may remain in the land that
the Eternal gave to you and to
6 your fathers for all time, in-
stead of wandering away to
serve and worship foreign gods,
angering the Eternal with your
manufactured idols—only to
7 your own hurt. But you would
8 not listen to me. This there-
fore is the sentence of the Lord
of hosts: Since you have not
9 listened to my words,]] I am
sending for a race from the
north and bringing it down
upon this land, upon its in-
habitants and upon all the sur-
rounding nations. I will
exterminate them, I will make
them a lasting desolation, a
10 scorn and horror, I will banish
from them the sound of mirth
and gladness, the voice of the
bridegroom and the bride, the
sound of millstones and the
11 light of a lamp. The whole of
this country shall be a waste
and a horror [[and for seventy
years the people shall be sub-
ject to the king of Babylon.
12 However, when the seventy
years are over, I will punish
the king of Babylon and that
nation for their guilt, says the
Eternal, and I will make the
land of the Chaldæans desolate
13 for all time. I will inflict on
that land all the threats I have
uttered against it, all the threats
which Jeremiah has prophesied
against all the nations, and
which are written in this book.
14 Many a nation, many a great
king, shall make slaves of them,
yes even of them; but I will pay
them back for what they have
15 done, as they deserve]]." For
this is what the Eternal, the
God of Israel, said to me: "Take
this wine-cup of wrath that I
hand to you, and hold it to the
lips of all the nations to whom
I send you, till they drink it 16
and stagger madly to and
fro." [[So I took the cup from 17
the hand of the Eternal and
held it to the lips of all the
nations to whom the Eternal
had sent me—to Jerusalem, to 18
Judah with its towns, its kings
and leading men (to render
them a desolation, a horror, a
derision, and a curse, as at the
present day), to the Pharaoh, 19
king of Egypt, his courtiers,
princes, and his people, and 20
all the foreign population of
Egypt, to all the kings of the
land of Uz, to all the kings of
the land of the Philistines—that
is, of Ashkelon, Gaza, Ekron,
and the survivors in Ashdod, to 21
Edom, Moab, and the Am-
monites, to all the kings of
Tyre, and of Sidon, to the 22
kings of the coast-land over-
seas, to Dedan, Tema, Buz, and 23
all the crop-haired clans, to all 24
the nomad kings, to all the 25
kings of Zimri, Elam, and Me-
dia, to all the kings of the 26
north, far and near, one after
another, to all kingdoms on the
face of the earth; and after
them the king of Babylon shall
drink]]. "Tell them this is what 27
the Lord of hosts, the God of
Israel, says: 'Drink yourselves
drunk till you tumble in your
vomit, never to rise again—
under the sword I am sending
among you.' And if they de- 28
cline to drink the cup you
hand to them, tell them this is
what the Lord of hosts says:
'Drink you must! I begin by 29
inflicting evil on the city that
belongs to me, and are you
to get off unpunished? You
shall not go unpunished, for
I am summoning a sword to
fall on all the inhabitants of

the world, says the Lord of hosts.'

30 So prophesy all this against them; tell them:
The Eternal will roar from on high,
from his sacred abode he will utter a cry,
thundering at his own homestead,
shouting at all dwellers upon earth,
as men shout loudly at the vintage.
31 The din resounds to the world's end,
for the Eternal arraigns the nations,
he indicts all mankind,
and puts the wicked to the sword.
32 The Lord of hosts declares:
from race to race calamity extends,
a mighty storm is stirring
from the earth's far ends."
33 Then shall the victims of the Eternal lie
all over earth, from end to end,
like dung on the face of the ground,
unwailed, ungathered, unburied.
34 Howl and cry, you rulers,
roll in the ashes, you lords of the flock!
'Tis high time you were slain,
and slain you shall be, falling like choice lambs.
35 No escape for the rulers,
no way for the lords of the flock to flee!
36 Hark to the shriek of the rulers,
the howl from the lords of the flock!
The Eternal is wasting their pasture.
37 No sound now in the peaceful meadows,
so fierce the Eternal's fury!
The very lions leave their lairs, 38
for the land is now a desert
under the stress of the sword,
the furious wrath of the Eternal.

At the beginning of the reign 26
of Johoiakim the son of Josiah,
king of Judah, this message
came from the Eternal. "Here 2
is what the Eternal says: Stand
in the court of the Eternal's
temple, and tell all the citizens
of Judah who come to worship
in the Eternal's temple all the
words that I order you to utter.
Do not keep back a single word;
perhaps they will listen and 3
turn, each man, from his evil
course, so that I may relent
and withhold the evil which I
plan to inflict upon them for
their evil deeds. Tell them that 4
this is the Eternal's message:
'If you will not listen to me, if
you will not follow the directions that I put before you, if 5
you will not listen to the words
of my servants the prophets,
whom I send to you eagerly and
earnestly (though you have not
listened to them), then I will 6
lay this temple low like Shilo,
and make this city a byword
for the curses of every nation
upon earth.' " Now the priests 7
and the prophets, as well as all
the people, heard Jeremiah saying this in the Eternal's temple.
So when Jeremiah had finished 8
saying all that the Eternal had
ordered him to say to all the
people, the priests and the
prophets seized him. "You
must die," they said; "what do 9
you mean by prophesying in the
Eternal's name that this temple shall become like Shilo and
that this city is to be desolate
and untenanted?" The people
were all swarming round Jere-

miah in the Eternal's temple;
10 and when the authorities of
Judah heard of it, they came
up to the Eternal's temple from
the royal palace, and seated
themselves at the entrance of
the new gate into the Eternal's
11 temple. Then the priests and
the prophets said to the au-
thorities and to all the people,
"This fellow deserves to die; he
has been prophesying against
this city—you have heard him
12 with your own ears!" But Jere-
miah said to the authorities and
to all the people, "It was the
Eternal who sent me to proph-
esy against this temple and this
city every word you have just
13 heard. Now then, amend your
ways and deeds, obey the voice
of the Eternal your God, and
the Eternal will relent, he will
withhold the evil he has pro-
14 nounced against you. As for
myself, I am in your power;
you can do with me as you
15 think right and good. Only, be
sure of this, that if you put me
to death, you bring the guilt of
innocent blood upon yourselves
and this city and its citizens;
for it is a fact that the Eternal
did send me to say all this in
16 your hearing." So the authori-
ties and all the people said to
the priests and the prophets,
"This man does not deserve to
die; he has been speaking to us
in the name of the Eternal our
17 God." Some of the older in-
habitants also rose to their feet
and said to all the popular as-
18 sembly, "When Micah of Morê-
sheth prophesied during the
reign of Hezekiah king of Judah,
he told all the people of Judah
that this was the word of the
Lord of hosts:

Sion shall be ploughed up like
a field,
Jerusalem shall become a heap
of ruins,
the temple-hill a mere wooded
height.

Did king Hezekiah or the peo- 19
ple of Judah ever put him to
death? Did they not reverently
appease the Eternal, till the
Eternal relented and withheld
the evil he had pronounced
against them? But as for us,
we are about to wreak evil on
ourselves!"

There was another man who 20
prophesied in the name of the
Eternal, Uriah the son of Shem-
aiah, belonging to Kiriath-
jeârim; he too prophesied
against this city and this land,
just as Jeremiah did. When 21
king Jehoiakim and all the au-
thorities heard what he said,
the king tried to murder him;
but Uriah heard of it and fled
in fear, away to Egypt. So 22
king Jehoiakim sent El-nathan
the son of Achbor, with some
others, to Egypt; they brought 23
Uriah from Egypt to king Je-
hoiakim, who had him slain
with the sword and his body
flung into the public grave.
Ahikam the son of Shaphan, 24
however, came to the help of
Jeremiah, and prevented him
from being handed over to the
people and killed.

At the beginning of the reign 27
of Zedekiah the son of Josiah,
king of Judah, in the fifth
month of the fourth year of his
reign, this message came from
the Eternal to Jeremiah. "The 2
Eternal's order to Jeremiah:
Make a yoke of thongs and
bars and put it on your neck;
then send a message to the 3
kings of Edom, Moab, and the
Ammonites, to the king of Tyre
and to the king of Sidon, by

the messengers who have come
from them to Zedekiah, king of
4 Judah, at Jerusalem. Bid them
tell their masters this. 'Here is
what the Lord of hosts, the God
of Israel, says: Tell your mas-
5 ters that it is I who made the
earth, with all the men and
beasts upon the surface of the
earth, by my great power and
outstretched arm. I give it to
6 anyone whom I choose. I have
now given all these lands into
the hand of my servant Nebu-
chadrezzar, king of Babylon; I
have given him even the wild
7 beasts for his service. [[All
nations shall serve him and his
son and his grandson, till the
time comes round for his own
land; and then many a nation
and many a great king shall
8 make him a slave.]] Any na-
tion or kingdom that will not
put its neck under the yoke of
the king of Babylon, I will
punish that nation, says the
Eternal, with the sword, with
famine, and with pestilence, till
9 I bring it under his sway. Pay
you no heed to your prophets
and seers and dreamers and
soothsayers and sorcerers, who
tell you that you will not be
subject to the king of Babylon.
10 It is a lie that they prophesy
to you—it will only banish you
11 far from your land. Whereas
any nation that puts its neck
under the yoke of the king of
Babylon and serves him, I will
let that nation stay on in its
own land, says the Eternal;
they shall till the land and live
in it.' "

12 Jeremiah gave the very same
message to Zedekiah, king of
Judah. "Put your neck under
the yoke of the king of Baby-
lon," he said; "serve him and
his people, and you shall live.
Why should you and your peo- 13
ple die by the sword and the
famine and the pestilence with
which the Eternal has threat-
ened any nation that will not
serve the king of Babylon?
Never heed what the prophets 14
say, when they tell you not to
be subject to the king of Baby-
lon. It is a lie that they
prophesy to you. I never sent 15
them, says the Eternal, yet they
prophesy falsely in my name;
it will only end in your being
driven out to perish, you and
the prophets who prophesy to
you."

To the priests and all the 16
people Jeremiah also spoke as
follows: "This is the Eternal's
order: never heed what your
prophets say when they tell you
that the vessels of the Eternal's
temple are soon to be brought
back from Babylon. It is a lie
that they are prophesying to
you. If they are really prophets, 18
if they have the Eternal's word,
let them plead with the Lord of
hosts that the vessels which are
left in the temple of the Eternal
and in the palace of the king of
Judah and in Jerusalem may not
be taken to Babylon. As for 19
[[the columns and the tank and
the pedestals and]] the rest of
the vessels left in this city,
which Nebuchadrezzar the king 20
of Babylon did not remove when
he bore off to exile Jekoniah
[[the son of Jehoiakim, king of
Judah]] from Jerusalem [[to
Babylon, with all the nobles of
Judah and Jerusalem]], this is 21
what the Lord [[of hosts, the
God of Israel,]] says [[with re-
gard to the vessels that remain
in the temple of the Eternal, in
the palace of the king of Judah,
and in Jerusalem]]: 'They shall 22
be taken to Babylon [[and re-

main there till the day I remember them]], says the Eternal [[; then I will bring them up and restore them to this place]].' "

28 Then Hananĭah the prophet, the son of Azzur, a Gibeonite, declared to me in presence of the priests and of all the people in the temple of the Eternal, 2 "This is what the Lord of hosts, the God of Israel, says: 'I have broken the yoke of the king of 3 Babylon; within two years I will bring back to this place all the vessels of the Eternal's temple that Nebuchadrezzar king of Babylon took away from this 4 place to Babylon; I will also bring back to this place Jekoniah the son of Jehoiakim, king of Judah, with all the exiles of Judah who have gone to Babylon, says the Eternal; for I will break the yoke of the king of 5 Babylon!' " Then the prophet Jeremiah addressed the prophet Hananĭah in presence of the priests and of all the people who were standing in the temple 6 of the Eternal. "Amen," said the prophet Jeremiah, "may the Eternal do so! May the Eternal fulfil your prophecy, by bringing back the vessels of the Eternal's temple and all the exiles from Babylon to this 7 place! Only, I would have you listen to what I am going to say in your hearing and in the 8 hearing of all the people. The prophets of old, who lived before me and before you, prophesied war when they prophesied against many countries and 9 great kingdoms. When a prophet prophesies peace, it is only after his word comes true that he is known to have been really sent by the Eternal." 10 Then the prophet Hananĭah, taking the yoke from the prophet Jeremiah's neck, broke it and declared in presence of 11 all the people, "This is the Eternal's word: 'Thus will I break the yoke of the king of Babylon off the necks of all the nations.' " The prophet Jeremiah went away. It was after 12 the prophet Hananĭah had broken the yoke from the prophet Jeremiah's neck, that this message came from the Eternal to Jeremiah: "Go and 13 tell Hananĭah that this is the Eternal's message: 'The wooden yoke you have broken, but I will replace it with an iron yoke. For this is what the 14 Lord of hosts, the God of Israel says: It will be an iron yoke that I lay on the necks of all these nations, a yoke of slavery to Nebuchadrezzar king of Babylon; serve him they shall.' " Then said the prophet 15 Jeremiah to the prophet Hananĭah, "Listen, Hananĭah! The Eternal never sent you; you are making this people rely on what is false. Therefore the Eternal's 16 sentence is: 'I will send you—off the face of the earth! This very year you are to die, for having taught disloyalty to the Eternal.' " And that very year, 17 in the seventh month, the prophet Hananĭah did die.

29 Here are the terms of the letter sent from Jerusalem by the prophet Jeremiah to the sheikhs in exile, to the priests, the prophets, and all the laity who had been carried off from Jerusalem to exile at Babylon by Nebuchadrezzar (this was after the 2 surrender of king Jekoniah and the queen-mother, the eunuchs, the authorities of Judah and Jerusalem, the craftsmen, and

3 the joiners). The letter was conveyed by Eleasah the son of Shaphan, and by Gemariah the son of Hilkiah, who were sent on a mission to Babylon by Zedekiah king of Judah, to Nebuchadrezzar king of Baby-
4 lon. "This is the message of the Lord of hosts, the God of Israel, to all the exiles whom I have deported from Jerusalem
5 to Babylon: 'Build houses and live in them, plant gardens and
6 eat their produce, marry wives and bring up families, get wives for your sons and husbands for your daughters, and multiply where you are—never
7 let your numbers diminish. Do your best for the welfare of the country where I have sent you to be exiles; pray to the Eternal for it, since your welfare lies in
8 its welfare.' This is the message of the Lord of hosts, the God of Israel: 'Never let yourselves be deceived by the prophets and the seers among you, never lis-
9 ten to their dreams; for they are prophesying falsely to you in my name—I never sent
10 them,' says the Eternal. This is what the Eternal says: 'As soon as Babylon's seventy years are over, I will visit you and carry out my promise to you,
11 by bringing you back here. For I keep in mind my purpose for you, a purpose of weal, not of woe, to let you have hope for
12 the future; pray to me, and I
13 will answer you; seek me, and you shall find me; when you seek for me with all your heart,
14 I will reveal myself to you,' says the Eternal. [[And I will restore your fortunes and collect you from all the nations and countries where I have deported you, says the Eternal, and bring you back to the place from which I carried you into exile.]] [[For this is the Eter- 16
nal's sentence on the king who is seated upon David's throne and on all the people staying in this city—those kinsfolk of yours who have not accompanied you into exile. This is 17
what the Lord of hosts says: I will send the sword, famine, and pestilence among them, and make them like horrible figs, so bad that they are uneatable; I 18
will hunt them down with sword, famine, and pestilence, and turn them into a horror among all the kingdoms of the world, to be execrated and stared at and hissed and derided among all the nations wherever I deport them, be- 19
cause they would not listen to what I said (the Eternal declares), to the words I sent them earnestly and urgently by my servants the prophets—but listen they would not, says the Eternal! So listen you to what 20
the Eternal says, all you exiles whom I have sent from Jerusalem to Babylon.]] But, you say, 15
we have prophets of our own from the Eternal in Babylon? Well, here is what the Lord of 21
hosts, the God of Israel, has to say about Ahab the son of Kolaiah and Zedekiah the son of Maaseiah, who are prophesying falsely to you in my name: 'I will hand them over to Nebuchadrezzar king of Babylon, to be slain before your eyes; and when any of 22
the exiles of Judah in Babylon curse, it will be in terms of their doom, saying, "The Eternal treat you like Zedekiah and Ahab, whom the king of Babylon roasted alive in the fire!"
—for behaving impiously in Is- 23
rael, debauching the wives of

other men, and speaking falsely in my name, without any authority from me. I know it, the Eternal declares, I witnessed it.' "

24 Shemaiah of Nehĕlam also
25 sent a letter on his own account to Zephanĭah the priest, the
26 son of Maaseiah. "The Eternal," he wrote, "has made you priest in place of Jehoiada, to take charge of the Eternal's temple, and you ought to put every madman who poses as a prophet into the stocks and the
27 iron collar. Why then have you not reprimanded Jeremiah of Anâthoth? He has been pos-
28 ing to you as a prophet. He has sent word to me in Babylon that 'the exile will be long,' and that we are to 'build houses and live in them, and plant gardens and eat their produce.' "
29 The priest Zephanĭah read this
30 letter to Jeremiah. Then this word of the Eternal came to
31 Jeremiah: "Send all the exiles this sentence of the Eternal upon Shemaiah of Nehĕlam. 'Since Shemaiah has been prophesying to you, although I never sent him, and since he has led you to believe in a lie,
32 therefore (the Eternal declares) I will punish Shemaiah and his descendants; he shall have no descendant among you who lives to see the happiness I am about to bring to my people (says the Eternal), for he has spoken disloyally against the Eternal.' "

30 The message that came from
2 the Eternal to Jeremiah. "These are the orders of the Lord of hosts, the God of Israel: Write down in a book every word I
3 have spoken to you, for the day is coming, the Eternal declares, when I will restore the fortunes of my people Israel and Judah, and bring them back to possess the land that I gave to their fathers."

Here are the words spoken by 4
the Eternal with regard to Israel and Judah:

We have heard a scream of ter- 5
ror;
all is alarm and unrest.
Ask now and inquire, 6
if a man is ever with child;
for why do I see every man
pressing his hands on his loins,
and why is every face
turned to a deadly pallor?
Ah, this is an awful Day! 7
what day is like it?—
an hour of anguish for Jacob;
but he shall come through it.
"For on this Day, says the 8
Lord of hosts,
I will break the yoke from their neck,
and snap their thongs;
they shall serve foreigners no 9
more,
but serve their God, the Eternal,
and their Davidic king,
whom I will raise up for them.
[[Fear not then, my servant 10
Jacob,
O Israel, be not dismayed;
I will bring you safe from afar,
and your race from the land of their exile;
Jacob again shall have quiet and ease,
with none to disturb him.
For I am with you, the Eternal 11
promises,
to succour you;
I will put an end to all the nations,
where I scattered you,
but I will not put an end to you;

I will chastise you, but not too hard,
though I must punish you.]]"
12 For this is the Eternal's word:
"Your hurt is beyond healing,
your wound is sore;
13 there is none to bandage you,
no salve for your bruise;
14 all your allies have forgotten you,
they care nothing for you;
I wounded you as a foe wounds,
with cruel punishment.
15 Why wail over your hurt,
that your pain is past all healing?
I did it all to you
for your guilt profound,
for your sins that so abound.
16 Yet all who devour you shall be devoured,
your foes shall all be exiled,
those who despoil you shall themselves be spoiled,
your plunderers—I will have them plundered.
17 For I will give you health again,
and heal your wounds, the Eternal promises—
you whom the hunters called an outcast,
'Our quarry! No one cares for her!'"
18 This is the Eternal's word:
"Jacob's exiles I will restore,
I will take pity on his homes;
towns shall be built on their own sites,
and buildings stand where once they stood;
19 from them shall chants of praise resound,
the songs of folk delighted.
I will increase them, and they shall abound,
they shall be honoured and not slighted;
20 their sons shall thrive as in the days of old,
and I will care for their community,
and punish any who oppress them.
21 Their prince shall be one of themselves,
their ruler shall be native-born;
I will grant him access to myself,
and he shall enter my presence—
for how else could one dare
to enter my presence?" says the Eternal.

[[Here is the Eternal's storm of fury, 23
a sweeping cyclone,
bursting on sinful heads!
24 Till he has done what he designed,
till he has carried out his mind,
the Eternal calls not back his anger fierce—
as, at the consummation, you shall find.]]

31 "Then," the Eternal promises,
"I will be God to all the families of Israel,
and they shall be my people."
2 For this is the Eternal's promise:
"Those who survive the sword
shall find grace in the dungeon."
When Israel yearned for rest,
3 then in a far land the Eternal appeared,
saying, "From of old I love you,
so now I draw you gently home.
4 Once more I will settle you,
O maiden Israel;
once more you shall take the tambourine
and dance merrily;
5 once more you shall plant vines on Samaria's slopes.

and those who plant shall enjoy
the grapes
and praise the Eternal."
6 [[Yes, the day will come when
vintagers
on the heights of Ephraim
cry,
"Let us rise and go to Sion,
to the Eternal, our own
God!"]]
7 For this is the Eternal's word
to Jacob:
"Shout aloud on the hill-tops,
ring out your praises, cry,
'The Eternal has saved his peo-
ple,
the remnant of Israel!'
8 I am bringing them out of the
north-land,
gathering them from the ends
of the earth;
the blind and the lame are
among them,
women with child and women
in travail—
they come back, a great com-
pany.
9 They went away in tears,
but I lead them back con-
soled.
I guide them to streams of
water,
by smooth roads where they
cannot stumble;
for to Israel I am a father,
and Ephraim is my first-born
son."
10 Listen to the Eternal's word, ye
nations,
spread the news to far-off
isles;
"He who scattered Israel gath-
ers them,
and tends them as a shepherd
tends his flock.
11 For the Eternal has set Jacob
free,
and rescued him from a
stronger power.
12 So they shall gather singing on
the heights of Sion,
all radiant over the Eternal's
bounty,
yearlings of sheep and cattle,
corn, oil, and wine;
for them life shall be like a
watered garden,
no longer shall they pine.
The girls shall delight in dan- 13
cing,
young men and old shall be
merry;
I will change their grief to glad-
ness,
consoling, cheering them after
their sorrow;
I will heap rich food on their 14
priests,
and satisfy my people with
my bounty.

I have indeed heard Ephraim 18
bemoaning thus his plight;
'Under thy chastening I have
been chastened,
like an unbroken colt;
bring me back, let me return,
for thou art the Eternal, my
God.
My exile led me to repent; 19
when I was chastened, I
smote my breast;
I sink in shame under the pen-
alty
for what I did in youth.'
Is it because Ephraim is my 20
favourite son,
my darling child,
that whenever I must punish
him,
my heart dwells on him still?
Yes, my pity stirs for him—
I must have mercy on him!

Put up waymarks, set up guide- 21
posts,
bethink you of the highroad,
by which you travelled hence.
Come back by it, O maiden Is-
rael,
come back to your towns
here.

22 How long will you hesitate,
O erring daughter?
Why, the Eternal makes a new
thing upon earth;
frail woman becomes man-
ly!"

23 The Lord of hosts, the God of
Israel, says:
"When I restore their fortunes,
then in Judah's land and
towns
once more they shall use this
word,
'The Eternal bless you, home
of goodness,
sacred heights!'
24 There, in Judah and in all her
townships,
they shall live together,
the men who plough the land,
the herdsmen wandering with
their flocks;
25 for richly I refresh the weary
life
and I replenish everyone who
pines."
26 [[Here I awoke, I opened wide
my eyes—
this was a pretty dream!]]

27 "A day comes, the Eternal
promises,
when I will sow Israel and
Judah
with the seed of men and the
seed of cattle;
28 as once I was alert to tear them
up and harm them,
so I will be alert to set them
up and plant them.
29 Then they shall say no more,
'The fathers ate sour grapes,
and the children's teeth are on
edge';
30 but each shall die for his own
sin,
and he who eats the sour
grapes,
his own teeth shall be set on
edge.

A day comes, the Eternal 31
promises,
when I make a fresh compact
with all Israel—
not like the compact I once 32
made with their fathers,
the day I took them by the
hand
to bring them out of Egypt's
land,
the compact that they broke,
till I had to reject them.
No, this is the compact I make 33
with Israel in the end;
I will put my law within them,
and write it on their hearts;
and I will be a God to them,
and they to me a people;
no longer shall they have to 34
teach
their fellows, each instructing
each
how to know the Eternal; for
they all
shall know me, both the great
and small;
for I will pardon their offences,
their sin I never will recall.
This is the word of the Eter- 35
nal, who sets the sun to light
the day and the moon and stars
to light the night, who stirs
the sea up till its waters roar
(his name, the Lord of hosts):
only when this fixed order van- 36
ishes from my sight, says the
Eternal, shall the race of Israel
cease to be a nation before me
for all time. This is the Eter- 37
nal's word: only when heaven
above can be measured and the
foundations of the earth below
laid bare, will I ever cast off the
race of Israel for all that they
have done, says the Eternal.

A day comes, the Eternal de- 38
clares, when the Eternal will
have the city rebuilt from the
tower of Hananel to the gate
at the corner, when the line of 39

the wall shall run straight south
to the hill of Gareb and then
40 turn round to Goah. The very
valley of the dead, where the
altar-refuse is thrown, with the
fields as far as the ravine of
Kidron, as far as the corner of
the Horse-gate eastward, shall
all be sacred to the Eternal;
never again shall they be torn
up or demolished."

32 The message that came from
the Eternal to Jeremiah in the
tenth year of Zedekiah king of
Judah (the eighteenth year of
2 Nebuchadrezzar), just when the
king of Babylon's army was
besieging Jerusalem. Jeremiah
the prophet was a prisoner in the
guard-house of the royal palace
3 (for Zedekiah king of Judah had
imprisoned him, saying, "What
do you mean by prophesying
that the Eternal declares, 'I will
hand over this city to the king
of Babylon, and he shall capture
4 it? Nor shall Zedekiah king of
Judah make his escape from the
Chaldæans; he shall certainly
be given up to the king of Baby-
lon, and speak to him person-
ally and see him face to face;
5 the king shall conduct Zedekiah
to Babylon, and there he shall
remain [[till I remember him,
says the Eternal; though you
fight the Chaldæans, you shall
6 not succeed]]' "). This word
from the Eternal came to Jere-
7 miah: "Hanamêl the son of
your uncle is coming to ask you
to buy his land at Anâthoth,
since you have a right to the
8 first offer of it." So Hanamêl
the son of my uncle came to me
in the guard-house, as the Eter-
nal had predicted. He said,
"Pray buy my land at Anâ-
thoth; you are the lawful heir,
you have a right to the first
offer; buy it for yourself."
(Then I realized that the word
was really the Eternal's.) I 9
bought the land at Anâthoth
from Hanamêl the son of my
uncle, paying him down two
pounds seven shillings in silver.
I signed the deed, sealed it, had 10
it witnessed, and paid down the
money in full. Then I took the 11
purchase deeds, the sealed docu-
ment and the covering envelope,
and handed them to Baruch the 12
son of Neriah, the son of Mah-
seiah, in presence of Hanamêl
the son of my uncle, in presence
of the witnesses who had signed
the purchase deeds, and in pres-
ence of all the Jews who were
seated in the guard-house. In 13
their presence I gave this charge
to Baruch: "These are the 14
orders of the Lord of hosts, the
God of Israel—take these pur-
chase-deeds, the sealed docu-
ment and the covering enve-
lope, and place them in an
earthen jar, that they may last
for many a long day. For, says 15
the Lord of hosts, the God of
Israel, the time will come when
houses and lands and vineyards
shall again be bought in this
country." After I handed the 16
purchase-deeds to Baruch the
son of Neriah, I prayed thus to
the Eternal: "[[Ah! Lord Eter- 17
nal, thou hast made heaven
and earth by thy great power
and outstretched arm—nothing
is too hard for thee. Thou 18
showest kindness to thousands,
and thou bringest the guilt of
fathers home to their children
after them, thou great and
mighty God, great in counsel 19
and mighty in action, whose
eyes are open to all the ways of
men, rewarding every man as he
has lived, and as his deeds de-
serve. In Egypt's land, as ever 20

since, thou didst provide signal deeds of awe, both for Israel and for outsiders; thou didst make thyself a name that is still
21 remembered. From Egypt's land thou didst bring out thy people Israel with signal deeds of awe, by might and main,
22 spreading terror around: thou gavest them this land which thou hadst sworn to their fathers to give them, a land abounding in milk and honey;
23 they entered in and took possession of it, but they would not listen to thy voice nor follow thy directions; they have not done a thing thou didst command them; and so thou hast made all this evil befall them.]]
24 Here are siege-mounds for storming the city, and under the sword, the famine, and the pestilence, the city is sure to fall into the hands of the Chaldæan besiegers! Thy threat has been
25 fulfilled, as thou seest. And it was thou, O Lord Eternal, who didst tell me to buy the land for money: I had the deeds written and sealed and witnessed, and here is the city falling into the hands of the
26 Chaldæans!" Then this word
27 from the Eternal came to me: "I am the Eternal, God over all men; is anything too hard for
28 me? [[I am indeed handing this city over to the Chaldæans and to Nebuchadrezzar king of Babylon, who is to capture it.
29 The Chaldæan besiegers shall come and set fire to this city and burn it, burning up the houses on whose roofs sacrifice was offered to Baal and libations poured out in honour of foreign gods—in order to spite
30 me! For ever since they were young, the Israelites and the Judahites have done nothing but evil in my sight; ever since the 31
day it was built, down to this day, this city has been provoking me to remove it in anger and
fury from my presence, for all 32
the evil that the Israelites and the Judahites have done to spite me—themselves, their kings, their authorities, their priests, their prophets, the men of Judah, and the citizens of Jerusalem. They have turned 33
their backs to me, not their faces; though I taught them earnestly and urgently, they would not listen and be instructed. They have defiled 34
the very house that belongs to me, by putting their detestable idols inside it; and they have 35
erected shrines to Baal, in the valley belonging to the son of Hinnom, for burning alive their sons and daughters to Molek—a thing I never ordered, a thing that never entered my mind, this abominable practice that led Judah into crime.

This therefore is the word of 36
the Eternal, the God of Israel, regarding this city. You say, it is falling into the hands of the king of Babylon, under the sword, the famine, and the pestilence? But the Eternal declares, as surely as I have brought all this grave evil on the people, so surely will I bring upon them all the good I promise. I will gather them from 37
all the countries where I drove them in my anger and fury and fierce wrath, and bring them back to this place, where I will
let them live secure; they shall 38
be my people and I will be their God. I will give them a dif- 39
ferent life, within and without, a life of lasting reverence for me, to the good of themselves and of their children after them; I will 40

make a lasting compact with them, never to leave off doing them good, and I will put reverence for myself in their hearts, that they may never leave me;
41 yes, I will rejoice over them and settle them in this land faithfully, with all my heart and
43 soul.]] In this country that you call desolate, stripped of men and cattle, handed over to the Chaldæans, lands shall again be
44 bought; men shall buy lands for money, deeds shall be subscribed and sealed and witnessed, both in the district of Benjamin and in the neighbourhood of Jerusalem and in the townships of Judah, of the highlands, of the lowlands, and of the south. For I will restore their fortunes, the Eternal promises."

33 When Jeremiah was still a prisoner in the guard-house, a second message came to him
2 from the Eternal. "[[This is the word of the Eternal who made the earth and formed it to stand fast—the Eternal is his name:
3 Call to me, and I will answer by revealing what is hard and hidden, what you do not know!]]
4 This is the word of the Eternal, the God of Israel, regarding the houses of this city and the royal palaces, which have been broken up to form a barricade against the siege-works and the
5 sword. The Chaldæans are coming to fight and to fill them with the corpses of those whom I slay in my anger and fury, men whose wickedness has made me withdraw my favour
6 from this city. Yet I will cure the city's wounds, I will heal her, I will let the people see a
7 rich and stable peace. I will restore the fortunes of Judah and Israel, and set them up as they were at first. I will cleanse 8 them from all the guilt of their sin against me, and forgive all the guilt of their sin and rebellion against me. The city shall 9 bring me joy and praise and glory, while all nations of the world, when they hear of all the good I am doing her, shall tremble in awe at all the good and the welfare I provide for her."

This is the Eternal's word: 10 "In this place that you call desolate, stripped of men and cattle, in the townships of Judah and the streets of Jerusalem that are desolate, stripped of men and cattle, the sound of 11 mirth and gladness shall again be heard, the voice of bridegroom and bride, the voice of those who bring their thank-offerings into the Eternal's temple, singing,

'Give thanks to the Lord of hosts,
for the Eternal is good,
for his kindness never fails.'

For I will restore the fortunes of the land, says the Eternal, as at the first. This is the word of 12 the Lord of hosts: In this place so desolate, stripped of men and cattle, and in all its townships, there shall again be homesteads of shepherds, with flocks reclining beside them; in the town- 13 ships of the highlands, the lowlands, and the south, in the district of Benjamin, in the neighbourhood of Jerusalem, and in the townships of Judah, flocks shall once more file past to be counted up, the Eternal promises.

A day comes, the Eternal 14 promises, when I shall carry out my gracious purpose for the

house of Israel and the house
15 of Judah. In those days and at
that time,
I raise up a true scion of
David,
to enforce law and justice in
the land;
16 in those days Judah shall be
safe,
and Jerusalem live secure,
and this shall be her title,
'The Eternal our champion.'
17 For this is the Eternal's
promise: A Davidic king shall
never be lacking to sit upon the
18 throne of Israel, nor shall the
Levitical priests ever lack a man
to offer burnt-offerings in my
presence or to burn oblations or
19 to offer sacrifice." This mes-
sage also came from the Eternal
20 to Jeremiah: "This is what the
Eternal says: If you could
break my compact with day
and night, so that day and night
should not come round in their
21 appointed order, then my com-
pact could be broken with my
servant David, and a son of his
might fail to sit upon his throne;
or my compact with the Levit-
ical priests my ministers might
22 be broken. I will make the race
of my servant David and of the
Levites who minister to me as
numberless as the stars in
heaven, as measureless as the
23 sands of the sea." This mes-
sage also came from the Eternal
24 to Jeremiah: "Have you not
noticed what this people are
saying? They say that the
Eternal has cast off his two
chosen families; they say he so
despises his people that he no
longer counts it a nation at all.
25 What the Eternal says is this:
'As surely as I created day and
night and fixed the frame of
26 heaven and earth, so surely will
I never cast off the race of my
servant David, or fail to choose
descendants of his to rule the
race of Abraham, Isaac, and
Jacob; for I will restore their
fortunes, in pity for them.' "

34 This message came from the
Eternal to Jeremiah, when Neb-
uchadrezzar the king of Baby-
lon and all his army, with all
the realms and races of the
world under his sway, were at-
tacking Jerusalem and all the
towns of Judah. "This is what 2
the Eternal, the God of Israel,
says: Go to Zedekiah the king
of Judah and tell him that this
is the Eternal's word: 'I am
handing this city over to the
king of Babylon, who shall
burn it up; you cannot make 3
your escape from him, you will
certainly be captured and put
into his hands; you will have to
face the king of Babylon and
speak to him in person, and to
Babylon you must go. But 4
listen to what the Eternal says,
O Zedekiah king of Judah. This
is what the Eternal says regard-
ing yourself: you are not to die 5
by the sword, you are to die a
peaceful death; and as spices
were burned at the burial of
your forefathers, the kings be-
fore you, so shall they be burned
for you, and the lament—"Alas
for my lord!"— shall rise for
you. I have said the word, the
Eternal declares.' " So Jere- 6
miah gave this message to Zede-
kiah the king of Judah in Jeru-
salem, when the king of Baby- 7
lon's army was attacking Jeru-
salem, Lakhish, and Azekah—
the only fortified towns of Judah
that were left.

The message that came from 8
the Eternal to Jeremiah, after
king Zedekiah had made a com-
pact with all the people in Jeru-

salem that freedom was to be
9 proclaimed—every man to set
free his Hebrew slaves, male or
female, so that no Jew or Jewess
should be a slave any longer.
10 But although all the authorities
and all the people agreed to the
compact that everyone should set
free his male and female slaves,
11 they afterwards forced back into
slavery the male and female
slaves whom they had liberated.
12 So this message came from the
13 Eternal to Jeremiah: "Here is
what the Eternal, the God of
Israel, says: 'Whereas on the
day that I brought your fathers
out of Egypt's land, from that
slave-pen,' I made this compact
14 with them that at the end of six
years they were to release any
fellow Hebrew who had been
sold to them—at the end of six
years' service they were to set
him free (a compact of mine
that your fathers would not
15 obey or observe); and whereas
you on the other hand have now
done what I consider right, by
proclaiming a general freedom,
making a compact in my pres-
ence, within the temple that
16 belongs to me, and have then
turned round and sullied my
honour by forcing back into
slavery, every one of you, the
very male and female slaves
whom you had liberated to go
17 where they pleased; therefore,
the Eternal declares, since you
would not obey me and proclaim
freedom, each to his brother and
fellow, I now proclaim you free,
says the Eternal—free to fall
under the sword, the pestilence,
and the famine! I will make
your fate a terror to every king-
18 dom upon earth. And as for the
men who broke my compact,
who did not carry out the terms
of the compact that they made
in my presence when they
passed between the pieces of the
calf that they had cut in two,
as for the authorities of Judah 19
and the authorities of Jerusa-
lem, the eunuchs, the priests,
and all the laity, who passed
between the pieces of the calf
that they had cut in two, I will 20
hand them over to their enemies,
and their dead bodies shall be
devoured by wild birds and wild
beasts. Zedekiah king of Judah 21
and his leading men I will hand
over to their enemies, to the
army of the king of Babylon
which has retired from besieg-
ing you; at my word of com- 22
mand, says the Eternal, they
shall return to the city, attack
it and capture it and burn it up,
and the towns of Judah I will
make desolate and uninhab-
ited.' "

A message that came from the 35
Eternal to Jeremiah during the
reign of Jehoiakim the son of
Josiah, king of Judah: "Go to 2
the clan of the Rechabites,
speak to them, and bring them
into one of the side-rooms in the
temple of the Eternal, and offer
them wine to drink." So I 3
took Jaazaniah the son of Jere-
miah, and the grandson of Ha-
bazziniah, with his brothers and
all his sons and the whole clan
of the Rechabites; I brought 4
them into the temple of the
Eternal, into the side-room be-
longing to the son of Hanan the
son of Gedaliah, a man of God;
it was near the side-room of the
authorities and above the side-
room belonging to Maaseiah the
son of Shallum, the warden of the
Threshold. Then I put bowls 5
full of wine and cups in front
of the Rechabite clan, and told
them to drink. But they said, 6

"We will drink no wine, for our
ancestor Jonadab the son of
Rechab gave us this order:
'Never drink any wine, neither
7 you nor your sons; never build
a house, never sow seed, never
plant, never own a vineyard;
live in tents all your days, so
that you may live long on the
earth where you are but pass-
8 ing guests.' And we have obeyed
our ancestor Jonadab the son
of Rechab in every whit; we
have drunk no wine, neither
we nor our wives nor our sons nor
9 our daughters; we have built
no houses to dwell in; we have
neither vineyard nor field nor
10 seed; we have lived in tents,
obeying our ancestor Jonadab
11 in every whit. It was only when
Nebuchadrezzar king of Babylon
invaded the land, that we thought
we had better go to Jerusalem in
order to escape the Babylonian
and the Aramæan armies. That
is why we are inside Jerusalem."
12 Then the word of the Eternal
13 came to Jeremiah. "This is
what the Lord of hosts says:
Go and say to the men of Judah
and the citizens of Jerusalem,
'Will this not teach you to obey
my words? says the Eternal.
14 What Jonadab the son of Re-
chab told his followers, his com-
mand to drink no wine, has
been kept; to this day they
drink no wine, in obedience to
their ancestor's command. But
you have not listened to me,
though I spoke to you earnestly
15 and urgently. I sent all my
servants the prophets to tell
you that if you gave up your
evil courses, every man of you,
and mended your ways, and
ceased to follow foreign gods in
worship, then you would remain
in the land that I have given
to you and to your fathers. But
you would not attend, you
would not listen to me. So, as 16
the followers of Jonadab the
son of Rechab have kept the
command given them by their
ancestor, while this people has 17
not listened to me, the Eternal,
the God of hosts, the God of
Israel, declares: Now am I
about to bring upon Judah and
all the citizens of Jerusalem all
the misery with which I threat-
ened them; for I spoke to them
but they would not listen, I
called to them but they would
not answer.' " But to the clan 18
of the Rechabites Jeremiah
said, "This is what the Lord of
hosts, the God of Israel, says:
'Since you have kept the com-
mand of your ancestor Jonadab
and carried out all his injunc-
tions and done all that he or-
dered you, the Lord of hosts,
the God of Israel, promises that 19
Jonadab the son of Rechab shall
never lack a man to serve me
in my ministry.' "

In the fourth year of Jehoia- 36
kim the son of Josiah, king of
Judah, this message came to
Jeremiah from the Eternal:
"Take a scroll and write upon 2
it all that I have ever said to
you against Jerusalem and Ju-
dah and all the nations, from the
day when I first spoke to you in
Josiah's reign down to this day.
It may be that when the house 3
of Judah hear all the evil that
I intend for them, they will all
give up their evil life and re-
ceive my pardon for their sin and
guilt." So Jeremiah summoned 4
Baruch the son of Neriah, and
Baruch wrote upon a scroll, while
Jeremiah dictated all that the
Eternal had said to him. Then 5
Jeremiah told Baruch, "I am
debarred from entering the

6 temple; so you must go, and
read aloud on a fast-day in the
temple the words of the Eternal
which you have written, to my
dictation, on the scroll; the
people are to hear them, and
you must also read them aloud
to the Judæans who come in
7 from the country towns. It
may be that, with humble en-
treaties to the Eternal, they
will all give up their evil life;
for fierce is the anger and fury
with which the Eternal has
threatened this people."
45 This is what the prophet Jere-
miah told Baruch the son of
Neriah, after he had written on
the scroll what Jeremiah dic-
tated to him, in the fourth year
of Jehoiakim king of Judah:
2 "Here is what the Eternal, the
God of Israel, says to you,
Baruch:
3 You say, 'Alas now, the Eter-
nal adds anguish to my
pain;
I am wearied out with moan-
ing, rest I cannot!'
4 But the Eternal says, 'When I
have to demolish what I
built,
when I have to uproot what
once I planted,
5 do you expect smooth fortunes
for yourself?
Never expect that! Only, I
promise you,
as I bring doom now upon all
mankind,
I will let you escape with
your own life,
wherever you must go.' "
36 Then Baruch the son of Ne-
8 riah did all that the prophet
Jeremiah had told him; he read
the words of the Eternal from
the scroll within the temple.
9 For when all the citizens of
Jerusalem and all who came in
to Jerusalem from the country
towns of Judah were summoned
to a fast before the Eternal in
the ninth month of the fifth
year of Jehoiakim the son of
Josiah, king of Judah, Baruch 10
read aloud Jeremiah's message
in the scroll to all the people,
from the window of the side-
room belonging to Gemariah
the son of the secretary Sha-
phan, which was inside the upper
court at the entrance to the new
gate of the temple. Now when 11
Micaiah the son of Gemariah,
the son of Shaphan, heard all
the words of the Eternal read
from the scroll, he walked down 12
to the palace, where he found
all the authorities seated in
the secretary's room—Elishama
the secretary, Delaiah the son
of Shemaiah, Elnathan the son
of Achbor, Gemariah the son
of Shaphan, Zedekiah the son of
Hananiah, and all the others.
After Micaiah had told them 13
all the words that he had heard
Baruch read aloud from the
scroll to the people, the author- 14
ities all sent Jehudi the son of
Nethaniah, the son of Shele-
miah, the son of Kushi, to tell
Baruch to bring the scroll from
which he had been reading
aloud to the people. When
Baruch appeared, scroll in hand,
they told him to sit down and 15
read it aloud. So Baruch read
it to them. When they had 16
heard it all, they turned to one
another in alarm, whispering,
"We must inform the king of
all this." They asked Baruch, 17
"How did you come to write
all this?" Baruch answered, 18
"Jeremiah dictated it all to me,
and I wrote it down in ink upon
the scroll." So the authorities 19
said to Baruch, "Go into hiding,
you and Jeremiah; let no man
know where you are." Then, 20

after depositing the scroll in the room of Elishama the secretary, they went to the king's private cabinet and told the king every-
21 thing. The king sent Jehudi for the scroll; and when he brought it from the room of Elishama the secretary, he read it aloud to the king and all the author-
22 ities in attendance. The king was in his winter apartments, with a brazier burning in front
23 of him. Whenever Jehudi read three or four leaves, the king would slash them off with a penknife and fling them into the fire burning upon the brazier, till the whole of the scroll was consumed in the fire burning
24 upon the brazier. There was no sense of horror, no tearing of clothes, on the part of the king or of any of his ministers who
25 heard all these words, although Elnathan, Delaiah, and Gemariah besought the king not to burn the scroll. However, he
26 would not listen to them; he ordered the royal prince Jerahmeêl, Seraiah the son of Azriel, and Shelemiah the son of Abdeêl, to fetch Baruch the scribe and Jeremiah the prophet. But the Eternal hid them safe.

27 After the king had burned the scroll containing the words which Baruch had written at Jeremiah's dictation, this word of the Eternal came to Jere-
28 miah: "Take once more another scroll, and write upon it all the words that were on the former scroll, which Jehoiakim the
29 king of Judah burned. And give Jehoiakim king of Judah this message from the Eternal: 'You burned the scroll and asked me why I had written in it that the king of Babylon was coming to destroy this land and
30 clear it of man and beast. Well, here is what the Eternal has to say about Jehoiakim king of Judah: No descendant of his shall ever sit upon the throne of David, and his own corpse shall be flung out, exposed to the day's heat and the frost by night. I will punish him, his 31
offspring, and his ministers, for their evil-doing; I will bring upon them and all the citizens of Jerusalem all the miseries with which I threatened them in vain.'" So Jeremiah took 32
another scroll, and gave it to Baruch the scribe, the son of Neriah, who wrote upon it, to Jeremiah's dictation, all the words of the book that Jehoiakim king of Judah had burned, besides many other words of the same nature.

Zedekiah the son of Josiah 37
was reigning in place of Koniah the son of Jehoiakim, having been set upon the throne of Judah by Nebuchadrezzar king of Babylon. Neither he nor his 2
ministers nor the people of the country paid any heed to the messages of the Eternal delivered by the prophet Jeremiah. However, when the Pharaoh's 5
army had set out from Egypt, and when news of this led the Chaldæans to abandon their siege of Jerusalem, king Zedekiah sent 3
Jehukal the son of Shelemiah and Zephaniah the son of Maaseiah the priest to ask Jeremiah to pray for them to the Eternal their God, (Jeremiah was mov- 4
ing in and out among the people; he had not yet been imprisoned). Then this word came from the 6
Eternal to Jeremiah: "The 7
Eternal, the God of Israel, bids you say this to the king of Judah who sent you to consult me: 'This army of the Pharaoh, ad-

vancing to relieve you, shall retreat to Egypt, its own
8 country, and the Chaldæans shall come back to assault this city, capturing it and burning
9 it in flames. Do not delude yourselves, says the Eternal, with the notion that the Chaldæans will leave you alone; they will not leave you alone.
10 Though you were to defeat the whole of this Chaldæan host arrayed against you, till none were left but wounded men, one to a tent, they would start up to burn this city in the flames.' "
11 When the Chaldæan forces had abandoned the siege of Jerusalem, in fear of the Pha-
12 raoh's army, Jeremiah started from Jerusalem for the district of Benjamin, to take over some property among his own people.
13 But just as he reached the Benjamin-gate of the city, he was arrested by a sentry called Irijah the son of Shelemiah and the grandson of Hananiah, who shouted to the prophet Jeremiah, "You are deserting to the
14 Chaldæans!" "It is a lie," said Jeremiah. "I am not deserting to the Chaldæans." However, Irijah would not listen to him; he arrested Jeremiah and took
15 him to the authorities, who in their anger had Jeremiah flogged and confined in the house of the secretary Jonathan, which had
16 been turned into a prison. So Jeremiah found himself in the dungeon cells, where for some
17 time he had to stay. Then king Zedekiah sent for him privately, and interviewed him in the palace. "Is there any word from the Eternal?" he asked. "There is," said Jeremiah, adding, "word that you are to be handed over to the king of
18 Babylon." Jeremiah then asked king Zedekiah, "For what crime against you or your ministers or this nation have you
19 put me in prison? Pray where have you put your prophets, who assured you that the king of Babylon would never attack
20 you or this country? Do listen to me, my lord king, be gracious to my plea; do not let me be taken back to the house of the secretary Jonathan, or I shall
21 die there." So king Zedekiah gave orders for Jeremiah to be placed in the guard-house, where he got a loaf from the bakers' bazaar every day, so long as any bread was left within the city.

38 Jeremiah lay in the guard-house. But Shephathiah the son of Mattan, Gedaliah the son of Pashhur, Jehukal the son of Shelemiah, and Pashhur the son of Malchiah, had heard Jeremiah declaring in public that
2 the Eternal said, "Anyone who remains in the city shall die by the sword or by famine or by plague, but anyone who surrenders to the Chaldæans shall live, escaping with his life," or
3 that the Eternal said, "This city shall certainly be handed
4 over to the army of the king of Babylon and captured." So these authorities said to the king, "Pray have this fellow put to death; he takes the heart out of all the citizens and soldiers left within the city, by talking like this! The fellow is out to ruin the city, not to help
5 it!" "Well," said king Zedekiah, "he is in your hands"—for the king was powerless
6 against them. Then they took Jeremiah and put him into an underground cistern belonging to the royal prince Malchiah, below the guard-house, lowering

him down with ropes; the cistern held no water, only mud, and Jeremiah sank in the mud.
7 However, an Ethiopian eunuch called Ebedmelek, belonging to the royal household, heard that they had put Jeremiah in the
8 cistern. So Ebedmelek left the palace to find the king who was then seated as judge at the Ben-
9 jamin-gate. "Your majesty," he said, "these men have treated the prophet Jeremiah foully; they have put him into a cistern, and he will die on the spot from starvation, for there is no food
10 left in the city." Then the king ordered Ebedmelek to take three men and pull Jeremiah out of the cistern before he died.
11 Ebedmelek took the men with him and went to the palace, where he got some torn, tattered rags out of a lumber-room below the treasury; these he lowered by ropes to Jeremiah in
12 the cistern, saying, "Put them between your armpits and the
13 ropes." Jeremiah did so. And they pulled him up by the ropes out of the cistern.
14 Jeremiah then stayed in the guard-house. King Zedekiah sent for the prophet Jeremiah to the guards' entrance into the temple. The king said, "I ask you a question which you must
15 answer frankly." Jeremiah said to king Zedekiah, "But if I tell you the truth, you will certainly put me to death, will you not? Besides, you will not listen
16 to any advice from me." So the king swore this oath in secret to Jeremiah: "As the Eternal lives, who made this life of ours, I will not put you to death, nor will I hand you over to these murder-
17 ous men." Then Jeremiah said to Zedekiah, "This is what the Eternal says, the God of hosts, the God of Israel: 'If you surrender to the king of Babylon's officers, then you save your life, and this city shall not be burned in flames; you and your household will be spared. But if you 18
will not surrender to the king of Babylon's officers, then this city shall be handed over to the Chaldæans to be burned in flames, and you cannot escape from their hands." King Zede- 19
kiah said to Jeremiah, "But I am afraid the Chaldæans may hand me over to the Jews who have deserted to them, and who may make a fool of me." "They shall not hand you over," 20
Jeremiah answered; "do listen to what I say—it is the voice of the Eternal—and then all will go well with you, and you shall live. But if you refuse to sur- 21
render, then I have this vision for you from the Eternal: I saw 22
all the women who are left within the palace of the king of Judah, led away to the officers of the king of Babylon, and chanting as they went,

'Your bosom friends have been
too much for you
and led you far astray;
they got your feet deep in the
mud,
and then they turned away.'

All your wives and children 23
shall be led away to the Chaldæans, and you yourself cannot escape from their hands; you shall be captured by the king of Babylon, and this city burned in flames." Then Zedekiah said 24
to Jeremiah, "Keep this interview a secret, and your life is 25
safe. If the authorities hear that I have been talking to you, and if they come and ask you to tell them what you said to the king and what the king said to you, on pain of death if you will

26 not disclose it, then you must tell
them that you were petitioning
the king not to be sent back to
27 die at Jonathan's house." The
authorities did all come and
question Jeremiah, and he an-
swered them just as the king
had told him; so they said no
more, for the interview had
28 been quite private. Jeremiah
then remained within the guard-
house till the day Jerusalem fell.
39 15 It was during Jeremiah's
detention in the guard-house
that this message came to him
16 from the Eternal, "Go and tell
Ebedmelek the Ethiopian that
the Lord of hosts, the God of
Israel, declares: 'Though I am
bringing evil and not good upon
17 this city, as I said I would, yet
I will preserve you on that day
—so the Eternal promises; you
shall not be handed over to the
18 men you are afraid of. I will
certainly rescue you; you shall
not fall by the sword, but you
shall escape with your life, be-
cause you have put your trust
in me—so the Eternal prom-
ises.' "

38 28 39 3 When Jerusalem fell, the
officers of the king of Babylon
all came and held a council at
the middle gate of the city—
Nergalsarezer the cavalry com-
mander, Nebushazban the field-
marshal, and all the other offi-
14 cers of the king of Babylon; they
sent for Jeremiah from the
guard-house and entrusted him
to Gedaliah the son of Ahikam
and the grandson of Shaphan,
who was to take him to his own
house. So Jeremiah stayed
among the people.

39 [[In the tenth month of the
ninth year of the reign of Zede-
kiah king of Judah, Nebuchad-
rezzar king of Babylon with all
his army attacked Jerusalem
and besieged it; on the ninth 2
day of the fourth month of the
eleventh year of the reign of
Zedekiah, a breach was made
in the walls of the city, and 4
when Zedekiah king of Judah
and the garrison saw this, they
all took to flight, leaving the
city during the night, through
the royal gardens, by the gate
between the two walls. They
made for the Jordan valley.
However, the Chaldæan army 5
went in pursuit of them and
overtook Zedekiah in the steppes
of Jericho; they caught him
and carried him to Nebuchad-
rezzar king of Babylon, at Rib-
lah in the district of Hamath,
where sentence was passed upon
the prisoners. At Riblah the 6
king of Babylon slew the sons
of Zedekiah before their father's
eyes; the king of Babylon also
slew all the officials of Judæa;
he then put out the eyes of 7
Zedekiah and chained him fast,
to carry him to Babylon. The 8
Chaldæans burned down the
royal palace and the houses of
the common people, and they
demolished the walls of Jerusa-
lem. Nebuzaradan the com- 9
mander-in-chief carried off to
exile in Babylon the citizens
who remained in the city, and
those who had deserted to him,
with all the craftsmen who were
left. However, he did leave in 10
the land of Judah some poor
people who were penniless, allot-
ting them vineyards and fields.
As for Jeremiah, Nebuchad- 11
rezzar king of Babylon issued
these orders to Nebuzaradan the
commander-in-chief: "Take 12
good care of him; do him no
harm, but treat him as he
wishes." So a message to this 13
effect was forwarded by Nebu-
zaradan the commander-in-chief

to Nebushazban the field-marshal, and Nergalsarezer the cavalry commander, and the other principal officers of the king of Babylon.]]

40 1 The message that came from the Eternal to Jeremiah, after he had been released from Ramah by Nebuzaradan the commander-in-chief, who had found him there, chained among the prisoners who were all being carried from Jerusalem and Judæa into exile at Babylon:

31 15 "Here is what the Eternal says:
'A sound is heard at Ramah,
a wail, a passion of tears—
'tis Rachel sobbing for her children,
sobbing for her children gone,
refusing to be comforted.
16 But cease your sobbing,
stay your eyes from tears;
your labour for the children is not lost,
they shall return from the land of their foes;
17 there is hope for you in days to come,
your children shall return—
the Eternal promises.'"

40 2 The commander-in-chief took Jeremiah and said to him, "The Eternal your God pronounced this sentence of doom upon this place, and he has kept his word; 3 it is because you sinned against the Eternal and would not listen to him, that this has happened 4 to you. Well now, I am releasing you to-day from the chains upon your hands. If you care to come with me to Babylon, I will take good care of you. If not, then never mind; all the land lies open to you, go wherever you think right and good. 5 Go back to Gedaliah the son of Ahikam and the grandson of Shaphan, whom the king of Babylon has appointed governor of the towns of Judah; stay with him, or go wherever else you choose." Then the commander-in-chief sent him off with some food and a present; 6 Jeremiah did go to Gedaliah the son of Ahikam at Mizpah, and stayed with him among the people who were left in the land.

7 When the leaders of the Jewish forces throughout the country heard that the king of Babylon had appointed Gedaliah the son of Ahikam as governor of the land, in charge of the destitute men, women, and children who had not been carried off to exile in Babylon, they and their men 8 all went to Gedaliah at Mizpah; there were Ishmael the son of Nethaniah, Johanan and Jonathan the sons of Karêah, Seraiah the son of Tarhumeth, the sons of Ephai from Netophah, and Jezaniah the son of a man from Maakah. Gedaliah pledged his word to them 9 and to their men, swearing that they need not fear to serve the Chaldæans; "stay on in the country," he said, "serve the king of Babylon, and all will go well with you. For my 10 part I reside at Mizpah in order to represent your interests whenever Chaldæan officials arrive upon the scene; but you can gather and store up wine, fruit, and oil; you can live in any towns you care to occupy." When all the Jews in Moab, 11 Ammon, Edom, and elsewhere, heard that the king of Babylon had allowed some Jews to stay on in Judah and had appointed Gedaliah the son of Ahikam as governor, they too returned to 12 Judah from the countries to which they had been driven;

they went to Gedaliah at Mizpah, and gathered large stores of wine and fruit.

13 Now Johanan the son of Karêah went with all the other leaders of the Jewish forces to Gedaliah at Mizpah and asked
14 him, "Are you aware that Baalis king of the Ammonites has sent Ishmael the son of Nethaniah to murder you?" Gedaliah the son of Ahikam would not
15 believe it. Johanan the son of Karêah then had a private interview with him at Mizpah and asked him, "Do let me go and kill Ishmael. No one need know about it. Why should he murder you? It will mean the dispersal of all the Jews who have rallied round you, and the ruin of all who are left in
16 Judah." "No," said Gedaliah to Johanan, "you must not do
41 that; what you say about Ishmael is not true." But in the seventh month, Ishmael the son of Nethaniah and the grandson of Elishama, a member of the royal family, came with ten men to Gedaliah the son of Ahikam at Mizpah, and, as
2 they dined together, Ishmael and his ten companions drew their swords and murdered Gedaliah the son of Ahikam and the grandson of Shaphan, whom the king of Babylon had appointed as governor of the
3 country. Ishmael also killed all the Jews who were with Gedaliah at Mizpah, and all the Chaldæan soldiers who happened to
4 be there. Next day, before any one knew about Gedaliah's
5 murder, eighty pilgrims arrived from Shechem, Shilo, and Samaria, their beards shaved off, their bodies gashed, and their clothes torn, bringing vegetables and frankincense to be offered at the temple. Ishmael the son of 6
Nethaniah went out from Mizpah to meet them, as they marched along wailing. When he met them, he said to them, "Come to Gedaliah the son of Ahikam." But as soon as they 7
were inside the town, Ishmael the son of Nethaniah and his companions murdered them and flung their bodies into an underground cistern. Ten men 8
among them, however, said to Ishmael, "Do not kill us; we have stores hidden in the fields, wheat, barley, oil, and honey." So he let them alone and did not murder them along with their fellows. (The cistern into 9
which Ishmael flung all the corpses of the men he murdered was the large cistern constructed by king Asa during his campaign against Baasha king of Israel; the men whom Ishmael murdered filled it full.) Ishmael then 10
carried off as prisoners all the rest of the people at Mizpah and the princesses whom Nebuzaradan the commander-in-chief had left in charge of Gedaliah the son of Ahikam. He started across country for Ammon. But as soon as Johanan 11
the son of Karêah and the other leaders of the Jewish forces heard of all the crimes committed by Ishmael the son of Nethaniah, they mustered all 12
their men and set out to attack him. They came upon Ishmael the son of Nethaniah at the large pool of Gibeon. When the pris- 13
oners whom Ishmael had carried off from Mizpah saw Johanan the son of Karêah and the other leaders of the forces with him, they all rejoiced and broke 14
away to join Johanan. Ishmael 15
escaped with eight of his men, and got away to the Ammonites,

16 while Johanan the son of Karêah and the other leaders of the forces with him took charge of all the people whom Ishmael the son of Nethaniah had carried off as prisoners from Mizpah after his murder of Gedaliah the son of Ahikam, men, women, children, and eunuchs.
17 They travelled on, stopping for a while at the sheepfolds of Kimham near Bethlehem, whence they intended to move on to
18 Egypt; for they were terrified of the Chaldæans, because Ishmael the son of Nethaniah had murdered Gedaliah the son of Ahikam, whom the king of Babylon had appointed as gov-
42 ernor of the country. Then all the leaders of the Jewish forces, with Johanan the son of Karêah, Azariah the son of Maaseiah, and all the people high and low,
2 said to the prophet Jeremiah, "Let us entreat you to favour us by praying for us to the Eternal your God, a mere rémnant as we are. We are but a few left out of many, as you can
3 see for yourself; let the Eternal your God direct us where to go
4 and what to do." "I hear you," said Jeremiah; "I will indeed pray to the Eternal your God, as you desire, and I will tell you whatever the Eternal's answer may be, keeping nothing back."
5 Then they said to Jeremiah, "The Eternal be our true and faithful witness that we will follow any instructions which the Eternal sends to us through
6 you. Whether it be welcome or unwelcome, we will obey the word of the Eternal our God to whom we send you, and so obeying prosper."
7 Ten days later the Eternal's
8 word came to Jeremiah. He summoned Johanan the son of Karêah and all the other leaders of the Jewish forces, along with all the people high and low, and
9 said to them, "Here is the word of the Eternal, the God of Israel, to whom you sent me with
10 your humble petition: If only you remain in this country, I will build you up, instead of pulling you down; I will plant you, instead of uprooting you; for I am sorry about the misery I have inflicted on you. You
11 are terrified of the king of Babylon? Never fear him, never fear him, the Eternal says, for I will be with you to rescue you from his hands. I will have
12 pity on you and move him to have pity on you and allow you to remain in your own country.
13 But if you say, 'We will not remain in this country,' if you disobey the Eternal your God
14 and say, 'No, we will go to Egypt and make our home in a land where we shall see no more war and hear no blare of trumpets and never starve,' then
15 listen to what the Eternal says, O survivors of Judah; the Lord of hosts, the God of Israel, declares, 'If you are bent on going to Egypt and if you really settle there, then the sword you dread
16 shall overtake you there in the land of Egypt, the hunger that you fear shall pursue you into Egypt, and you shall die there;
17 all who are bent on going to settle in Egypt shall die by the sword, by famine, or by plague, not one of them shall survive or escape the fate that I inflict upon them. Here is what the
18 Lord of hosts, the God of Israel, declares: As my fury and anger have been poured out on the citizens of Jerusalem, so shall my fury be poured out upon you, when you enter Egypt;

you shall become an object of execration and horror, accursed and derided, and you shall never see this place again!'
19 O survivors of Judah, this is the Eternal's word to you, 'Do not go to Egypt.' You will go? Then be sure of this, you have
20 ruined yourselves. I testify against you for sending me to the Eternal our God, asking me to pray for you to the Eternal our God, promising to do whatever I told you was the will of
21 the Eternal our God, and then, after I told you to-day, refusing to listen to any orders which the Eternal sends you by me.
22 For that, be sure, you are doomed to die by the sword, or by famine, or by the plague in the land where you choose to go
43 and settle." When Jeremiah had finished telling all the people all the words that the Eternal their God had sent him to de-
2 liver to them, Azarîah the son of Maaseiah and Johanan the son of Karêah and the rest of that insolent group, said to Jeremiah, "You are a liar; the Eternal our God never sent you to forbid us
3 to go and settle in Egypt; it is Baruch the son of Neriah who is setting you against us: he would have us handed over to the Chaldæans to be killed or carried prisoners to Babylon."
4 So Johanan the son of Karêah and all the other leaders of the Jewish forces and all the people refused to obey the Eternal's order to remain in the country
5 of Judah; Johanan the son of Karêah and all the other leaders took all the survivors in Judah, who had come back to
6 settle in the country, men, women, and children, princesses, every person who had been entrusted by Nebuzaradan the commander-in-chief to Gedaliah the son of Ahikam and the grandson of Shaphan, including the prophet Jeremiah and Baruch the son of Neriah; heedless 7
of what the Eternal said, they entered the land of Egypt and reached Daphne. At Daphne 8
this message from the Eternal came to Jeremiah: "Take some 9
large stones in your hand, let some of the Jews see you hiding them secretly under the paved court in front of the entry to the Pharaoh's house at Daphne, and tell them that this is what the 10
Lord of hosts, the God of Israel, says: 'I am sending for my servant Nebuchadrezzar, king of Babylon, who shall erect his throne over these stones that you have buried, spreading his state carpet on the top of them.
He shall come to ravage the 11
land of Egypt, inflicting death on those who are doomed to die, capturing those doomed to be imprisoned, and putting to the sword those who are doomed to the sword; he shall set fire to 12
the temples of the gods in Egypt, burning them and carrying off the idols; he shall scour the land of Egypt as a shepherd picks vermin out of his plaid; he shall demolish the obelisks of 13
Beth-shemesh, and then leave unmolested.' "

Here is the message that came **44**
to Jeremiah about all the Jews who were living in Egypt, at Migdol, Daphne, Memphis, and
in Upper Egypt: "The Lord of 2
hosts, the God of Israel, declares: 'You have seen all the misery I have inflicted on Jerusalem and all the towns of Judah. There they lie to-day, empty and desolate, for their 3
wicked practices that angered me! They took to offering sac-

rifices in the service of foreign gods, unknown to them or to yourselves or to your fathers.
4 I sent you all my servants the prophets, earnestly and urgently, to forbid this abomina-
5 tion which I hated; but they would not listen or obey, they would not give up their wicked practice of sacrificing to foreign
6 gods. So my fury and my anger broke out blazing through the towns of Judah and the streets of Jerusalem, laying them waste and desolate, as
7 they lie to-day. Now then, says the Eternal, the God of hosts, the God of Israel, why will you ruin yourselves and put an end to Judah, man, woman, child,
8 and babe? Why anger me with your practices, sacrificing to foreign gods in the land of Egypt where you have gone to settle? It will mean the end of you; all nations upon earth will
9 curse and taunt you. Have you forgotten the crimes of your fathers, and of the kings and leaders of Judah, aye and the crimes of your own wives in the country of Judah and in the
10 streets of Jerusalem? It has not made them humble or afraid, not to this day; they have not followed my directions nor have they lived by the rules I gave to you and to your
11 fathers. Therefore, says the Lord of hosts, the God of Israel, I have determined on evil against you, to make an end of
12 Judah; as for the survivors of Judah who made up their minds to go and settle in the land of Egypt, in the land of Egypt shall they all perish, all of them, falling by the sword and famine, dying young and old by sword and famine, and becoming an object of horror and execration, accursed and derided. For, as 13
I punished Jerusalem, so will I punish all who have settled in the land of Egypt, by sword, by famine, and by plague, till not a 14
single Jewish settler in the land of Egypt shall escape or survive to make his way back to the longed-for land of Judah; only a fugitive or two shall ever get back.'" Then all the men who 15
knew that their wives sacrificed to foreign gods, and all the women who were standing by, shouted loudly to Jeremiah, "We will not listen to this word 16
of yours that you have uttered as from the Eternal. No, we 17
mean to keep without fail this oath of ours to offer sacrifices to the Queen of heaven, and pour libations in her honour, as we used to do, we and our fathers, our kings and leaders, in the towns of Judah and on the streets of Jerusalem. Then we had plenty of food, we prospered and came to no harm. But ever since we gave up sac- 18
rificing to the Queen of heaven and pouring out libations in her honour, we have been in utter need and at the mercy of the sword and famine." "Yes," 19
cried the women, "and had we not the consent of our husbands when we sacrificed to the Queen of heaven and poured libations in her honour and made cakes in the shape of her?" [[Then 20
Jeremiah said to all the people, to the men and women who had given this answer: "You offered 21
these sacrifices in the towns of Judah and on the streets of Jerusalem, you and your fathers, your kings and leaders and the commons? Yes, and did the Eternal forget it? Did it not rankle in 22
his mind, till he could bear your wicked practices and abomi-

nable crimes no longer? That
is why your land lies desolate
and empty, horrible and ac-
23 cursed, to-day. This doom is
yours to-day, because you
offered these sacrifices, because
you sinned against the Eternal
and would not obey him, be-
cause you would not follow his
directions and orders and in-
24 junctions."]] Then Jeremiah
said to all the people and to all
the women: "Listen to the word
25 of the Eternal. The Lord of
hosts, the God of Israel, de-
clares: You women have done
all you swore to do, saying,
'We will perform our vows with-
out fail, sacrificing to the Queen
of heaven and pouring libations
in her honour.' Well, keep your
word, carry out your vows!
26 Listen to the Eternal's word,
you Jews in Egypt; 'I swear by
my great name that my name
shall never be heard on the
lips of any Jew who has gone to
28 settle in Egypt. Then the sur-
vivors of the Jews in Egypt will
find out whose word stands,
29 mine or theirs. And here is the
sign that I will punish you in
this country, the Eternal says,
to teach you that my threat of
doom will stand against you:
30 I will deliver the Pharaoh
Hophra, king of Egypt, into the
hands of his enemies and mur-
derers, as I put Zedekiah king
of Judah into the hands of Neb-
uchadrezzar king of Babylon,
his enemy and murderer.' "

* * *

46 Messages from the Eternal
to the prophet Jeremiah about
the nations.

2 On Egypt: about the army of
Pharaoh-necho king of Egypt at
Karkĕmish on the river Eu-
phrates, where it was defeated by
Nebuchadrezzar king of Baby-
lon, in the fourth year of Jehoia-
kim the son of Josiah, king of
Judah:

Ready with your shields and 3
targes,
forward to the fray!
Harness horses, mount your 4
chargers,
on with helmets, swing your
spears,
don your coats of mail!

What! routed, in a panic! 5
Their braves are beaten,
they fly, never rally,
beset by terror;
but no speed saves them, 6
no hero escapes,
in the north, by the Euphrates,
they collapse.

What is this, rising like the Nile, 7
with tossing floods?
'Tis Egypt shouting, "I will en- 8
gulf the world,
I rise to sweep off its inhabi-
tants!"
Prance on, horses, rage away, 9
chariots,
charge on, warriors,
men with shields from Kush and
Punt,
bowmen from Libya!
But this is Lord Eternal's day, 10
a day for vengeance on his
foes,
a day when the sword devours
with a vengeance,
and drinks its fill of blood;
for the Lord of hosts is sacri-
ficing victims
in the north, by the Eu-
phrates.
You may get balsam from 11
Gilead,
my lady Egypt,
but all your salves are vain,
for you there is no healing.
The whole world hears you 12
wailing,
your crying rings around,

for one brave falls over another,
and both drop to the ground.

13 The Eternal's prediction to the prophet Jeremiah that Nebuchadrezzar king of Babylon would come and ravage the land of Egypt:
14 Tell it in Migdol,
proclaim it at Memphis:
"To your feet, be all ready,
the sword sweeps all round you!"
15 Why has Apis run away?
That Bull-god could not stand,
for the Eternal laid him low.
16 Your foreign traders fall away,
they fall and to themselves they say,
"Let us begone to the land of our birth,
back home again,
away from the sweep of the sword."
17 (Call the Pharaoh 'Fatality,'
for he has let his chance go by!)
18 By my life, says the King, the Lord of hosts,
here comes an invader,
towering like mount Tabor,
like Karmel by the sea!
19 Get ready for your exile,
my lady Egypt;
for Memphis empty lies and desolate,
burned to the ground.
20 Egypt is a handsome heifer,
but herdsmen from the north shall master her;
her day of doom has dawned,
21*c* her punishing hour is upon her;
21*a* the soldiers that she hired
have proved like pampered kine,
21*b* they scampered off in flight,
they made no stand.
22*a* She can but draw back hissing
like a snake before her foes;
for they outnumber locusts, 23*b*
past all counting,
they come at her with axes, 22*b*
like woodmen hewing a tree,
while the Eternal cries out, "Fell 23*a*
her forest,
dense though it be."
My lady Egypt is dishonoured, 24
in the hands of the northmen.
The Lord of hosts, the God 25
of Israel, declares: "I will punish Amon the god of Thebes,
and also the Pharaoh with any
who rely on him; I will hand 26
them over to their murderers,
to Nebuchadrezzar king of Babylon and his officers.
Though in after days Egypt shall be inhabited as it was in the days of old (so the Eternal promises)."

The message from the Eter- 47
nal that came to the prophet Jeremiah about the Philistines, before the Pharaoh stormed Gaza. The Eternal declares:
"Floods are gathering in the 2
north
and swell into a torrent,
to flood the land and all it holds,
the capital and all its citizens!
At the thunder of hoofs in the 3
cavalry charge,
at the rush and roar of the chariot wheels,
fathers fear to turn and save their children—
so unmanned are the Philistines!
The day of havoc strips from 4
Tyre and Sidon
any support still left them;
for the Eternal will make havoc
of all left upon the coast.
Gaza mourns with shaven head, 5
Ashkelon is overwhelmed;
Poor Ekron—all that is left of you!—

long will you gash yourself in
grief."
6 "Sword of the Eternal," you
cry,
"Will you never be quiet?
Sheathe yourself and give
o'er!"
7 But how can it be quiet,
when it has the Eternal's
orders
to execute on Ashkelon and
the shore?

48 On Moab:
The Lord of hosts, the God of
Israel declares:
"Alas for Nebo, it is sacked!
Kureyat captured, to its
shame,
and Moab's bulwark stormed!
2 Moab now has lost its fame;
from Heshbon foes have
planned
to blot the nation out of being,
to press upon it, sword in
hand,
to leave it not a sound of life.

3 Hark! a howl from Horonaim,
for the havoc and the slaugh-
ter;
4 Moab is shattered,
and her cry rings even to
Zoar.
5 Moabites climb up to Luhith,
weeping as they go;
for, hurrying down from Horo-
naim,
they heard shrieks of slaugh-
ter.

6 Run for your lives, get away
like a wild ass to the wold!
7 You put faith in your for-
tresses;
so you are captured!
Kemôsh your god shall be de-
ported,
with his priests and princes;
8 every town shall be despoiled,
not one escapes;
valleys shall be raided,
and plains ruined—
so the Eternal orders.

Give Moab wings? 9
She fain would fly away
from towns laid waste,
and emptied!
No, a curse on him who slackens 10
in this work of the Eternal!
A curse on any who will stint
their swords of blood!

Moab from the first has lain at 11
ease,
never known exile afar,
lain like wine left on the lees,
never poured from jar to jar,
that tastes the same as ever,
and its scent mellows never.
But the day comes, says the 12
Eternal,
when I send men to move
him,
tilting him over,
emptying out his casks,
and breaking up his flasks.
Then Moab shall find Kemôsh 13
fail him,
like Israel when it trusted
Bethel.

'You boast yourselves brave, 14
you are warriors bold,
and here is your Moab invaded, 15
and the flower of his youth
mowed down!'
says the King called the
Lord of hosts.
Moab's calamity closes upon 16
him,
and fast his fate comes on.
Bemoan him, all ye neighbour- 17
ing folk,
all ye who know his fame;
cry, 'Ah, his sceptre strong is
snapped,
his splendid sway has gone!'
O dwellers in Dibon, down from 18
your height,
and cower in the mire;

for Moab's invader attacks you,
and storms your stronghold!
19 O dwellers in Arôer,
stand on the road and look out,
ask news from men in flight
and women who escape.
20 'Moab is broken, to his shame,'
they sigh,
'Wail for it, cry.' "

21 [Tell the news upon the
banks of Arnon, that Moab is
devastated, that doom has
reached the plains, reached Ho-
22 lon, Jahzah, Mephaath, Dibon,
23 Nebo, Beth-diblathaim, Kure-
yat, Beth-gamul, Beth-mĕon,
24 Keriyyoth, Bezer, and all the
towns of Moab, far and near.]]

25 Moab's strength is lopped off,
Moab's might is broken;
26 Make him drunk and help-
less,
for his insolence to the Eter-
nal.
Loud was Moab in derision;
so let him be derided.
27 For Israel you did deride;
you tossed your head in scorn,
whenever you talked of him,
as of one caught in a thieves'
gang.

28 Leave your towns, take to the
cliffs,
you folk of Moab;
make your nests like doves
in crevices of crags.

29 We have heard of Moab's pride,
his lordly pride,
his airs and arrogance,
and haughty heart.

30 The Eternal says, "I know his
rage,
his hollow vaunts, his hollow
deeds."

So I must wail for Moab, 31
lamenting for all Moab,
bemoaning what befalls Kir-
heres.
O vine of Sibmah, I join Jazer 32
in bewailing you;
for once your branches stretched
across
as far as Jazer,
and now your gathered grapes
are ravaged,
now Moab's garden-land is all 33
bereft
of joy and gladness,
no wine is trodden out from
grapes,
no lilting at the vintage!
Heshbon and Elealeh wail, 34
from Zoar to Jahaz goes the
cry,
Horonaim and Eglath-the-third
call out,
for even Nimrim's streams
are dry.
[[I also abolish in Moab, says 35
the Eternal,
all worshippers at shrines,
all those who sacrifice to
idols.]]
So my heart thrills with pity 36
for poor Moab,
thrills for the fate of Kir-
heres,
losing all his gains.

Heads are shaven, beards cut 37
close,
hands are gashed, and sack-
cloth worn,
on all the roofs of Moab, in its 38
streets,
men moan and mourn;
for I have shattered Moab
like a discarded dish.
How shattered! (ah, bewail it) 39
defeated and disgraced!
All around are over-awed,
and yet mock at Moab.
For this is the Eternal's word: 40
Here is an eagle swooping
with a dash on Moab!

41 Towns are taken,
fortresses surprised;
the heart of Moab's heroes on
that day
is weak as any woman's in
her pangs.
42 Moab no more is a nation,
for its insolence to the Eter-
nal.
43 Panic and pitfall and snares
await you,
O inhabitants of Moab;
44 fly from the panic, you are in a
pitfall—
crawl out, you are caught in
a snare!
For I am bringing upon Moab
(the Eternal says)
its year of punishment.
45 Fugitives cower for shelter at
Heshbon,
all in vain;
for a blaze began at Heshbon,
flaming out from Sihon's pal-
ace,
till Ar of Moab was consumed,
and Arnon's heights devoured.
46 Poor Moabites!
O forlorn folk of Kemôsh!
The god has left your sons to
flight,
your daughters to a prisoner's
plight.
47 [[Though in the latter days—
so the Eternal promises—I will
restore the fortunes of Moab.]]
[[Here ends the sentence
passed on Moab.]]

49 On the Ammonites.
Here is the Eternal's word:
Has Israel no sons, no heir?
Why, then, is Gad claimed
by god Milkom?
Why do his people tenant
towns of Gad?
2 Therefore a day comes (the
Eternal declares)
when I will send the war-cry
against Rabbah of the Am-
monites,
till it is left a desolate heap,
its townships in the flames.
Then shall Israel come to hold
those who now hold her.
Howl, O palace of Rabbah, 3
at the sack of the city!
Scream, ye women of Rabbah,
gird yourselves with sack-
cloth,
wail and run about in mourn-
ing:
for Milkom is deported
with his priests and princes.
Why vaunt your valleys, 4
careless creature,
so proud of your resources,
so sure you are beyond at-
tack?
I will put you in terror 5
of all around you,
says the Lord, the Lord of
hosts,
till you are routed headlong
past all rallying.
[[Though later on, so the 6
Eternal promises, I will restore
the fortunes of the Ammon-
ites.]]

On Edom. 7
Here is the word from the Lord
of hosts:
Teman is no longer shrewd;
wary men have lost their wits,
and their shrewdness has
failed them.
So turn and fly to your re- 8
treats,
ye dwellers in Dedan;
for I bring upon Esau his doom,
his hour of punishment.
If gatherers of grapes came 9
upon you,
would they leave any grapes
to glean?
If robbers in the night came on
you,
would they not steal more
than they need?
So I strip Esau clean and bare, 10
I have laid open his retreats,

till he cannot conceal himself—
he is stamped out to a man.
11 Yet leave to me your orphans,
I will save them;
let your widows trust to me."
12 Here is the Eternal's sentence: "If those who did not deserve to drink the cup of the divine anger have to drink it notwithstanding, are you to go unpunished? No, you shall not
13 get off; drink it you must. For I have sworn by my own life, that Busaireh shall be waste and cursed, desolate and derided, and all its hamlets laid in ruin for all time."
14 The Eternal sends me news
of an envoy sent to the nations,
bidding them muster against Edom,
and make war upon her.
15 "For I will make you least among the nations,
despised in the world of men.
16 How you will shudder then!
Your pride of heart has played you false,
perched in your fastness of the rocks,
ensconced upon your precipices!
Nest high as any eagle,
but I will pull you down, says the Eternal,
17 till Edom is a shocking desolation,
till passers-by whistle in surprise
and horror at its ruin;
18 as when Sodom and Gomorrah fell,
with the towns around them,
not a soul shall live there,
not a man shall dwell there.
19 Like shepherds when the lion leaves
the jungle of Jordan for the pasture,
I will chase them away suddenly,
and seize their rarest rams.
Who can match me? Who dare challenge me?
What shepherd can face me?
Hear, then, the Eternal's plan against Edom, 20
his purpose for the Temanites:
their shepherd lads shall be dragged away,
and the farm appalled at their fate!
Earth trembles at the crash of Edom's fall; 21
the noise resounds to the Reed Sea.
Here is an eagle swooping with a dash upon Busaireh! 22
The heart of Edom's warriors on that day
is weak as any woman's in her pangs."

On Damascus. 23
Hamath and Arpad are dumbfounded,
when the bad news comes;
they surge uneasy as the sea,
restless in their anxiety.
Damascus has collapsed, 24
and turned to fly,
seized suddenly with shuddering,
caught by sharp anguish,
like a woman in her pangs.
Woe to her, a famous city, 25
a gay city, now forlorn!
I will fling fires of war upon Damascus' walls, 27
to burn up all Benhadad's palaces.

On Kedar and the realm of Hazor, conquered by Nebuchadrezzar king of Babylon. 28
Here is the Eternal's word:
"Up against Kedar,
ravage the Arabs!
The foe shall seize their tents and flocks, 29

their wares, their curtains,
and their camels,
yelling at them,
scaring them on every side.
30 Turn and fly far to your re-
treats,
inhabitants of Hazor;
for Nebuchadrezzar king of
Babylon
has planned and purposed to
attack you."

31 The Eternal's word is:
"Up and attack them,
a people at their ease, un-
troubled,
with neither gate nor bar,
living remote from men;
32 their camels shall be your
booty,
their vast herds fall to you.
I scatter to the winds
the crop-haired folk,
rain ruin upon them
from every side,
33 till Hazor is a heap of ruins,
a mere haunt of jackals;
not a soul shall live there,
not a man shall dwell there."

34 The Eternal's message to the
prophet Jeremiah about Elam,
at the beginning of the reign of
Zedekiah king of Judah.
35 The Lord of hosts declares:
"I will break the bow of Elam,
their mainstay;
36 [[hurl against Elam the four
winds of the world
and scatter them to the
winds,
till there is no nation
where no waifs from Elam
come;]]
37 make Elam quail before their
foes,
before their murderers;
rain ruin upon them,
my fierce anger;
send the sword after them,
till they are all consumed;
pass sentence of doom, out of 38
Elam,
on its king and chiefs.
[[Though in the latter days—so 39
the Eternal promises—I will
restore the fortunes of
Elam.]]"

The Eternal's message for 50
the prophet Jeremiah about
Babylon and the land of the
Chaldæans:
Tell the nations and proclaim it, 2
let the news go free,
that Babylon is captured,
her idols are disgraced,
her blocks of gods are in dis-
may,
Bêl in disgrace and Marduk
in dismay!
A foe from the north has at- 3
tacked her,
to lay waste the land,
till not a man dwells there,
till man and beast are gone.

And then, says the Eternal, at 4
that hour
the Israelites return,
they and the men of Judah,
wending their way weeping
in scarch of the Eternal their
God,
asking the way to Sion, 5
their faces turned to it,
calling each other to join the
Eternal
in a lasting compact,
never to be forgotten.

My people have been lost sheep, 6
for their shepherds led them
astray,
and turned them loose on the
bare hills;
where up and down they wan-
dered,
all forgetful of the fold.
Those who caught them all de- 7
voured them;
" 'Tis no sin," said their foes,

"they have offended the Eternal One,
their true Fold and their father's Hope."

8 Fly now from Babylon, leave Chaldæa,
lead those who leave, like he-goats.
9 For I am rousing against Babylon
a horde of nations from the north,
to battle with her mightily
until they master her,
shooting like expert archers,
who never go empty-handed;
10 no, Chaldæa shall be their booty,
her plunderers shall all get their fill.

11 Though you rejoice now and exult,
you Babylonians, plundering my own people,
though you wanton like calves at the grass,
and neigh like lusty stallions,
12 your mother-city shall be sore disgraced,
and she who bore you shall be shamed—
left in the rear of all the nations,
a land deserted, desolate, and dry;
an empty ruin shall she lie,
13 under the wrath of the Eternal,
till all whistle in horror, passing by,
appalled at all the blows on Babylon.

14 Set upon Babylon, all round,
all ye who bend the bow;
spare not your arrows, shoot at her—
she has offended the Eternal.
Raise the war-cry round her— 15
she gives way,
her bastions are stormed,
her walls are down!
'Tis the Eternal's vengeance on her;
take your revenge,
treat her as she treated others!
Tear from Babylon every sower, 16
every reaper with his sickle;
let her foreigners all flee,
each scurrying home to his own land,
to escape the sweep of the sword.

A scattered flock is Israel, 17
harried by lions,
mauled first by the Assyrian king,
now gnawed by Nebuchadrezzar
the king of Babylon.
Therefore, the Lord of hosts 18
declares,
the God of Israel,
I punish Babylon, king and land,
as I punished the Assyrian king;
I bring back Israel to his home- 19
stead,
to pasture on Karmel and Bashan,
till he can eat his fill
in Gilead and on Ephraim's hill.
Then, the Eternal promises, at 20
that hour,
no guilt in Israel shall be discovered,
nor any sin detected within Judah;
for whom I spare I pardon.

Move against Merathaim, 21
press hard the men of Pekod,
slay them, devastate their land—
so carrying out the Eternal's own command.

22 Listen, there is the war-cry!
Chaldæa crashes!
23 What a hammering and shattering
for the Hammer of the world!
What a spectacle of horror
has Babylon become!
24 Aha! I have trapped you, Babylon,
taken you unawares!
I have tracked you, I have caught you,
for defying the Eternal!

25 The Eternal has opened his arsenal
and brought out his arms of anger;
for the Lord, the Lord of hosts,
has work before him in Chaldæa.
26 Rush at her from every quarter,
rifle her granaries,
pile up her stores of grain,
and devastate all of her,
leaving no trace of her.
27 Slay her bulls of warriors,
butcher every one of them!
Woe betide them, their hour has come,
their day of doom!
28 Listen to the waifs escaping
from the land of Babylon,
to tell in Sion how our God,
how the Eternal has avenged his temple.

29 Summon archers against Babylon,
all who bend the bow;
beleaguer her,
let not a man escape.
Requite her for her crimes,
treat her as she treated others—
she and her insolence to the Eternal,
the Majestic One of Israel!
30 So shall her youth fall in the open street,
and all her warriors in death be silenced.
I am attacking you, Queen Insolence, 31
says the Lord, the Lord of hosts;
your hour has come,
the day for me to doom you.
Queen Insolence falls down, 32
and her no one shall raise;
I set her forest ablaze,
and the flames shall burn her thickets.

The Lord of hosts proclaims: 33
"Israelites and men of Judah
are trampled down together;
their captors hold them fast
and will not let them go.
But theirs is a strong champion, 34
his name the Lord of hosts;
he will take their part,
and daunt the Babylonians,
that the world may live at peace."

Sword, strike the Chaldæans (the Eternal orders), 35
strike all the folk of Babylon,
her nobles and her sages!
Sword, strike the soothsayers, 36
and they shall play the fool!
Sword, strike her soldiers,
and they shall be in terror!
Sword, strike her chariots and horses, 37
and all her foreign crowd,
and they shall be weak as women!
Sword, strike her treasures,
and they shall be robbed!
Sword, strike her streams, 38
and they shall be dried up!

For it is a land of images,
and the folk boast of their idols;
so wolves and wild-cats shall live there, 39
ostriches shall quarter there;

never shall it be tenanted,
forlorn from age to age.
40 It shall be as when God once overthrew
Sodom, Gomorrah, and the towns around;
not a soul shall live there,
not a man shall dwell there.

41 A people is coming,
out of the north-land,
a power is stirring, a host of kings,
from the far ends of earth!
42 Bow and javelin they seize,
they are cruel, pitiless;
their din is like the roaring sea,
they ride on horses,
mustering like one man
to fight you, maiden Babylon.
43 The king of Babylon hears the news,
his hands are limp,
panic seizes him,
pain like a woman's in travail.
44 Like shepherds when the lion leaves
the jungle of Jordan for the pasture,
I will chase them away suddenly,
and seize their rarest rams.
Who can match me? Who dare challenge me?
What shepherd can face me?
45 Hear, then, the Eternal's plan against Babylon,
his purpose for the Chaldæans:
their shepherd lads shall be dragged away,
and the farm appalled at their fate!
46 Earth trembles at the crash of Babylon's capture,
the noise resounds all through the nations.
51 The Eternal declares:
I am stirring up destroyers
against Babylon, against the dwellers in Chaldæa;
I am sending winnowers on Babylon, 2
to winnow her and leave her bare.
Woe betide her everywhere,
on her day of doom!
Let the archer bend his bow, 3
let him stand up in his armour;
spare none of her soldiers,
annihilate her army;
strike them down within Chaldæa, 4
stab them in her streets;
for their land is full of guilt 5b
against His Majesty of Israel.
(But Israel and Judah are not 5a
bereft
of their God, of the Lord of hosts.)
Fly from Babylon, every man of you; 6
save your lives, share not her doom;
'tis the hour of the Eternal's vengeance,
he is rendering her due punishment.

Once Babylon was a golden cup, 7
that made the whole world drunk;
the nations drank her wine,
and lay before her helpless.
Suddenly Babylon falls and breaks! 8
Wail for the creature?
Get balsam for her wounds—
perhaps she can be cured?
"No," you answer, "we would fain have healed her, 9
but there is no curing Babylon;
we must leave her to her fate,
and all go home,
for her doom rises up to heaven,
reaches the very skies.
The Eternal has made good our cause; 10
come, let us tell in Sion

what the Eternal, our own
God, has done."

11 Polish your arrows,
scour your armour.
The Eternal stirs up Media's
king,
planning to ruin Babylon.
This is the Eternal's vengeance,
vengeance for his temple.
12 Raise your standards against
Babylon,
blockade it round and round;
post your sentries,
lay your ambushes;
for the Eternal executes his
aim,
his sentence upon Babylon.
13 Throned upon many a stream,
with treasures that teem,
your end has come,
your web is spun!
14 The Lord of hosts has sworn by
his own life,
"I fill you full of foes,
that swarm like locusts,
and shout over you in
triumph."

20 You have been my battle-axe;
by you I have shattered na-
tions,
by you I have ruined realms,
21 by you I have shattered horse
and rider,
chariots and charioteers,
22 by you I have shattered man
and woman,
old and young, maidens and
boys,
23 by you I have shattered flock
and shepherd,
ploughmen and their teams,
by you I have shattered satraps
and regents—
24 yes, and (the Eternal prom-
ises)
I will let Sion see how I repay
both Babylon and the Chal-
dæans all
for all the wrongs they did her.

I strike at you, says the Eternal, 25
you volcano, ruining the
world!
I will lay hands on you and
level you,
and leave you all extinct;
men will never get from you 26
any stones for building;
you shall be desolate for all
time.

Raise your standard on the 27
earth,
blow the trumpet among the
nations,
open the campaign against her,
summon the realms—Ar-
menia, Mannai, Ashkĕnaz;
muster your troops against her,
cavalry swarming like locusts.
Open the campaign against her, 28
with Media's king, his satraps
and his regents,
and all his domain.
All the world trembles, 29
for the Eternal's purpose
against Babylon holds—
to lay the land empty and
desolate.

Babylon's soldiers cease to 30*a*
fight,
they stay inside their forts;
their strength has gone from
them,
they are weak as women.
Couriers meet, messengers meet, 31
running to tell the king of
Babylon
his city is stormed on every
side,
its houses all ablaze, 30*b*
the gates burst open;
the ferries have been seized, 32
the bastions burned,
the troops are scared.
For this is the sentence of the 33
Lord of hosts,
the God of Israel:
Babylon to be trampled like a
threshing-floor,

then trampled like the grain
upon the floor!

34 "Nebuchadrezzar king of Babylon
has been devouring us;
he set us down like an empty cup,
he swallowed us like a monster,
he gorged himself with our delights,
and then he threw us aside.
35 My torn flesh be avenged on Babylon!"
let those who dwell in Sion cry;
"My blood be avenged on the Chaldæans!"
let Jerusalem cry.
36 And here is the Eternal's answer:
"I will take your part and avenge you,
I will dry up her lake
and drain her springs.
37 Babylon shall lie in ruins,
a mere haunt of jackals,
a horror and a scorn,
where no man lives."

38 The Babylonians all roar like lions,
growling like lion-cubs over their prey?
39 I will feast them in my fury,
make them drunk and stupefied,
till they sleep the sleep that knows no waking;
40 I will drive them to the shambles,
like sheep, like rams and goats.
41 What a downfall for Babylon!
The Splendour of the world surprised!
What horror in the world
at Babylon's fate!
42 A sea has burst on Babylon,
she sinks below the roaring tides of war;
her towns lie desolate, 43
unpeopled, waterless,
a waste where no man lives,
none passes through.
And I will punish Bêl in Baby- 44
lon,
forcing him to disgorge his plunder;
prisoners shall stream to him no more,
for Babylon's walls are down.

Come out of her, my people, 45
save your lives, every man of you,
from the Eternal's burning wrath.
Never be daunted or dismayed 46
by rumours that you hear,
when rumours rise year after year,
and tyrants lord it in the land.
For the day comes 47
when I shall punish the idols of Babylon,
when all her country is confounded,
and her inhabitants drop dead.
Then heaven and earth and all 48
their host
shall exult over Babylon;
for invaders from the northland
shall reach her, the Eternal promises.
Yes, Babylon shall fall, O slain 49
of Israel,
as slain men have fallen everywhere for Babylon.

You who have escaped the 50
sword,
stay not, get away;
remember the Eternal yonder,
bethink you of Jerusalem.
"We are ashamed," you say, 51
"at hearing of this outrage;

foreigners entering the sacred temple!—
it covers us with shame."
52 But a day comes, the Eternal answers,
when I punish the idols of Babylon,
till wounded men groan over all the land.
53 Though Babylon mounted to the sky,
though she entrenched herself on high,
yet I would speed invaders against her,
the Eternal answers.

54 Hark! shrieks from Babylon,
a mighty crashing in Chaldæa!
55 'Tis the Eternal battering down Babylon,
stilling the din of her city-life!
The enemy surge in like the roaring tides,
shouting aloud;
56 for the invader has reached Babylon,
her soldiers are captured,
their bows are all shattered.
For the Eternal is a God of retribution,
he never fails to punish.

57 "I will make her nobles and her sages drunk,
satraps and regents and soldiers,
till they sleep the sleep that knows no waking,"
says the King called the Lord of hosts.
58 Here is the Eternal's sentence:
"Babylon's broad wall shall be razed,
and her high gates burned with fire.
So ends the toil of nations, ends in smoke,
and pagans waste their pains."

59 The instructions given by the prophet Jeremiah to Seraiah the son of Neriah, the grandson of Mahseiah, the quartermaster who accompanied Zedekiah king of Judah to Babylon in the fourth year of his reign. 60 Jeremiah had written on a scroll all the evils that were to befall Babylon, and he said to Se- 61 raiah, "When you reach Babylon, be sure to read this all over; when you have finished, 63 tie a stone to the scroll and throw it into the Euphrates, saying, 'So shall Babylon sink and never rise again, for the Eternal dooms it.' "

Here end the words of Jeremiah.

52 Zedekiah was twenty-one years old when he began to reign, and he reigned in Jerusalem for eleven years; his 2 mother's name was Hamutal, a daughter of Jeremiah from Libnah. He did what was evil in the sight of the Eternal, exactly as Jehoiakim had done. The 3 Eternal was so wroth that he let Jerusalem go from bad to worse, till he would have no more to do with them. And then Zedekiah rebelled against the king of Babylon. On the 4 tenth day of the tenth month of the ninth year of his reign Nebuchadrezzar king of Babylon attacked Jerusalem with all his army; they pitched camp, and ran a wall round it, be- 5 sieging the city till the eleventh year of king Zedekiah. By the 6 ninth day of the fourth month (and by this time the famine in the city was so severe that the people had no food), a breach 7 was made in the walls of the city. On seeing this the whole garrison took to flight, leaving

the city during the night, by the gate beside the royal garden, between the two walls, making their way along the Arâbah, as the Chaldæans had invested the city on all sides. They made for the Jordan valley. However, the Chaldæan army went in pursuit of the king and overtook Zedekiah in the steppes of Jericho, his own army having all scattered and left him. The king was captured and carried off to the king of Babylon at Riblah in the district of Hamath, where sentence was passed upon him. At Riblah the king of Babylon slew Zedekiah's sons before their father's eyes, and also all the authorities of Judah; he then put out the eyes of Zedekiah, chained him fast, and carried him away to Babylon, where he lay in prison till the day of his death.

On the tenth day of the fifth month, in the nineteenth year of the reign of Nebuchadrezzar king of Babylon, Nebuzaradan the commander of the bodyguard, an officer of the king of Babylon, went to Jerusalem and set fire to the temple of the Eternal, as well as the royal palace and indeed all the principal buildings in the country. The Chaldæan troops who were with him demolished the walls of Jerusalem all round. Any people left in the city, together with those who had already surrendered to the king of Babylon, and any craftsmen who were left, Nebuzaradan the commander of the bodyguard carried away prisoners, though he left some of the very poorest people of the land to be vinedressers and ploughmen. The bronze columns, the trolleye, and the bronze tank that were in the temple, were broken up by the Chaldæans, who took all the bronze away to Babylon; they also removed the pots, the shovels, the snuffers, the basins, the saucers, and any bronze article used in the temple service; while the commander removed any gold and silver goblets, fire-pans, basins, pots, lampstands, saucers, and bowls. The bronze was past weighing, the bronze from the two columns, the tank, the twelve bulls supporting the tank, and the ten trolleye which king Solomon had made for the temple. Each column was twenty-seven feet high, eighteen feet round, and four inches thick—hollow inside, with a bronze capital on the top, seven and a half feet high, surrounded by a network and pomegranates in bronze, ninety-six out of a hundred pomegranates in the network being visible.

The commander of the bodyguard carried off Seraiah the chief priest, Zephaniah the vice-priest, and the three wardens, along with a eunuch in charge of the army, seven privy councillors who were found in the city, the secretary of the commander, who kept the army registers, and sixty country folk whom he found within the city. Nebuzaradan the commander of the bodyguard took them away to the king of Babylon at Riblah. And there, at Riblah in the district of Hamath, the king of Babylon slew them all.

Thus was Judah carried from its land into exile. The number of prisoners carried off to exile by Nebuchadrezzar was as follows: in the seventeenth year of his reign, three thou-

sand and twenty-three Jews;
29 in the eighteenth year of Nebuchadrezzar, eight hundred and
30 thirty-two from Jerusalem; in the twenty-third year of Nebuchadrezzar, seven hundred and forty-five Jews, carried captive by Nebuzaradan the commander of the bodyguard; in all, four thousand six hundred.
31 In the thirty-seventh year of the exile of Jehoiakin king of Judah, on the twenty-fifth day of the twelfth month, Evil-merôdak king of Babylon—it was the first year of his reign—took Jehoiakin king of Judah out of prison; he was civil to 32
Jehoiakin and treated him better than his fellow-monarchs in
captivity at Babylon. He 33
changed his prison dress, and Jehoiakin dined with the king
every day of his life. Also an 34
allowance was made for him daily by the king of Babylon, to maintain him as long as ever he lived.

LAMENTATIONS

1 Ah, how lonely lies the city,
once so full of folk,
once a power among the nations,
now like a poor widow!
Once she queened it over towns,
and is now a thrall!—
2 sobbing sorely in the night,
tears upon her cheek;
of all her allies there is none
to aid her;
her friends have all betrayed her
and turned foes.

3 To an exile of sad slavery
Judah departed,
to settle among pagans,
with no peace;
and in her anguish her pursuers
overtook her.
4 The paths to Sion are woebegone,
bereft of pilgrims;
her gates are all deserted,
and her priests despair,
her maidens have been dragged
away,
her lot is bitter.

5 Her foes have now the upper
hand,
her enemies exult—
it is her punishment from the
Eternal
for her many sins.
Foes force her children into
exile
in front of them:
6 from Sion all her splendour
has departed;
her leaders are like harts that
find
no pasture,
the pursuer drives them feebly
in front of him.

7 Jerusalem recalls
her stress and scattering,
when helpless her folk fell
into the foeman's hand,
and the foe gazed gloating
on her downfall.
Jerusalem, for her dire sins, 8
is flung aside;
all who honoured her despise
her—
they have seen her naked
shame;
she moans the while
and turns her face away.

Her filth clung to her skirts, 9
she was a fetid rag;
she never thought of what
would follow,
and so her fall was tragic.
"How insolent are the foes, O
thou Eternal!
See what I suffer!"
The foe has laid his hands 10
on all her treasures;
she has seen pagans pushing
into her shrine,
men thou didst forbid to enter
thy community.

All her folk are moaning 11
in search for food,
bartering their treasures
for bare sustenance.
"Behold, O thou Eternal,
how I am abased!
And you who pass by, look, 12
look all of you and see
if there is any agony like this
dealt out to me,
by the Eternal in his anger fierce
afflicting me.

He sent a fever down 13
to waste my limbs;
he spread a net to catch my
feet;
he thwarted me;
faint he left me and forlorn,
all the day long.

14 He singled out my sins,
then twisted them together,
and bound them as a yoke upon my neck,
till I am worn;
the Lord has consigned me to a foe
whom I cannot withstand.

15 The Lord has flouted
all my heroes,
he has summoned a triumphant host
to shatter my warriors;
in the winepress the Lord has trampled
upon Judah.
16 For all this I weep,
tears stream from my eyes;
none beside me to relieve me,
none to revive me;
my children lie forlorn,
for the foe has prevailed."

17 Sion is stretching her hands out,
but none relieves her;
for the Eternal has ordered all around
to oppose Jacob,
and Jerusalem is but to them
a fetid rag.
18 "The Eternal is right,
for I did rebel!
But listen, O peoples, all of you,
look at my agony;
my maidens and my youth
are in captivity.

19 I called to my allies,
and they failed me;
in the city my priests and sheikhs
are dying of hunger,
searching for bare sustenance,
and searching all in vain.
20 O thou Eternal, consider my anguish,
my soul is wretched,
my heart writhing,
and my vitals burn;
outside, the sword is slaying,
and inside, the plague.

Listen to my moaning, 21
with none to relieve me.
My foes have all heard of my plight—
and they are glad of it,
glad thou hast punished me, as thou didst threaten,
for my sins.
But let their evil hour arrive, 22
let them fare as I fare;
as thou hast done to me,
so do to them—
give them as many groans as mine,
a heart as sore!"

How the Lord has shamed in 2
his anger
maiden Sion,
hurling from heaven to earth
the splendour of Israel,
remembering not, on the day of his fury,
his Footstool!
The Lord has ruined ruthlessly 2
the homesteads of Jacob,
lowering and levelling
the strongholds of Judah,
degrading in his wrath
her king and nobles.

He has shattered in fierce anger 3
all the force of Israel,
withdrawing his right hand from them
as they faced the foe.
He has burned in Jacob like a fire
devouring all around.
Like a foe he has bent his 4
bow,
and fitted his arrows;
he slaughters and kills the children,
the delight of our eyes,
in the tent of maiden Sion he pours out
like fire his fury.

5 The Lord has become our enemy,
ruining Israel,
ruining all her citadels
and shattering her strongholds,
heaping upon maiden Sion
wails and woe.
6 He has torn the fence down like a robber,
demolished his own shrine,
abolished within Sion
feast and sabbath,
spurned aside in indignation
king and priest alike.

7 The Lord has discarded his own altar,
scorned his sanctuary,
and let the foe lay hands upon the ark of the compact.
What shouts they raised in the Eternal's house,
as in an orgy!
8 The Eternal was determined to destroy
the walls of maiden Sion;
he planned it all,
his hand was in the havoc;
rampart and wall—he made them all
lament and totter.

9 Her gates have sunk to the ground,
her bars are broken.
Her king and nobles are exiled;
there is no law;
her very prophets are without a vision from the Eternal;
they sit in silence on the ground,
10 the sheikhs of maiden Sion;
and, with dust flung on their heads,
with sackcloth round their loins,
with head bowed to the ground,
there are the maids of Jerusalem!

11 My eyes are worn with tears,
my soul is wretched,
my heart is melting
for the wreck of my people,
for babies and infants swooning
in the city-streets,
crying to their mothers 12
for their food,
swooning like men wounded
in the city-streets,
gasping out their lives
in their mothers' bosom.

To what can I compare you, 13
dear Jerusalem?
To what can I liken you, for your comfort,
O maiden Sion?
Your wreck is vast as the ocean;
who can repair you?
Your prophets? ah, their 14
dreams for you
were false and flattering;
they never made you see your sin,
to save you from captivity—
all the dreams they had for you
deceived you and misled you.

Now all who pass 15
clap their hands over you,
hissing and tossing their heads
over maiden Jerusalem;
"So this is the peerless Beauty,
the Joy of all the earth?"
Your foes all yell 16
against you,
hissing with clenched teeth,
"We have ruined her!
This is the day we longed for!
It has come, we see it at last!"

The Eternal has done as he 17
planned,
has carried out his word,
as he fixed long ago;
he wrecks you ruthlessly,
makes foemen rejoice over you,
and swells their forces.
Cry aloud to the Lord, 18
O maiden Sion!

let the tears stream down
by day and night,
give yourself no respite,
give your eyes no rest.

19 Rise and cry in the night,
as the night-watches come round,
pour out your heart like water
before the Lord,
lift hands of prayer to him
over what he has done to you:
20 "Consider, O Eternal,
whom thou art handling thus!
Are women to eat their children,
the babes they have fondled?
Are priests and prophets to be murdered
in thy sanctuary?

21 All over the street they lie,
both young and old,
my maidens and my youth
killed without quarter,
slain by thee, on thy day of anger,
slaughtered without pity;
22 thou hast summoned the terrors of war all around
to a triumph,
and all whom I nursed and nurtured
the foe has destroyed,
not a soul has escaped, not one survived,
on the day of thine anger."

3 I am the man who has suffered
under the rod of his anger;
2 I am the man he has been leading
on a dark, unlighted road;
3 he has baffled me over and again,
all the day long;
4 he has worn away my skin and flesh,
and broken my bones;
5 he has piled troubles up against me,
right round my head;
6 he has made me dwell in the dark,
like men long dead;
7 he has walled me round, till I cannot go out,
he has loaded me with chains;
8 and when I fain would cry for help,
he stops my prayer;
9 he blocks my way with boulders,
till my course is twisted;
10 he lurks for me like a bear,
like a lion in ambush;
11 he has chased me and mangled me
and left me all forlorn;
12 he has bent his bow and made me
a target for his arrows;
13 he has driven his shafts home,
right into me;
14 I am the butt of all nations,
the burden of their satire all day long.
15 He has filled me up with bitter herbs,
and sated me with wormwood;
16 he has broken my teeth with gravel,
and covered me with ashes.
17 He has bereft me of all bliss,
I forget what it is to prosper,
18 I said, "My strength is gone,
and my hope in the Eternal!"
19 The thought of my stress and scattering
is bitterness to me;
20 my soul is always thinking of it,
and is crushed within me.

21 But I will call to mind,
to give me hope,
22 that the Eternal's love is lasting,
and will never fail.
23 "Fresh every morning is thy kindness,
great is thy faithfulness!"

24 The Eternal is my allotted share, I say,
therefore I will hope in him.
25 The Eternal is good to those who wait for him,
to a soul that seeks him.
26 It is good to wait in silence
for the help of the Eternal;
27 it is good to bear without a word
the rebuke of the Eternal;
28 let a man sit alone in silence,
since it is the Eternal's hand;
29 let him lay his lips to the dust—
there may be hope for him;
30 let him offer his cheek to the striker,
and suffer all man's taunts.
31 For the Lord will not always discard life;
32 he wounds, but he has pity,
so rich is his love;
33 he is loth to pain or grieve
the sons of men.
34 When a whole people is taken prisoner
and downtrodden,
35 when a man is deprived of his rights,
under the eyes of the Most High,
36 when a man does not get justice,
does the Lord not see it?
37 Who can carry out his will,
unless it is the Lord's order?
38 Are not weal and woe alike
decreed by the Most High?
39 Then why should mortal men complain,
when they are punished for their sins?
40 Let us scan and search our lives,
let us return to the Eternal,
41 lifting our hearts up with our hands
to God in heaven;
42 "The sin is ours, we have rebelled,
and thou—thou hast not pardoned;
43 thou hast veiled thy face in anger,
pursuing us without pity;
44 thou hast covered thyself with a cloud
no prayer can pierce;
45 thou hast made us mere scum and refuse
in the world;
46 our foes all yell against us;
47 dismay and destruction befall us,
ravage and ruin."

48 Tears are flooding from my eyes for the ruin of my people;
51 my eyes are sore with sorrow for all the woes of my city;
49 my eyes stream without ceasing, without rest,
50 till the Eternal will look down from heaven above.
52 They have chased me like a bird,
with no reason for their hate;
53 they dropped me to die in a dungeon,
flinging stones at me;
54 waters flowed over my head,
"I am lost," I said.
55 From the depth of the dungeon I called,
O Eternal, to thee;
56 thou didst hear me crying,
"Give ear to my plea";
57 thou camest at my call,
bidding me, "Fear not."
58 O Lord, thou didst take my part
and save my life.
59 And now thou seest my wrongs; oh vindicate me!
60 Thou hast seen all the revenge they have plotted against me,
61 hast heard all the insults they plotted against me,
62 the talk of the men who attack me,
their muttering all the day long.

63 Look at them, sitting or rising—
I am the burden of their satire!
64 Thou wilt requite them, O Eternal,
for all they have done;
65 thou wilt blind their vision—
thy curse be upon them!—
66 thou wilt chase them angrily,
and crush them out of life.

4 Ah! how the gold is dimmed,
the gold so pure!
the sacred gems are scattered
over every street;
2 the priceless sons of Sion,
worth their weight in gold,
count no more than crockery,
mere pots of clay!

3 Even jackals give the breast
and suckle their whelps;
but the women of my people
are cruel
as the ostrich wild;
4 for the tongue of the nursling
cleaves for thirst
to the roof of its mouth,
the children beg for food,
and no one gives it.

5 Those who fared on dainties
rot upon the street;
those who lay on scarlet rugs
huddle on an ash-heap.
6 The guilt of my people was
greater
than even the sin of Sodom,
Sodom that fell in a flash,
ere any could wring his hands.

7 Her headmen were brighter
than snow,
and whiter than milk,
ruddier than rubies,
their bodies veined like sapphires;
8 and now they look more darksome than the night—
none knows them as they pass—
their skin drawn tight over the bone,
dry as a stick.

Better to die by the sword 9
than by starving,
stabbed to death by hunger
suddenly in the field!
The hands of tender women 10
have sodden their own children,
making that their food,
amid the wreck.

The Eternal has carried out his 11
fury,
vented his hot anger,
lit a fire in Sion
that burns her to the base.
None could believe, no king, 12
no man in all the world,
that foe or enemy could ever enter
inside Jerusalem.

It was all for the sin of her 13
prophets,
for the crime of her priests,
who shed in her
the blood of the just.
Now, stained with blood, they 14
wander
blindly about the streets,
brushing against men
they once avoided.

Men shout to them, "Begone! 15
you are unclean!
begone! avoid us!"
So they stagger and wander
abroad,
finding no shelter;
the Eternal himself has scat- 16
tered them,
caring nothing for them,
regardless of the priests,
and heedless of the prophets.

Our eyes are strained and fail- 17
ing,
as we look for aid unavailing;

we are watching for a nation
that never brought salvation.
18 Foes dog our steps,
till we dare not walk abroad;
our days are numbered and over,
for our end has come.

19 More swift were our pursuers
than eagles of the air,
hunting us over the hills,
ambushing us on the wolds;
20 they trapped the king, the Eternal's choice,
the breath of our lives,
of whom we said, "Under his reign
we shall hold out, among the nations!"

21 Rejoice and be glad in your home-land,
O maiden Edom!
But the cup will come round to you,
and leave you drunk and dishevelled.
22 Sion, your guilt is over and gone—
no more exile for you!
But, Edom, your guilt shall be punished,
your sins laid bare!

5 Consider our plight, O Eternal,
ah, look at our disgrace—
2 our heritage handed to foreigners,
our homes to aliens;
3 fatherless orphans are we,
our mothers are like widows;
4 we must buy our own water,
our wood has to be paid for;
6 we surrendered to the foe,
thinking to get food enough;
but they have borne hard on us, 5
we toil and get no rest.
Our fathers sinned; they are no more, 7
but we must bear their guilt.
Slaves lord it over us, 8
with none to rescue us;
we get in our corn at the risk of our lives 9
from Arabs of the desert;
our skin glows like an oven, 10
with the fever-heat of famine.
Women are ravished in Sion, 11
and girls in the towns of Judah;
nobles hung up by the hand, 12
and sheikhs outraged.
Nobles stoop to grind at the mill, 13
lords stagger with loads of logs;
no sheikhs sit at the city-gates, 14
no young men at their music!
Gone all that gave our hearts delight, 15
our dancing turned to mourning;
the crown has fallen from our head! 16
Ah, woe to us, we have sinned!
And this makes our heart faint, 17
and this makes our eyes dim,
that Sion hill lies desolate, 18
with jackals roaming over it.
Thou art enthroned for ever, O Eternal, 19
reigning from age to age.
Why wilt thou never remember us, 20
forsaking us all these years?
Restore us, O Eternal, let us return, 21
renew our days as of yore—
unless thou hast utterly discarded us 22
in anger all too sore!

1 It was in the thirtieth year, on
the fifth day of the fourth
month, as I was among the
exiles at the river Kĕbar, that
heaven opened and I saw visions
2 of God. [[It was on the fifth
day of the month, in the fifth
year of king Jehoiakin's exile,
3 that the word of the Eternal
came to the priest Ezekiel the
son of Buzi, in the land of the
Chaldæans, at the river Kĕbar.]]
The hand of the Eternal was on
4 me in a trance, and as I gazed,
there was a storm-wind blowing
from the north!—a huge cloud
with fire flashing out of it, and
with a sheen encircling it and
issuing from it, the colour of
5 amber. Out of it appeared the
forms of four Creatures, and this
was their appearance: they had
6 the same form, each with four
7 faces and four wings, with limbs
straight and gleaming like bur-
nished bronze, and with the
soles of their feet rounded like
8 the feet of calves. Under their
wings, on the four sides of them,
were human hands. As for their
9 four faces and wings—their
wings touched one another, and
their faces never turned as they
moved; each moved straight
10 forward. As for the likeness of
their faces—all four had in front
the face of a man, on the right
the face of an eagle, on the left
the face of a bull, and the face
11 of an eagle at the back. Their
wings were stretched out, one
pair to touch the next Creature,
the other pair to cover the body.
12 Each moved straight forward;
wherever the Spirit impelled
them to go they went, never
13 turning as they moved. Also,
in the middle of the Creatures
there was Something moving to
and fro, like glowing coals, like
torches, a fire that gleamed and
flashed out lightning. As I gazed, 15
there was a wheel on the ground
beside each of the four Crea-
tures! The wheels were the 16
colour of a topaz, and all four
had the same shape, arranged as
if one wheel were inside the
other. When they moved, they 17
moved in any direction that
their four sides faced, never
turning as they moved. The 18
felloes and spokes of the four, I
saw, were full of eyes all round.
Whenever the Creatures moved, 19
the wheels moved with them,
and whenever the Creatures
rose from the earth, the wheels
rose with them; wherever the 20
Spirit impelled them to go they
went, for a living Spirit was in
the wheels. When the Crea- 21
tures moved, they moved; when
the Creatures stood still, they
stood still; when the Creatures
rose from earth, they rose; for
a living Spirit was in these
wheels.

Above the Creatures there 22
was the semblance of a vault,
which looked like crystal,
stretching over their heads, and 23
under the vault their wings
were level, one pair of each
touching the next Creatures and
one pair covering their bodies.
Whenever they moved, I heard 24
their wings sound like the sound
of many waters, like the thunder
of the Almighty, the sound of a
tumult like the sound of a host;
when they stood still, they
dropped their wings. Above 26
the vault over their heads was
the semblance of a throne, blue
like a sapphire, and on the

throne-like appearance there was the semblance of a human
27 form; from the waist upwards I saw something glowing like amber or fire, from the waist downwards there was something resembling fire, while all around
28 there was a bright halo like the rainbow that appears in the clouds after the rain. Such was the appearance of what resembled the Splendour of the Eternal.

When I saw it, I fell on my face; then I heard the voice of
2 one speaking; he said to me, "Son of man, stand up and I
2 will speak to you." As he spoke, the Spirit entered me and made me stand upon my feet. I heard
3 him address me. "Son of man," he said, "I am sending you to the Israelites, to a rebellious race who have rebelled against me; they and their fathers have sinned against me down to this
4 day. I am sending you to them, impudent and obstinate that they are, and you must tell them
5 what the Eternal says. Whether they will listen or refuse to listen (for they are a rebellious folk), they shall learn that there is a
6 prophet among them. Son of man, fear them not, fear not what they say, although they cut and wound you, although they strike and sting you—fear not what they say, dread not their scowls (for they are a rebel-
7 lious folk). Tell them what I say, whether they will listen or refuse to listen (for they are a
8 rebellious folk). Son of man, listen to what I say; be not rebellious like this rebellious folk; open your mouth and eat
9 what I am giving you." Then I looked, and there was a hand stretched out to me, holding a
10 written scroll! When he unrolled it before me, it was written all over, outside as well as inside, with laments and dirges and woes. "Son of man," he 3
said, "eat this scroll, then go and speak to Israel." So I 2
opened my mouth and he made me eat the scroll, telling me, 3
"Son of man, swallow and digest this scroll I am giving you." When I ate it, the scroll tasted sweet as honey in my mouth. "Son of man," he said to me, "go 4
to Israel and speak my words to them. It is to no people of a 5
foreign tongue or a difficult language that you are sent, but to Israel. It is to no foreign 6
nations whose language you could not understand. No, if I sent you to them, they would listen to you! But Israel will 7
not listen to you, for they will not listen to me. Defiant and stubborn are they, every one of them. But I will make you as 8
defiant and as stubborn, I will 9
make your temper unyielding as adamant, harder than flint; fear them not, dread not their scowls (for they are a rebellious folk). Son of man," he added, 10
"attend and listen to all I tell you; then go to the exiles, to the 11
members of your race, and tell them what the Eternal says, whether they will listen or refuse to listen."

Then the Spirit picked me up 12
(I heard behind me a loud sound of rustling as the Splendour of the Eternal rose from its place; it was the noise made by the 13
wings of the Creatures touching one another and by the wheels beside them)—the Spirit picked 14
me up and carried me away; I went away hot and indignant (for the hand of the Eternal pressed hard upon me), and 15
reached the exiles living at Tel-

abib by the river Kĕbar. There I sat for seven days among
16 them, overwhelmed. At the end of seven days this word from the Eternal came to me:
17 "Son of man, I appoint you a sentinel to Israel; whenever you hear a word from me, you must
18 give them my warning. When I tell the wicked, 'You must die,' if you do not warn him, if you say nothing to warn the wicked from his wicked course, in order to save his life, then that wicked man shall die for his iniquity, but I will hold you
19 responsible for his death. If you do warn the wicked, and if he will not give up his wickedness and wicked course, he shall die for his iniquity, but you have
20 saved yourself. Again, if a good man gives up his goodness to commit iniquity, when I put temptation before him, he shall die, because you have not given him warning, he shall die of his sin, for the good deeds he has done shall not be remembered; only, I will hold you responsible
21 for his death. But if you warn the good man not to sin, and if he does not sin, he shall live, because he took warning; and you have saved yourself."
22 The hand of the Eternal was upon me in a trance. He said to me, "Get away to the valley, and I will talk to you there."
23 So I started off to the valley, and there stood the Splendour of the Eternal, like the Splendour I had seen beside the river
24 Kĕbar! I fell on my face. But the Spirit entered me and set me on my feet; then he spoke to me, saying, "Go and shut yourself up inside your house.
25 Son of man, you are to be roped and bound, and never to go out
26 to them; I will make your tongue cleave to your palate, till you cannot talk or censure them (for they are a rebellious folk).
But when I talk to you I will 27
open your mouth, and you must tell them what the Lord the Eternal says, whether they listen or refuse to listen (for they are a rebellious folk).

Son of man, take a brick and 4
put it in front of you; trace upon it a city, the city of Jerusalem, and lay siege to it, run trenches, 2
raise a mound against it, pitch troops against it, and place battering rams around it. Also 3
take an iron plate and place it as an iron wall between yourself and the city; turn your face to it, to make it besieged, and lay siege to the city. This is an
omen for Israel. Then lie on 4
your left side. I am making you bear the punishment of Israel; you must bear it for the number of days you lie upon your side.
I assign you for the years of 5
their punishment an equal number of days, one hundred and ninety; so shall you bear the
punishment of Israel. And, 6
when you have completed this, you must lie on your right side and bear the punishment of Judah for forty days; a day for a year I assign you. As for the 7
siege of Jerusalem, you must turn your face and bare your arm and prophesy against the city. And I fasten you with 8
cords that you may not turn from one side to the other till you complete the days of your 9*b*
siege. During the days you are lying on your side . . . you 10
must ration your food, eating only eight ounces a day and eating at fixed intervals, and 11
you must ration your water, drinking only two pints and at

16 fixed intervals. Son of man," he added, "I will break the support of their life in Jerusalem; they will have to ration their bread with anxious faces and ration their water in dismay,
17 till they lack bread and water and are all dismayed and waste away under their punishment.
9a But take wheat and barley, beans and lentils, millet and spelt, put them into a single vessel and make some food for
12 yourself; eat it cooked like barley cakes, and bake it before
13 their eyes on human dung, telling them this from the Eternal, the God of Israel, 'So shall the Israelites have to eat impure food among the nations.' "
14 "But, O Lord the Eternal," I said, "never from my boyhood have I defiled myself, never have I eaten anything that died a natural death or was torn to pieces, never have I touched a
15 morsel of carrion!" "Well," he said to me, "I will let you have cows' dung instead of human dung to prepare your food.

5 Son of man, take a sharp sword and ply it like a barber's razor, running it over your head and beard. Then take a pair of scales and divide the hair;
2 burn a third of it in the fire that is blazing inside the city after the siege is over, strike a third of it with the sword all round the city, and scatter a third of it to
3 the winds. [[However, take a few hairs and wrap them in the
4 fold of your robe; of these again take and burn some in the fire.]] Then give this message from the Lord the Eternal to the whole
5 community of Israel: This Jerusalem! I placed her in the centre of the nations, with the lands of the world around her,
6 and she has rebelled against my laws and orders, sinning worse than the nations and the lands around her; for her folk have set aside my orders and they have not lived by my laws.
7 This therefore is the sentence of the Lord the Eternal: Because you have been worse rebels than the nations around you, because you have not lived by my laws nor followed my orders but have followed the practices of the nations around
8 you, therefore—it is the sentence of the Lord the Eternal—I am against you, I am; I will inflict punishment upon you before the eyes of the nations,
9 and do to you what I have never done before, a thing that I will never do again, owing to all your
10 detestable deeds. Within you, fathers shall eat their sons, and sons shall eat their fathers! I will inflict punishment upon you, and scatter all your survivors to the winds. By my life!
11 —it is the sentence of the Lord the Eternal—as you have polluted my sanctuary with all your loathsome and detestable impieties, I am going to cut you down, I will have neither mercy nor
12 pity; a third of your folk shall die within your walls of pestilence and famine, a third shall fall by the sword around your walls, and a third I will scatter to the four winds and pursue them with a sword. Thus my
13 anger shall be visited on them and my fury appeased; it will ease my mind, and it will let them know that I the Eternal spoke in just resentment when I visited my fury upon them.
14 I will turn you into a desolate ruin, an object of scorn to every
15 passer-by; you shall be scorned and derided, a warning and a

wonder to the nations around
you, when I inflict punishment
upon you in anger and fury and
16 my furious rebukes, when I
hurl at you my deadly arrows to
destroy you, when I send famine
after you and break the support
17 of your life, when I send wild
beasts to prey upon you, when
pestilence and bloodshed sweep
across you, and I send the
sword against you. I the Eter-
nal have given sentence."

6 This word from the Eternal
2 came to me: "Son of man, turn
to the mountains of Israel and
3 prophesy thus to them: O
mountains of Israel, listen to the
word of doom from the Lord the
Eternal. The Lord the Eternal
declares to the mountains, the
hills, the ravines, and the val-
leys: I bring a sword against
you, I will destroy your shrines,
4 your altars shall be demolished,
5 your sun-pillars shattered, your
corpses laid low in front of your
idols, and your bones scattered
6 about your altars. Wherever
people dwell, the villages shall
be laid waste and the shrines
ruined, that your altars may be
waste and desolate, that your
idols may be shattered to noth-
ing, that your sun-pillars may
be cut down, and all you have
7 constructed blotted out; men
shall fall slain among you, and
you shall learn that I am the
8 Eternal. But when some of
you escape the sword and are
9 scattered in foreign lands, then
those of you who escape will
remember me amid the nations
where they lie in exile, remem-
bering that I will crush the
hearts that break their troth
with me and the eyes that turn
lustfully to their idols; they shall
loathe themselves for the wick-
edness they have committed,
for all their detestable ways,
and learn that I am the Eternal 10
—it was not in vain that I said
I would bring this evil upon
them.

Clap your hands, says the 11
Lord the Eternal, stamp your
feet, and shout 'Aha! for all the
detestable deeds of Israel'; for
they shall fall by the sword, by
famine, and by pestilence. He 12
who is far away shall die of pes-
tilence, he who is near shall fall
by the sword, and he who is
besieged shall die of famine;
so will I glut my fury upon
them. They shall learn that I 13
am the Eternal, when their slain
men lie among their idols around
about their altars, at every
shrine on the top of every hill
and under every green tree and
below every leafy terebinth,
where they used to offer fra-
grant smoke to their idols. I 14
will strike at them and lay the
land waste and desolate, wher-
ever they dwell, from the south
desert up to Riblah; it will teach
them that I am the Eternal."

* * *

This word from the Eternal 7
also came to me: "Son of man, 2
here is the Lord the Eternal's
message for the land of Israel.
'The hour has come, the hour
has come, on the four quarters
of the land! The hour has come 3
for you; I will hurl my wrath
upon you and punish you for
your conduct and requite you
for all your detestable doings;
I will have neither mercy nor 4
pity, I will requite you for your
conduct and confront you with
your detestable doings; it will
teach you that I am the Eternal.
[[Evil on evil! says the Lord the 5
Eternal—it is coming, the 6
hour has come, the hour is

striking, and striking at you,
7 the hour and the end! Your
doom has come, O dweller in
the land! The time draws on,
the day is near, a day with
panic and no merry shouts upon
8 the hills. Soon will I vent my
fury on you and execute my
anger against you, I will punish
you for your conduct and re-
quite you for all your detestable
9 doings; I will have neither
mercy nor pity; I will visit your
doings on your head, and con-
front you with your detestable
deeds; it will teach you that I,
the Eternal, can strike.]]
10 Here is the day! It has
dawned! Your doom appears;
your sin has blossomed and
your pride has budded. . . .
12 The time has come, the day
draws near! The buyer need
not rejoice, and the seller need
not lament, for wrath falls upon
13 the entire city. Never, so long
as they live, shall the sellers get
back to their estates, and none
shall prosper by iniquitous
dealing.
14 The trumpet is sounded, and
all is prepared; but none
marches out to the fight, for my
wrath falls upon the entire city.
15 Outside, the sword; inside, pes-
tilence and famine! A man in
the open country falls by the
sword, a man inside the city is
consumed by famine and by
16 pestilence; and if any survivors
escape, they shall all be hiding
in the hills, mourning over their
sins, moaning like doves of the
17 valley. Their hands shall all
be limp, their knees as weak as
18 water; they shall put sackcloth
round their waist and shave
their heads, they shall be cov-
ered with terror, their faces with
19 shame; they shall fling their
silver into the streets and loathe
their gold with disgust; for on
the day of the Eternal's anger
no silver or gold can save them
or satisfy their appetite. Money
has been their ruin and their
sin; they prided themselves 20
upon the beauty of their silver
and their gold, and made out of
them detestable and loathsome
idols; therefore I will make their 21
temple a disgust to them and
hand it over to foreigners as
plunder and to knaves of the
world as booty, to profane it; I 22
will turn my face away and let
these creatures profane my pre-
cious place; robbers shall invade
it and profane it and disorder it.
For the land is full of bloody 23
crimes, the city is filled with
violence. So I will bring in the 24
worst of pagans to take pos-
session of the houses, and I will
put an end to the strength on
which the land prided itself, and
let their sanctuaries be pro-
faned. When anguish comes, 25
they shall seek peace, and peace
there shall be none. Disaster on 26
disaster, rumour upon rumour!
The prophet is deprived of
vision, the priest is bereft of
instruction, and aged coun-
sellors have not a word to say;
the authorities shall be wrapt in 27
dismay, and the common folk
shall be a-tremble. I will treat
them as they have behaved,
and punish them for their prac-
tices—to teach them that I am
the Eternal.'"

* * *

In the sixth year, on the fifth 8
day of the sixth month, as I was
sitting in my house, with the
sheikhs of Judah sitting in front
of me, the hand of the Lord the
Eternal fell upon me in a trance.
As I gazed, there was a form 2
resembling a man!—from the
waist downwards, like fire, and

from the waist upwards, glowing
3 like amber. He put out the
form of a hand and caught me
by a lock of my hair; then the
Spirit lifted me between earth
and heaven and brought me, in
visions of God, to Jerusalem, to
the door of the north gateway
into the inner court where the
idol stood which provoked the
4 Eternal to resentment. There
stood the Splendour of the God
of Israel, as I had seen it in the
5 valley! "Son of man," he said
to me, "turn your eyes to the
north." So I turned my eyes
to the north, and there, north
of the gate opposite the altar,
stood this idol which he re-
6 sented! "Son of man," he said,
"do you see what they are
doing? Do you see the horrible
impieties that the Israelites are
practising here, forcing me to
leave my sanctuary? You shall
7 see worse than that." And he
took me to the door of the court.
As I looked, I saw a hole in the
8 wall. "Son of man," he said,
"break through the wall." So
I broke through, and there was
9 a door! "Go inside," he said,
"look at the detestable impieties
10 they are practising here." So
I went and looked; there, pic-
tured all round the wall, were
all kinds of vermin and reptiles,
loathsome representations, and
11 all the idols of Israel! In front
of them stood seventy of the
sheikhs of Israel, with Jaazaniah
the son of Shaphan, every man
holding a censer, from which
rose the scent of incense in
12 clouds. "Son of man," he said,
"do you see what the sheikhs of
Israel are doing in the dark,
each offering incense to his idol?
They think, 'The Eternal can-
not see us, the Eternal has left
the land.'" Then he added,
"You shall see still worse"; 13
and he took me to the outer door 14
of the north gateway into the
Eternal's temple, where I saw
women wailing for Tammuz.
"Son of man," he said, "do you 15
see that? You shall see even
worse." And he took me back 16
into the inner court of the
Eternal's temple, where, at the
very door of the temple of the
Eternal, between the porch and
the altar, I saw about twenty-
five men, with their backs to
the temple of the Eternal and
their faces turned to the east,
worshipping the sun in the east.
"Do you see that, O son of 17
man?" he asked. "And is it too
slight a thing for Judah to prac-
tise these detestable impieties
of theirs here? Must they also
fill the land with violence and
anger me still further? They
are filling my nostrils with their
stench! But I will take action 18
in my fury, I will have neither
mercy nor pity upon them [[I
will not listen to them, even
if they call to me at the pitch of
their voices]]."

Then I heard him shouting at 9
the pitch of his voice, "Come
here, you executioners of the
city, each with his deadly
weapon!" And six men came 2
from the direction of the upper
gate that faces north, each
holding a battle-axe, and accom-
panied by another man in linen
dress, with a writer's ink-horn
at his side. They passed inside
the temple, and stood at the
bronze altar. Now the Splen- 3
dour of the God of Israel had
ascended from the kherubs on
which it rested and gone to the
threshold of the temple. He
called to the man in linen, with
the writer's ink-horn, and said 4
to him, "Go through the city of

Jerusalem and put a mark upon the foreheads of the men who bewail and bemoan all the detestable impieties that are being
5 practised here." And I heard him say to the others, "Follow him through the city and strike,
6 without mercy or pity, kill old men, young men, maidens, children, women—kill them, kill, but never touch anyone with the mark; and begin at my sanctuary." So they began with the sheikhs in front of the
7 temple. "Pollute the temple," he cried, "fill the temple-courts with corpses; then out to the city!" So they went off to kill
8 throughout the city. While they were killing, I was left alone; and I fell on my face, crying, "Ah, Lord Eternal! wilt thou destroy all that is left of Israel, in this outburst of thy
9 fury against Jerusalem?" He answered, "The iniquity of Israel and Judah is enormous, the land is full of bloodshed, the city is full of rampant injustice; for men think that the Eternal has left the land, the Eternal will never see them.
10 No, I will have neither mercy nor pity upon them, I will make them suffer for their conduct."
11 And the man in linen with the ink-horn made his report: "I
10 have obeyed thine orders." He
2 said to the man in linen, "Go in between the whirling wheels under the kherubs, fill your hands with blazing coals from the fire between the kherubs, and scatter the coals over the
3 city." I saw him go in. When he went in, the kherubs were standing on the south side of the temple; a cloud filled the inner
4 court. When the Splendour of the Eternal ascended from the kherubs and went to the threshold of the temple, the temple was filled with the cloud, and the inner court was filled with radiance from the Splendour of the Eternal. The noise made 5
by the wings of the kherubs was heard even in the outer court, loud as the thunder of God Almighty when he speaks. So, 6
when he told the man in linen to take some fire from between the whirling wheels, between the kherubs, he put his hand 7
into the fire between the kherubs and took some; then he went out. As I gazed, I saw 9
four wheels beside the kherubs, one beside each of the kherubs; they resembled a topaz in colour; all four had the same shape, and 10
they were arranged as if one wheel were inside the other. When they moved, they moved 11
in the direction of any of their four sides, never turning as they moved, but following their front wherever it faced. The felloes 12
and spokes of the four wheels were full of eyes all round, and 13
I myself heard the wheels called "the whirling wheels." When- 16
ever the kherubs moved, the wheels moved with them; whenever the kherubs spread their wings to rise from the earth, the wheels never left them; when 17
the kherubs stood still, the wheels stood still, and when the kherubs rose, they rose along with them—for a living Spirit was in the wheels. Then the 18
Splendour of the Eternal left the threshold of the temple and stood over the kherubs; I saw 19
the kherubs spread their wings and rise from the earth as they withdrew, accompanied by the wheels; they stood outside the door of the east gateway into the Eternal's temple, and over them was the Splendour of the

20 God of Israel. These were the
Creatures I had seen at the
river Kĕbar under the God of
Israel; I recognized them as
21 kherubs. Each had four faces
and four wings, and under their
wings the semblance of human
22 hands. As for the semblance
of their faces, they were the
faces I had seen at the river
Kĕbar.

11 The Spirit lifted me up and
brought me to the eastern gate-
way of the Eternal's temple;
and there, at the door of the
gateway, I saw twenty-five men,
among whom I noticed Jaaza-
niah the son of Azzur and Pela-
tĭah the son of Benaiah, the
2 popular leaders! "Son of man,"
he said to me, "these are the
men who make wicked plans
and offer evil counsel in this
3 city; they argue, 'Houses have
been recently rebuilding; all is
well! The city is a cauldron,
and we are the flesh, safe inside
4 it!' So prophesy against them,
5 prophesy, O son of man." Then
the Spirit of the Eternal seized
me; he said to me, "Utter this
word from the Eternal: 'So you
think, O Israel! I know what
6 occurs to your mind! But it is
the many men you have mur-
dered in this city, heaping the
7 streets with their corpses, it is
these murdered men, laid low
by you, it is they—says the Lord
Eternal—they who are to be the
flesh inside this cauldron of a
city; as for you, I will drag you
8 out of it. You are in terror of
the sword, and I will bring the
sword upon you—says the Lord
9 the Eternal. Out of the city I
will drag you, and hand you
over to foreigners; I will inflict
10 punishment upon you, by the
sword shall you fall, and I will
punish you at the far borders of
Israel—to teach you that I am
the Eternal. This city shall be 11
no cauldron for you; you shall
not be the flesh inside it, safe
and sound! At the far borders
of Israel I will punish you—to 12
teach you that I am the Eternal;
for you have not lived by my
laws, you have not carried out
my orders, you have followed
the practices of the nations
around you.' " As I was de- 13
livering this prediction, Pela-
tĭah the son of Benaiah died.
Then I fell on my face and cried
aloud, "Alas, O Lord Eternal,
wilt thou wipe out the survivors
of Israel?" Then this word 14
from the Eternal came to me,
"Son of man, the citizens of 15
Jerusalem say of your kinsmen,
your fellow-exiles, the entire
community of Israel, 'You are
far away from the Eternal; this
land belongs to us.' Say this 16
therefore: The Lord the Eternal
declares, 'True, I have sent
them afar among the nations
and scattered them over foreign
lands; but I will be a sanctuary
for them in their place of exile
for a while, and then—says the 17
Lord the Eternal—I will gather
them from the nations and col-
lect them from the countries
where they have been scattered
and give them the land of Israel;
they shall come back and clear 18
it of all its loathsome and detest-
able impieties. And I will give 19
them a new nature and put a
new spirit into them, I will re-
move their hard nature and
give them a nature that can be
touched, that they may live by 20
my laws and observe and obey
my orders; and they shall be my
own people, and I will be their
God. But as for these others, 21
who are devoted to their loath-

some practices and detestable impieties, I will make them suffer for their conduct, says the
22 Lord the Eternal.'" Then the kherubs spread their wings, with the wheels beside them, and the Splendour of the God of Israel
23 over them both; and the Splendour of the Eternal ascended from the midst of the city and stood upon the mountains to the
24 east of the city. Then the Spirit lifted me and brought me in the vision back to the exiles in Chaldæa. The vision I saw departed
25 from me, and I told the exiles all that the Eternal had shown me.

12 This word from the Eternal
2 came to me: "Son of man, you are living among rebellious folk who have eyes and will not see, who have ears and will not
3 listen—a rebellious folk. Son of man, prepare your outfit for exile; let them see you moving in broad daylight, let them see you removing out of your house; perhaps they will understand, though they are a rebellious
4 folk. Let them see you moving your stuff by day, as though for exile; then let them see you leaving yourself in the evening,
5 as exiles leave. Let them see you breaking through the town
6 wall and passing out; let them see you carrying your belongings on your shoulders in the dark; cover up your face, that you may not see the ground—for I have made you an omen for
7 Israel." I did as I was told; I carried out my belongings in open daylight, like an outfit for exile; at night I broke through the town wall, bearing my belongings on my shoulder in the
8 dark. I let them see me. Then in the morning this word from the Eternal came to me: "Son 9
of man, has that rebellious folk Israel never asked you what you were doing? Give them this 10
message from the Lord the Eternal: 'This bearing of a burden applies to the prince and all the Israelites in Jerusalem.' Tell 11
them:
I am an omen for you;
As with me, so with you—
to exile, to captivity, you go.
The prince among you, 12
he shall go out in the dark,
by the way he has broken,
shouldering his burden,
covering up his face,
not to see the ground.
I will fling my net over him, 13
and he shall be caught in my toils;
I will take him to Babylon in Chaldæa
[[he will never see it,
though he shall die there]],
and his attendants, 14
his retinue and all his guard,
I will scatter to the winds,
and pursue them with the sword.
When I disperse them among 15
the nations and scatter them over foreign lands, then shall they realize that I am the Eternal. A few of them I will save 16
from the sword, from famine, and from pestilence, that they may confess all their detestable impieties among the nations of their exile. So shall they learn that I am the Eternal."

This word from the Eternal 17
came to me: "Son of man, 18
quake as you eat your bread, tremble anxiously as you drink your water, and tell your country- 19
men that the Lord the Eternal has this word for the citizens of Jerusalem in the land of Israel: 'They shall be anxious as they eat their bread and dismayed

as they drink their water, for the land is to be stripped of all that it contains, owing to the violence done by all its inhabi-
20 tants; the peopled towns shall be emptied and the land laid desolate. It will teach you that I am the Eternal.' "
21 This word from the Eternal
22 came to me: "Son of man, what is this proverb that you have in the land of Israel, 'Time passes, but no vision comes to any-
23 thing'? Tell them this from the Lord the Eternal: 'I will put an end to this proverb, it shall never be repeated in Israel.' Tell them, 'The time is coming for the truth of every
24 vision. No more vain visions and smooth oracles in Israel!
25 For I the Eternal will speak a word, and my word shall be fulfilled; it shall not be delayed, for in your own day, O rebellious folk, I will both speak the word and fulfil it, says the
26 Lord the Eternal.' " This word from the Eternal also came to
27 me: "Son of man, the Israelites are saying, 'The vision he sees is for a long time ahead; he is predicting about a far-off age.'
28 Tell them this word from the Lord the Eternal: 'None of my words shall be delayed, but what I say shall be done, says the Lord the Eternal.' "

13 This word from the Eternal
2 came to me: "Son of man, prophesy against the prophets of Israel, and give them this prophetic word from the Eternal.
3 The Lord the Eternal declares: Woe to the fools of prophets who only prophesy from what they feel, without a real vision!
4 O Israel, your prophets are like jackals burrowing among the
5 ruins! You prophets never man the breach, you never build walls for the folk of Israel, to make a stand upon the day when the Eternal summons to the
6 fray. Yours are false visions, lying oracles! You give 'the word of the Eternal,' and the Eternal never sent you! And you expect your words to be fulfilled! To cry 'the word of the Eternal,' when the Eternal has
7 not spoken, is this not a vain vision, a lying oracle of yours?
8 Therefore the Lord the Eternal proclaims: because your words are vain, your visions false, I am against you, says the Lord the
9 Eternal; my hand shall be against the prophets who see false visions and utter lying oracles. They shall have no place in the council of my people, they shall not be on the register of Israel, they shall not be allowed inside the land of Israel—it will teach you that I
10 am the Eternal. Since they mislead my people by saying 'All is well,' when all is not well, since these daubers whitewash any flimsy wall run up to safe-
11 guard the people, tell such daubers that a deluge of rain is coming, huge hailstones shall come down, and a stormy blast shall break out, till down falls
12 the flimsy wall; and then you will be asked, will you not, 'What about your whitewash?'
13 The Lord the Eternal proclaims: I will let loose a stormy blast in my wrath, a deluge of rain in my anger, and hailstones in
14 my fury, destroying the wall you daubed with your whitewash, demolishing it till its very foundations are laid bare; the wall shall fall, and crush you under it—to let you know that
15 I am the Eternal. This will satisfy my wrath against the

wall and those who daubed it with their whitewash. You will be asked, 'Where is the wall? Where are those who
16 daubed it?—these prophets of Israel who prophesy about Jerusalem with their visions of "All is well" for her, when all is not well!' The Lord the Eternal has spoken.
17 Son of man, face the women of your country who only proph-
18 esy from what they feel; give them this prophetic word from the Lord Eternal. 'Woe to the women who tie amulets on everybody's wrist and mantle folk of every height in veils, to get hold of human souls! You would get hold of human souls among my people, to make a
19 profit from your trade? You are degrading me among my people for a handful of barley and some bread from your clients; you cheat my people, and they believe your cheats—your spells invoking death on honest folk and promising life
20 to the dishonest! Therefore the Lord the Eternal declares: I am against these amulets you use to snare poor human souls; I will strip them off and let the souls go free whom you would
21 fain control; I will tear off your veils and rescue my people from your sway—to let you know
22 that I am the Eternal. Since your cheats and spells have dismayed honest folk whom I never dismayed, and encouraged the dishonest, till they would not give up their evil life and be
23 saved, there shall be an end to your vain visions and incantations; I will rescue my people from your sway—to let you know that I am the Eternal.'"

14 When some sheikhs of Israel came and sat down in front of me, this word from the Eternal 2
came to me: "Son of man, these 3
men have taken their idols to their very hearts, they are bent upon the sin that trips them up; am I to answer their inquiries?
Give them this message from 4
the Lord the Eternal: 'Any man of Israel who takes his idols to his very heart and is bent upon the sin that trips him up, and who consults a prophet, he shall get an answer from myself as heavy as all his idols;
for I would ruin Israel with 5
their heart's desire, since they have abandoned me for all their
idols.' So give Israel this mes- 6
sage from the Lord the Eternal: 'Turn away, turn away from your idols, turn your face from all your detestable impieties!
For anyone belonging to Israel 7
or any alien resident in Israel who abandons me, taking his idols to his very heart and bent upon the sin that trips him up, any such man who consults a prophet in order that the prophet may consult me on his behalf, shall get his answer from myself; I will set my face against 8
that man, I will make an example of him, I will make him a byword and exterminate him from my people—to let you know that I am the Eternal.'

When a prophet is beguiled 9
into some prophetic utterance, it is I, the Eternal, who have beguiled him; I will strike at that prophet and destroy him
out of my people Israel. They 10
shall both suffer punishment; the punishment of the prophet shall be like the punishment of
the man who consults him—so 11
that Israel may no longer go astray from me, nor pollute themselves any longer with all

their transgressions; they are
to be my own people, and I am
to be their God. The Lord the
Eternal has said it."
12 This word from the Eternal
13 came to me: "Son of man,
when a land sins against me by
unfaithfulness,
and I strike a blow at it,
when I send famine on it, to
cut off man and beast,
14 then, even were these three men
within it, Noah, Daniel,
and Eyob,
they would save only them-
selves by their goodness—
the Lord the Eternal de-
clares.

15 Were I to send wild beasts over
the land, man-eaters,
till the land lay waste and
empty, after the beasts,
16 then, even were these three men
within it—
by my life! declares the Lord
the Eternal—
they would not save their sons
and daughters,
they alone would be saved,
and the land lie waste.
17 Were I to send a sword upon
that land,
saying, 'Sword, sweep through
the land!'
and were I to cut off man and
beast,
18 then, even were these three men
within it—
by my life! declares the Lord
the Eternal—
they would not save their sons
and daughters,
they alone would be saved.
19 Were I to send pestilence upon
that land,
venting my deadly rage upon
it, cutting off man and
beast,
20 even were Noah, Daniel, and
Eyob within it—
by my life! declares the Lord
the Eternal—
they would not save their sons
and daughters,
they would save only them-
selves by their goodness.

And how much more, says the 21
Lord the Eternal,
when I send my four fatal
judgments,
sword, famine, evil beasts,
and pestilence,
to cut off man and beast from
Jerusalem?

Should any survive and escape, 22
any sons and daughters,
and make their way to you
in Babylon,
you will be consoled for the evil
I have brought on Jerusa-
lem,
consoled for all I have in-
flicted, when you see their
life and ways;

yes, it will console you to see 23
their life and ways,
you will see I had good cause
for all I did,
says the Lord the Eternal."

This word from the Eternal 15
came to me: "Son of man, what 2
use is the wood of the vine, com-
pared with wood from any tree
in the forest? Is it used to make 3
anything? Is even a peg cut
from it, to hang a vessel on?
Why, it is flung into the fire for 4
fuel; the fire consumes its two
ends, and the middle is burned
up; is it fit then for anything?
Even when it is whole, it is never 5
used for anything; much less,
when the fire has consumed it,
and it is burned up. Well, then, 6
says the Lord the Eternal, as
the wood of the vine is flung

into the fire as fuel, so I hand over the citizens of Jerusalem;
7 I set my face against them. They have been taken out of the flames already, but fire shall consume them; they shall learn that I am the Eternal, when I
8 set my face against them and lay the land desolate for their unfaithfulness to me. The Lord the Eternal has said it."

16 This word from the Eternal
2 also came to me: "Son of man, put the loathesomeness of Jeru-
3 salem before her, and proclaim this word of the Lord the Eternal to Jerusalem: 'Your origin and birth are from the land of Canaanites; your father was an Amorite, your mother a Hittite.
4 As for your birth, on the day you were born no one cut your navel-string, no one washed you clean with water, no one rubbed salt on you or swaddled you,
5 none looked with pity on you to do any such service to you; you were thrown out on the open field, a despised thing, on the day that you were born.
6 But as I passed and saw you weltering in your own blood, I said to you, as you lay thus weltering in your blood, "Live!"
7 I brought you up, till you throve like a plant, growing tall and strong; you came to womanhood, your breasts were formed, your hair grew long. But you
8 were bare and naked. Then, as I passed, I saw you were ripe for love; so I spread my robe over you, to cover your nakedness, and pledged myself to you in marriage, making a compact with you—says the Lord the Eternal. Thus did you become
9 my own. I bathed you in water, I washed all the blood off you,
10 and anointed you with oil; I decked you with embroidered robes, I shod you with Egyptian leather, I swathed you in fine linen, I clothed you in silk; I 11
adorned you with finery, bracelets on your arms, a necklace round your throat, a ring on 12
your nose, ear-rings in your ears, and a lovely crown upon your head. You were adorned with 13
silver and gold, robed in fine linen and silk and embroidered robes; your food was fine flour, honey, and oil. You blossomed into a great beauty, and the 14
fame of your beauty went over the world; your beauty was perfect, through the splendour of my endowment—says the Lord the Eternal.

But, trusting to your beauty, 15
in the fame of it you played the harlot; you lavished your favours upon any passer-by. You 16
took your robes to make gay tents of love, where you played the harlot's trade. You took 17
the fine jewels of gold and silver that I had given to you, and made yourself human figures, with which you played the harlot; you covered these idols 18
with my embroidered robes, you offered them my oil and incense: the food I gave you, 19
my fine flour and oil and honey, that I fed you with, you burned for them as fragrant smoke— says the Lord the Eternal. The 20
sons and daughters that you bore me, these you took and burned to them in sacrifice. Was your harlotry not enough, 21
that you must murder my children and burn them alive for these idols of yours? And 22
amid all your loathsomeness and harlotry you never remembered your own early days, when you lay bare and naked, when you were weltering in your blood. And now, to crown your vice 23

(woe betide you! woe betide you! says the Lord the Eternal),
24 you have raised a shrine for yourself, a resort in every street;
25 you have raised your shrines at every street-corner, prostituting your beauty, offering your body to any passer-by, in
26 many an act of harlotry. You have played the harlot with your neighbours, the sensual Egyptians; over and over again have you done it, to provoke
27 my anger. [[So I struck at you, I cut down your rations and handed you over to the will of your foes, the Philistine towns, which were ashamed of your
28 lascivious life.]] You have played the harlot with the Assyrians, so insatiable was your lust; and even then you were
29 not satisfied. You repeated your harlotry over and again with Chaldæa, the traders' land; but even that left you unsatis-
30 fied. What a passion consumes you, says the Lord the Eternal, to act like this!—to live like an
31 abandoned harlot, raising your shrine at every street-corner, with a resort in every street. True, you were no harlot! You scorned to be paid for your
32 favours! [[O adulterous wife, taking strangers instead of your
33 husband!]] No, harlots receive presents, but you gave presents to all your lovers; you bribed them to come from all quarters
34 to your embraces! You were the opposite of other harlots; no man had to solicit you, and no man had to pay you; this made you the opposite of other harlots!
35 You harlot, listen to what the
36 Eternal has to say. The Lord the Eternal declares: For the lavishing of your favours, for the unbaring of your body in your harlot's play with your lovers, for all your detestable idols, and for the murder of your children whom you gave up to
37 them, I will gather all the lovers with whom you have lain, all you loved and all you did not love, I will gather them all round you and expose you to their gaze, baring your naked-
38 ness to them; I will punish you as women are punished for unfaithfulness and for child-murder, I will let my fury and jealousy work on you their
39 bloody doom; I will leave you to your lovers, and they shall pull down your shrines and break down your resorts, stripping you of your clothes, robbing you of your fine jewels, and leaving you bare and naked;
40 they shall collect a crowd, to stone you and to cut you to
41 pieces with their swords; they shall let many a woman witness your punishment by burning your houses. So will I put a stop to your harlotry; no more
42 bribes from you! It will appease my fury, I will cease being jealous of you, I will be quiet,
43 and angry no more. It is because you never remembered your early days, but roused me to rage with all your doings, that I will make you suffer for your conduct, says the Lord the Eternal. Oh that you had not been foully unfaithful!

44 Everyone who quotes proverbs will quote this proverb against you, 'Like mother, like
45 daughter!' You are the daughter of a mother who scorned her husband and her children. And you are the sister of women who scorned their husbands and their children. Your mother was a Hittite, your father was an
46 Amorite. Your elder sister is

Samaria, with her daughters, to the north; your younger sister is Sodom, with her daughters, to
47 the south. You did not live as they lived, you did not follow their detestable ways? No, that would not have been enough! You lived a life still more de-
48 praved than theirs. By my life! says the Lord Eternal, your sister Sodom and her daughters have not been so bad as you and
49 your daughters. This was your sister Sodom's crime: she and her daughters lived in pride, in plenty, and in careless ease; she never lent a hand to the
50 weak and wretched. Haughty they grew, and they committed detestable impieties before my face. So I swept them off, when
51 I noticed it. Nor has Samaria committed half your sins. No, you have committed more detestable impieties than they have; yours serve to palliate your sisters' crimes, and that is
52 some consolation to them; you must endure the shame of lessening your sisters' guilt by your far more abominable life; you make them out better than yourself—take the shame and the disgrace of that to yourself!
53 I will restore their fortunes, the fortunes of Sodom and her daughters and the fortunes of Samaria and her daughters, and your fortunes along with theirs
54 —to make you feel the shame and the disgrace of having been
55 some consolation to them. When Sodom and Samaria, your sisters, and their daughters, regain their former state, you and your daughters also shall regain your
56 former state. Yet was not Sodom a byword in your mouth, during your days of pride, before your nakedness was ex-
57 posed? And now you are, like her, the scorn of the daughters of Edom and the malignant daughters of the Philistines around. You bear the penalty 58
of your lasciviousness and your abominable life, says the Lord the Eternal. For this is the 59
Lord the Eternal's decision: I will repay you for your conduct, for scorning the marriage-oath by breaking our compact. Yet 60
I will remember my compact with you in the days of your youth; I will ratify a lasting compact with you; then you 61
will remember how you have lived and be ashamed as you receive your sisters, the elder and the younger, when I give them to you as daughters. It 62
shall not be through your compact with me; no, I will ratify my own compact with you, that you may learn that I am the Eternal, that you may remem- 63
ber and be ashamed and be silent under your disgrace, when I forgive you for all you have done. The Lord the Eternal has spoken."

This word from the Eternal 17
came to me: "Son of man, pro- 2
pound a riddle, put a parable before Israel, and tell them this 3
from the Lord the Eternal: 'A huge speckled eagle, with broad wings and long pinions in full plumage, flew to Lebânon and tore off the tip of a cedar; he 4
plucked the young twig on the very top of the branch, and carried it to the land of traffic, setting it in a city of merchants. He also took some seed from the 5
land of Judah and planted it in fertile soil . . . to sprout like a slip beside brimming streams and turn into a spreading vine 6
of low size, whose branches might turn towards him, whose

roots might be under him—a vine bearing branches and put-
7 ting out boughs. But there was another huge eagle, with broad wings and thick plumage; and the vine actually bent its roots towards him and stretched its branches towards him from the
8 bed where it was planted! It would have him to water it, though it was planted beside brimming streams in a rich soil to bear its branches and yield fruit and prove a noble vine!
9 Now ask them, from the Lord the Eternal: Can it prosper? Shall it not be torn up by the roots? Shall not its fruit be plucked, till all its sprouting leaves shall wither? Will it require much power or many a
10 hand to uproot it? It is planted, but shall it prosper? Shall it not wither when the east wind strikes it, wither in the bed where it is growing?' "
11 Then this word from the Eter-
12 nal came to me: "Ask that rebellious folk, 'Do you not know what all this means?' Tell them, the king of Babylon came to Jerusalem and took away her king and leaders, carrying
13 them home to Babylon. He also took one of the royal family and made a compact with him;
14 the nobles he removed, that the realm might be submissive and not ambitious, serving him in
15 terms of his compact. But this prince rebelled against him, sending envoys to Egypt for horses and a large army. Shall he prosper? Can a man like that escape? Can he break a
16 compact and escape? By my life! declares the Lord the Eternal, he shall die, die where the king lives to whom he owed his realm, whose oath he spurned, whose compact he broke, die beside him in Babylon. The 17
Pharaoh's great army and huge host can do nothing for him in the struggle, though mounds are thrown up and forts built to cut off many a life. The man 18
spurned his oath by breaking his compact. He pledged his word, and yet he did all this! Escape he cannot! Therefore 19
the Lord the Eternal decrees: By my life! I will punish him for my oath that he spurned and my compact that he broke; I will fling my net over him and 20
catch him in my toils and carry him to Babylon, where I will deal with him for his treason to me; all the picked men in his 21
ranks shall fall by the sword, and the survivors shall be scattered to the four winds—to teach you that I the Eternal have decreed this."

The Lord the Eternal de- 22
clares: "I too will take a branch from the top of the high cedar; I will pluck from its topmost twigs a tender one and plant it on a high, conspicuous hill, on Israel's lofty mountain, 23
where it shall put out boughs and bear fruit and grow into a noble cedar, with birds of every feather living under it, in the shadow of its branches. Then 24
all the trees of the country shall learn that I the Eternal lower the high tree, raise the low tree, dry up the green tree, and make the dry tree flourish. I the Eternal have said it, and I will do it."

This word from the Eternal 18
came to me: "What do you 2
mean by quoting this proverb in the land of Israel, 'The fathers eat sour grapes, and the children's teeth are set on edge?' By 3
my life! says the Lord the Eternal, you must never quote that

4 proverb again in Israel. All
souls are mine, the soul of the
father as well as the soul of the
son; the soul that sins, that soul
5 shall die. If anyone is a good
man, doing what is right and
6 honest, if he does not eat meat
with the blood in it, if he does
not adore the idols of Israel, if
he does not seduce his neigh-
bour's wife nor touch a men-
7 struous woman, if he oppresses
no one but returns what his deb-
tor pledged, if he robs no one,
if he feeds the hungry and
8 clothes the naked, if he takes no
interest on a loan, if he abstains
from crime and decides fairly
9 between man and man, if he
lives by my laws, if he observes
and obeys my rules, then he is
good, he shall live, says the
10 Lord the Eternal. If he has a
son who is a brigand, given to
11 bloodshed, who does none of
these duties, but eats meat with
the blood in it, seduces his neigh-
12 bour's wife, oppresses the poor
and needy, commits robbery,
refuses to restore a pledge,
adores idols, commits detestable
13 impieties, and takes interest
upon a loan—is he to live? He
shall not live; he has done all
these abominable things, and
he must die; he is responsible for
14 his own death. If he in turn has
a son who, seeing all the sins
done by his father, avoids them
15 in fear, eats no meat with the
blood in it, adores no idols of
Israel, seduces no man's wife,
16 oppresses no one, exacts no
pledge, commits no robbery, but
feeds the hungry, clothes the
naked, abstains from crime,
17 refuses to take interest on a loan,
and carries out my orders, lives
by my laws—he shall not die for
the iniquity of his father, he
18 shall live. His father died for
his own iniquity, because he
practised oppression and out-
rage and wrongdoing among his
fellows. You ask, 'Why should 19
the son not suffer for his father's
iniquity?' If the son does what
is right and honest, if he ob-
serves and obeys all my orders,
he shall live. The person who 20
sins shall die. A son is not to
suffer for his father's iniquity,
nor a father for his son's iniq-
uity; the good man shall be
credited with his own goodness,
and the wicked man with his
own wickedness.

But if a wicked man gives up 21
all his sinful practices to follow
all my orders and to do what is
right and honest, he shall live—
he shall not die. None of the 22
transgressions he has committed
shall be remembered against
him; he shall live by the good-
ness of his life. Have I any 23
desire for the death of the
wicked? says the Lord the
Eternal. If he gives up his evil
life, shall he not live? Again, 24
when a good man gives up being
good and practises iniquity,
doing every abominable thing
that a wicked man does, none
of his good deeds shall be re-
membered; for the treason he
has committed and for the sin
of which he is guilty he shall die.
And yet you complain, 'The 25
Lord is not acting fairly!' Lis-
ten, O Israel; my methods not
fair! Is it not rather your
methods that are not fair and
right? If a good man gives up 26
being good to commit iniquity,
he shall die, and die for the ini-
quities he has done. If a wicked 27
man gives up being wicked and
does what is lawful and right, he
shall save his life; as he fears 28
and gives up all his transgres-
sions, he shall live, he shall not

29 die. And yet Israel complains,
'The Lord is not acting fairly!'
My methods not fair, O Israel!
Is it not rather your methods
that are not fair and right?
30 O Israel, I will deal with every
one of you as he has lived, says
the Lord the Eternal. Repent
and give up all your transgres-
sions, or iniquity will be your
31 ruin; have done with all your
transgressions against me, and
get a new nature, a new spirit,
for yourselves. O Israel, why
32 will you die? I have no desire
for anyone to die, says the Lord
the Eternal. So repent and
live."

* * *

19 Raise this dirge over the
prince of Israel.

2 How like a lioness among lions
was your mother!
She crouched among young
lions
as she reared her whelps;

3 one whelp she brought up,
a lion young;
he learned to seize his prey,
men he devoured;

4 the nations raised a hue and cry,
they caught him in their pit,
they dragged him off with hooks
into the land of Egypt.

5 She saw he had been reft from
her,
her hope had vanished;
she took and reared another
whelp,
a lion young,

6 who lived among the lions,
and grew up a young lion;
he learned to seize his prey,
men he devoured,

7 ravaging their palaces,
and wasting their towns,
till all in the land were a-dread
at his roar.

Then the nations raised a hue 8
and cry
from the realms around,
spread nets for him,
and caught him in their pit,

dragged him off with hooks 9
to the king of Babylon,
that his voice might sound no
more
on the uplands of Israel.

Your mother was like a vine in a 10
vineyard,
planted beside streams,
fruitful, rich in branches,
thanks to the wealth of water;

she had a great branch that 11
grew
into a royal sceptre,
soaring to the clouds,
seen afar amid a mass of
boughs.

But in wrath the vine was torn 12
up,
flung to the ground;
the east wind withered up its
fruit,
and its great branch was
broken off;
now it is planted in a desert, 13
in a waterless land.
Fire spread from the branch, 14
and burned the boughs,
and now the vine has no great
branch,
no royal sceptre.

This is a dirge, and current
as a dirge.

* * *

In the seventh year, on the 20
tenth day of the fifth month,
some sheikhs of Israel came to
consult the Eternal, and sat
down in front of me. Then this 2

word from the Eternal came to
3 me: "Son of man, give the
sheikhs of Israel this message
from the Lord the Eternal. 'You
come to consult me? By my
life! says the Lord the Eternal,
I will not be consulted by you.'
4 Arraign them, son of man, ar-
raign them; let them hear the
detestable impieties of their
5 fathers, and tell them this from
the Lord the Eternal: 'On the
day when I chose Israel and
swore to the descendants of the
household of Jacob, revealing
myself to them in the land of
Egypt and swearing to them
that I was the Eternal their
6 God, on that day I swore to
them that I would bring them
from the land of Egypt to a
land that I had assigned them,
a land abounding in milk and
7 honey, the glory of all lands. I
said to them, "Let every man
of you put aside the detestable
impieties you love, befoul not
yourselves with the idols of
Egypt; I am the Eternal your
8 God." But they rebelled against
me, they would not listen to
me; they would not put aside
the detestable impieties they
loved, they would not abandon
the idols of Egypt. So I re-
solved to vent my fury upon
them and to execute my anger
against them within the land of
9 Egypt. Only, in dealing with
them, I had regard to my own
honour, lest it should be sullied
in the sight of the nations among
whom they lived, the nations
who had seen me revealing my-
self to them by bringing them
10 out of the land of Egypt. From
the land of Egypt I brought
them, I took them into the
11 desert, I gave them my rules
and showed them my regula-
tions, obeying which a man
shall live; I gave them my sab- 12
bath, to mark the tie between
me and them, to teach them
that it is I, the Eternal, who
sets them apart. But Israel re- 13
belled against me in the desert;
they would not follow my rules,
and they spurned my regula-
tions, obeying which a man
shall live, and they desecrated
my sabbath deeply. So I re-
solved to vent my fury upon
them in the desert and destroy
them. Only, in dealing with 14
them, I had regard to my own
honour, lest it should be sullied
in the sight of the nations who
had seen me bring them out.
I did swear to them in the desert 15
that I would not bring them to
the land I had assigned them, a
land abounding in milk and
honey, the glory of all lands,
since they had spurned my regu- 16
lations and refused to live by
my rules, desecrating my sab-
baths (their hearts set upon
their idols); but I pitied them 17
and spared them, I did not de-
stroy them in the desert. I 18
said to their children in the
desert, "Live not by your fa-
thers' rules, follow not their
regulations, do not befoul your-
selves with their idols: I am 19
the Eternal your God, live by
my rules, observe and obey my
regulations, keep my sabbath 20
sacred and let it mark the tie
between us—to teach you that
I am the Eternal your God."
In spite of this, the children 21
rebelled against me; they would
not live by my rules, they
would not observe and obey my
regulations, obeying which a
man shall live, and they dese-
crated my sabbath. So I re-
solved to vent my fury upon
them, to execute my anger
against them in the desert.

22 However, I withheld my hand,
out of regard for my own hon-
our, lest it should be sullied in
the sight of the nations who
had seen me bring them out.
23 But I swore to them in the
desert that I would scatter them
among the nations and disperse
24 them over foreign countries, be-
cause they had not carried out
my orders but had spurned my
laws and desecrated my sab-
bath, in their passion for the
25 idols of their fathers. I let
them have laws that were evil
and customs that could not
26 bring them to life, and I made
their very sacrifices befoul them,
as they burned their firstborn
children alive—that I might de-
stroy them. It was to teach
them that I am the Eternal.'
27 Son of man, give Israel this
message from the Lord the
Eternal: 'Your fathers further
blasphemed me by this act of
28 treason. After I had brought
them to the land I had sworn
to assign them, whenever they
saw a high hill or a leafy tree,
there did they offer sacrifice,
there did they exasperate me
with their oblations, offering
their fragrant smoke and pour-
29 ing out their libations. I asked
them, "What is the high place
you hie to? and to this day it is
30 called 'high place.'" So tell
Israel this from the Lord Eter-
nal: "You befoul yourselves like
your fathers, you break your
troth with me for their detest-
31 able impieties, and you befoul
yourselves with all your sacri-
fices to idols—burning your sons
alive—down to this very day!
And I am to be consulted by
you, O Israel? By my life!
says the Lord the Eternal, no!
32 You must never dream of re-
sembling the pagans, the na-
tives, by worshipping things of
wood and stone. By my life! 33
the Lord the Eternal swears, I
will be your king, with a strong
hand, with arm outstretched, in
overflowing fury; I will bring 34
you from the nations, I will
gather you out of the lands of
your dispersion, with a strong
hand, with arm outstretched,
and in overflowing fury; I will 35
take you into the great desert,
and deal with you there face to
face. As I dealt with your 36
fathers in the Egyptian desert,
so will I deal with you, says the
Lord the Eternal; I will count 37
you one by one and number
you, purging out the rebels and
the traitors—they shall be 38
brought out of the land where
they were living, but they shall
never enter the land of Israel.
It will teach you that I am the
Eternal. As for the rest of you, 39
O Israel, this is what the Lord
the Eternal has to say: 'Go and
worship your idols, all of you!
Later on you will listen to me
and cease to sully my sacred
honour with your sacrifices and
idols! On my sacred hill, on 40
the high mountain of Israel, the
Lord the Eternal predicts, the
whole community of Israel,
every man of them, shall wor-
ship me; there I will accept
them, there I will require your
offerings and the very choicest
of your sacred dues; I will ac- 41
cept you when I smell this
fragrant smoke, after I have
brought you from the nations
and gathered you out of the
lands where you were scattered.
So the nations shall see what I
am, as I deal with you, and you 42
yourselves shall learn that I am
the Eternal, after I have
brought you to the land of Is-
rael, the country I swore that

I would give to your fathers.
43 There you shall remember how
you lived and all you did, as
you befouled yourselves, and
you shall loathe yourselves for
44 all the evil you committed. O
Israel, you shall learn that I
am the Eternal, when I have
dealt with you for the sake of
my own honour, not as your
evil life deserved, not as your
corrupt practices deserved'—
says the Lord the Eternal."
45 This word from the Eternal
46 came to me: "Son of man, turn
to the south, declaim against
the south, prophesy against the
47 forest-land in the south, and
tell the forest in the south this
message from the Eternal. 'The
Lord the Eternal declares, I will
kindle a fire within you, to
burn up every green tree and
every dry tree in you; there
will be no quenching of the
blaze, and every face from south
48 to north shall be scorched. The
whole world shall see that I,
the Eternal, kindled the fire; it
49 never shall be quenched.' "
"Ah, Lord Eternal!" I said,
"they say about me, 'Is he not
a story-teller?' "

21 Then this word from the
2 Eternal came to me: "Son of
man, turn to Jerusalem, de-
claim against her sanctuaries,
prophesy against the land of
3 Israel, and tell the land of Is-
rael this message from the Eter-
nal: 'I am against you, I will
unsheathe my sword and slay
both good and bad within you;
4 and because I will slay both
good and bad within you, my
sword shall be unsheathed
against all the world, from
5 south to north; the world shall
know that I the Eternal have
unsheathed my sword—not to
be sheathed again.' Sigh then, 6
O son of man, sigh before them
a heart-breaking, bitter sigh.
And when they ask you why 7
you are sighing, answer, 'For
bad news! Evil is coming;
every heart shall tremble, every
hand shall be limp, every spirit
shall faint, and all knees shall
be weak as water. Evil is com-
ing—the Lord the Eternal has
declared it.' "

This word from the Eternal 8
came to me: "Son of man, utter 9
this prophetic word from the
Eternal. Say:

A sword, a sword,
whetted and polished,
whetted to slay, 10
polished to flash like lightning . . .
handed to slayers 11
to wield,
whetted and polished
for slayers to handle!
Shriek, son of man, and howl; 12
it is drawn against my people,
against all Israel's leaders—
they and my people
surrendered to the sword!
Smite your breast despairingly,
for I spurn them in my wrath, 13
says the Lord the Eternal.

Prophesy, then, son of man, 14
call the doom down,
swing the sword twice, thrice,
the sword of mortal wounds,
the huge sword of mortal
wounds,
that hems them in.

Scare them till their hearts are 15
trembling,
and dead lie heaped at every
gate.
They are abandoned to the
slaughtering sword,
flashing like lightning,
whetted for slaughter.
Whirl to the rear, sword, 16

right, front, left—
wherever your edge must whirl;
17 and I will clap you on,
I will glut my fury—
I, the Eternal, have said it!"

18 This word from the Eternal
19 came to me: "Son of man, trace
two roads for the sword of the
king of Babylon to take, both
20 from the same land; draw a
hand to mark out the path of
the sword to each city, to Rab-
bah of the Ammonites and to
21 Jerusalem inside Judah. For
the king of Babylon is standing
at the cross-roads, where the
two paths fork, to practise divi-
nation; he is shaking the two
arrows, consulting the oracle,
and inspecting a beast's liver.
22 To his right hand comes the lot
against Jerusalem, for cries of
havoc, for battle-shouts, for bat-
tering-rams against the gates,
for raising ramparts, for erecting
23 forts. Jerusalem thinks it is a
lot in vain; but it recalls to me
their guilt, and for their guilt
24 they shall be captured. Here,
then, is the Lord the Eternal's
word: 'Since you recall to me
your guilt, by your open trans-
gressions and all the deeds that
bring your sins to light, since
you remind me of yourselves,
25 you shall be captured.' And
you, you knave, O prince of
Israel to be slain, for whom the
hour of sin's full punishment
26 brings doom—'Off with his dia-
dem, away with his crown!'
says the Lord the Eternal; 'turn
things upside down, up with the
27 low, down with the high! I lay
all in ruins, ruins, ruins; every-
thing shall be overturned, till
the rightful man arrives—and I
will give him everything.'
28 Son of man, deliver this pro-
phetic word also from the Lord
the Eternal about the Ammon-
ites and their deriding. Say, 'A
sword, a sword is drawn for
slaughter, polished to flash
lightning! In false visions, by 29
a lying oracle, you were told
that you would wield it on the
necks of the wicked, the doomed,
whose end comes in the hour of
sin's full punishment. Back 30
with it into the scabbard! I
will punish you yourself in the
land of your origin, the land of
your birth; I will vent my anger 31
upon you, blow the flames of my
wrath on you, and hand you over
to savage agents of destruction.
You shall be fuel to the fire, 32
your blood shall fill the land,
and you shall be forgotten—for
I the Eternal have decreed it.' "

This word from the Eternal 22
came to me: "Son of man, ar- 2
raign, arraign the bloody city;
then let her hear all her de-
testable impieties, and tell her 3
this from the Lord the Eternal:
'O city, shedding blood to draw
your doom upon you, making
idols for yourself that you may
be befouled! You are guilty of 4
the blood you shed, befouled by
the idols you have made; you
have brought on your own hour
of doom, your day of reckoning.
So I leave you to the scorn of
the nations and the mockery of
all the world. Far and near 5
they shall mock you, you in-
famous thing, seething with dis-
order! The leaders of Israel 6
within you have been overbear-
ing, bent on bloodshed; within 7
you fathers and mothers are de-
spised, foreigners are oppressed,
orphans and widows wronged.
You scorn what is sacred to 8
me, you desecrate my sabbath.
You harbour men who murder 9
their fellows by false evidence.

Within you flesh is eaten with
10 the blood in it. Within you men
live lasciviously; they take their
father's concubines, they lie
11 with menstruous women; one
does the act of shame with his
neighbour's wife, another lewdly
couples with his daughter-in-
law, another weds his sister, the
12 daughter of his father. Within
you bribes are taken to shed
blood. You take interest on
loans, you oppress your neigh-
bour by extortion—and you
forget me, says the Lord the
13 Eternal. I shake my hand in
horror at your extortion and
14 your bloodshed. Will you keep
a stout heart, will you be un-
daunted, when I come to deal
with you? I the Eternal have
15 said it, and I will do it; I will
scatter you among the nations
and disperse you over foreign
lands, consuming the impurity
16 out of you; you shall be put to
shame before all the nations—
to teach you that I am the
Eternal.'"
17 This word from the Eternal
18 came to me. "Son of man, the
community of Israel is all dross
to me, brass, tin, iron, lead, for
the furnace—mere silver-dross.
19 So—the Lord Eternal declares
—since you are all mere dross,
I will collect you in Jerusalem;
20 as men collect silver, brass, iron,
lead, and tin, to blow the flames
upon them and melt them in
the furnace, so will I collect
you in my anger and my fury,
21 fling you in, and melt you; yes,
I will collect you and blow the
flames of my wrath upon you,
till you are melted in Jerusa-
22 lem. As silver is melted inside
a furnace, so shall you be melted
within it; and you shall learn
that I the Eternal have vented
my fury upon you."

This word from the Eternal 23
came to me: "Son of man, say 24
to her, 'On the day of my in-
dignant wrath, you are a land
bereft of rain and shower, where 25
the local leaders are roaring
lions that tear their prey, their
prey of human lives, seizing on
treasures and valuables, and
making many a widow; where 26
the priests violate my law and
profane what is sacred to me,
making no difference between
the sacred and the secular,
never teaching any distinction
between the consecrated and
the unconsecrated, paying no
heed to my sabbath—till I am
profaned among them; where 27
the authorities are like wolves
tearing their prey, shedding
blood and murdering men to
win dishonest gain; where the 28
prophets daub for them with
whitewash, with vain visions
and false oracles, saying, "The
word of the Eternal," when the
Eternal has not spoken; where 29
the natives practise oppression
and commit robbery, wronging
the weak and wretched, and in-
flicting injustice upon foreign-
ers. I have looked for a man 30
among them to build up the
wall and man the breach on
behalf of the land, that I should
not destroy it; but I could not
find a man. So I vent my in- 31
dignation on them, I burn them
up with my wrath, I make
them suffer for their conduct—
the Lord the Eternal declares.'"

This word from the Eternal 23
came to me: "Son of man, 2
there were two women, daugh-
ters of one mother; when they 3
were young, they played the
harlot in Egypt, where men
pressed their breasts and han-
dled their virgin nipples. Their 4

names were Oholah, the elder, and Oholibah, the younger. They became my wives, and bore sons and daughters [[as for their names, Oholah is Samaria, Oholibah Jerusalem]]. But Oholah played the harlot, though she was my wife; she doted on her lovers the Assyrians, soldiers clad in purple, prefects and governors, handsome young fellows all of them, riding on horseback; she bestowed her favours upon them, the pick of Assyria, all of them, and befouled herself with the idols of every man on whom she doted; she never gave up her harlotry since in Egypt men lay with her as a girl and handled her virgin nipples and had intercourse with her freely. So I handed her over to her lovers, to the Assyrians on whom she had doted; they exposed her nakedness, they seized her sons and daughters, and they slew her with the sword; so punishment was inflicted on her, till she became a warning to women. Her sister Oholibah saw this, but she went further in depravity, in her lust and harlotry. She doted on the Assyrians, prefects and governors, soldiers clad in purple, riding on horseback, handsome young fellows all of them. I saw that she was befouling herself; both sisters were going the same road. But she carried her harlotry further; she saw men pictured upon walls, figures of Chaldæans drawn in vermilion, with sashes round their waists, with turbans adorning their heads, fine fellows to look at, portraits of Babylonians whose native land was Chaldæa; and when she saw them she doted upon them. So she sent messengers to them in Chaldæa, and the Babylonians came to embrace her with lust, befouling her with their intercourse, till she grew sated and broke with them in disgust. And I broke with her in disgust, as I had broken with her sister, for flaunting her harlotry and uncovering her naked body. But she carried her harlotry still further, remembering her early days of harlotry in Egypt; she doted upon paramours who were like asses and stallions in the grossness of their lust. Yes, you sought to repeat the lustful days of your youth, when the Egyptians handled your nipples and pressed your young breasts. Therefore, Oholibah—here is the Lord the Eternal's sentence —I will rouse your lovers against you, the lovers you broke with; I will mass them all round you, the Babylonians, all the Chaldæans from Pukûdu, Sutu, and Kutu, and with them all the Assyrians, handsome young fellows all of them, prefects and governors, captains and councillors, all riding on horseback; they shall attack you with many chariots and cars, and with a host of nations, they shall invest you with shields, targes, and helmets; I will entrust judgment to them, and they shall sentence you; I will vent my jealous fury upon you, and let them deal with you fiercely, cutting off your nose and ears; your survivors shall fall by the sword, your sons and daughters shall be carried off, and your survivors burned to death. They shall strip you of your clothes and take away your fine jewels. So will I put an end to your lasciviousness and Egyptian harlotry; you shall never take to that again,

28 nor remember Egypt. For this
is the Lord the Eternal's sen-
tence: I hand you over to men
you hate, to men you broke
29 with, and they shall vent their
hate on you, seizing the wealth
you worked for, leaving you
bare and naked, and exposing
all your shameful debauchery.
30 Your lasciviousness and har-
lotry have brought it on you,
for playing the harlot with the
nations by befouling yourself
31 with their idols. You have gone
the road of your sister, and I
will make you drain the cup
32 she had to drain. For this is
the Lord the Eternal's sentence:

You shall drink your sister's
cup,
deep and large and full!
drink deep of ruin and of grief,
33 a cup of despair and desola-
tion.
You must drain it to the dregs,
your sister's cup, Samaria's,
34 drink it up and drain it,
and tear your breasts—
I have decreed it,
says the Lord the Eternal.
35 Since you forgot me and flung
me aside,
then suffer for your sensual
harlot ways!"

36 "Son of man," said the Eter-
nal, "arraign Ohŏlah and Ohŏli-
bah, and show them their de-
37 testable impieties. They have
been guilty of adultery, and
there is blood upon their hands;
they have been guilty of adul-
tery with their idols, and they
abandoned the very sons they
bore to me, to be burned up
38 for their idols. They did this
to me also; they polluted my
sanctuary and desecrated my
39 sabbath, for the very day they
sacrificed their sons to their
idols they polluted my sanc-
tuary by entering it. And this
is how they behaved within my
temple; they actually sent for 40
men who came from far away,
sent messengers to them! And
for them you bathed yourself,
you painted your eyes, you put
on your ornaments, you sat on 41
a handsome diwan, with a table
spread in front of it, you spread
out my incense and my oil, and 42
sounds of revelry arose! Yes,
and they sent for common men,
mere drunkards from the desert,
and even for them put bracelets
on their arms and splendid
crowns upon their heads . . .
And the men embraced them 44
like harlots; thus did they em-
brace Ohŏlah and Ohŏlibah in
their lust. But honest men 45
shall inflict on them the pun-
ishment of the adulteress and
the murderess, for adulteresses
they are and blood is on their
hands. This therefore is the 46
Lord the Eternal's sentence:
Bring a host of folk against
them, and hand them over to
be maltreated and robbed! Let 47
them be stoned and put to the
sword, let their sons and daugh-
ters be slain, and let their houses
be burned up! So will I put an 48
end to sensuality in the coun-
try, that all women may take
warning and avoid your sensual
ways; I will requite you for 49
your sensual ways; you will
have to bear the consequences
of your sinful idolatry, and so
learn that I am the Lord the
Eternal."

In the ninth year, on the **24**
tenth day of the tenth month,
this word from the Eternal came
to me: "Son of man, write down 2
the name of this day; on this
very day the king of Babylon

has begun to invest Jerusalem.
3 Tell this rebellious community
a parable; give them this mes-
sage from the Lord the Eternal:

'Put the cauldron on the fire,
put it on,
pour in the water,
4 put in the pieces,
all the good pieces,
the thighs and the shoulders,
fill it with the choicest bones,
5 choose the finest of the flock;
then pile wood under it,
make it boil merrily,
seething the bones in it!'

6a For this is the Lord the Eternal's word: 'Woe to the bloody
9 city! I myself will pile the fuel
10 high. Heap on the wood, kindle the fire, but empty out the
11 flesh, pour out the broth, and then set the cauldron empty on the coals to heat, to let its copper glow, and melt out its im-
12 purity, consume its rust. But the thick rust will not leave it; not even the fire can purge it.
6b Woe to the cauldron full of rust, with rust that will not leave it. Empty it anyhow, pull out
7 the pieces as they come! [[For the blood of her murders is in her; she poured it out on the bare rock, not on the ground
8 for the dust to hide it, but to rouse my fury, to provoke ven-
13 geance upon herself.]] The rust is your impurity so foul. Because I would have cleansed you and you would not be clean, you shall never be cleansed from your impurity till I glut my
14 fury on you. I the Eternal have said it, and I will do it; I will not refrain, I will not pity, I will not relent, I will punish you as you have lived and acted'—so says the Lord the Eternal."

This word from the Eternal 15
came to me: "Son of man, I am 16
taking from you at a stroke the
treasure of your eyes. But no 17
mourning for her, not a tear!
Sigh silently, raise no lament
for the dead; put on your tur-
ban and your sandals, cover not
up your beard, and eat no
funeral food." I told this to 18
the people in the morning, and
in the evening my wife died.
Next day I did as I had been
told. The people asked me, 19
"Will you not tell us what this
means for us—this conduct of
yours?" I answered, "This 20
word from the Eternal came to
me: Tell the community of Is- 21
rael this message from the Lord
the Eternal—'I am about to
desecrate my own sanctuary,
your pride and confidence, the
treasure of your eyes, your dar-
ling care; and the sons and
daughters you have left behind
are to fall by the sword. [[You 22
shall do as I have done; you
shall not cover up your beards,
nor eat funeral food; you shall 23
wear your turbans and your
sandals, you shall neither la-
ment nor weep but pine away
in your sins and groan to your-
selves.]] This is how Ezekiel 24
shall be an example to you; as
he does, so shall you do when
the time comes. It will teach
you that I am the Lord the
Eternal.' And, son of man, on 25
the day I take from them their
confidence, their proud delight,
the treasure of their eyes, their
heart's desire, together with
their sons and daughters, a fugi- 26
tive will come to you with the
news. Then you can open your 27
lips to the fugitive, you can
speak aloud, you need not be
any longer dumb. So shall you
be an example to them, and

they shall learn that I am the Eternal."

* * *

25 This word from the Eternal
2 came to me: "Son of man, turn
to the Ammonites and prophesy
3 against them; tell the Ammonites to listen to this message
from the Lord the Eternal. 'The
Lord the Eternal declares: Since
you gloated over my sanctuary
being desecrated, and over the
land of Israel being laid waste,
and over the community of
Judah being carried into exile,
4 therefore will I hand you over
to the Bedawin for their own;
they shall pitch their tents and
make their encampments all
over you, eating your crops and
5 drinking your milk; I will let
camels pasture in Rabbah and
flocks graze in the towns of the
Ammonites—to teach you that
6 I am the Eternal.' The Lord
the Eternal declares: 'Since you
clapped your hands and jumped
for joy in your malicious delight
7 over the land of Israel, therefore will I strike you and hand
you over to be ravaged by the
nations; I will cut you off from
the races of men and blot your
land out of the earth, destroying you—to teach you that I
am the Eternal.'
8 The Lord the Eternal declares: 'Since Moab says, "Judah
is now no better than any other
9 nation," therefore will I lay
open the flank of Moab, from
the towns on its frontier to
Beth-jeshîmoth, Baal-mĕon, and
Kureyat, the glory of the land;
10 I will give Moab as well as the
Ammonites to the Bedawin, as
their own, that Ammon may be
no more remembered as a na-
11 tion, and on Moab will I inflict
punishment—to teach them
that I am the Eternal.'

The Lord the Eternal de- 12
clares: 'Since Edom has acted revengefully to Judah and has
been guilty of bitter revenge,
therefore, the Lord the Eternal 13
declares, I will strike Edom,
cutting off man and beast from
it, and laying it waste; from
Teman to Dedan the Edomites
shall fall by the sword. I will 14
employ my people Israel to
carry out my vengeance upon
Edom, and they shall act upon
my anger and fury to Edom—
to let the Edomites feel my
vengeance. The Lord the Eternal has said it.'

The Lord the Eternal de- 15
clares: 'Since the Philistines
have acted revengefully, and
sought in spiteful vengeance to
destroy Israel with a lasting
hatred, therefore, the Lord the 16
Eternal declares, I will strike
the Philistines, cutting off the
Kerêthites, and destroying the
rest of them along the seacoast;
I will take heavy vengeance on 17
them, and when I carry out my
vengeance they shall learn that
I am the Eternal.' "

In the eleventh year, on the 26
first day of the month, this
word from the Eternal came to
me: "Son of man, since Tyre 2
has gloated over Jerusalem,

'Aha! this door into the nations
is broken down!
It lies open to me; I shall pros-
per, now she is laid waste,'

therefore the Lord the Eternal 3
utters this sentence:

'Tyre, I am against you, and
against you
I will bring many a nation, as
the sea brings many a wave,

till they destroy the walls of Tyre and level her high towers;
I will scrape the very dust from her and leave her a bare rock,
a place for spreading nets on, in the middle of the sea—
I have said it, the Lord the Eternal declares—
and her townships on the mainland shall fall by the sword,
to let them know that I am the Eternal.'

For this is the Lord the Eternal's sentence: 'I bring down upon Tyre Nebuchadrezzar king of Babylon, the king of kings, with horses and chariots and cavalry and a host of many races from the north.

Your townships on the mainland
he puts to the sword;
against you he raises forts,
against you he throws up mounds,
against you he masses shields,
drives the battering-ram
against your walls,
breaks your towers down
with his axes.
So many are his horses
that their dust covers you;
your walls shake
at the din of his cavalry,
his chariots and cars,
as he enters your gates
like a conqueror entering
a tower that is breached;
all your streets he tramples
with his horses' hoofs,
your folk he slays with the sword,
your proud pillars crash to the ground;
your wealth is plundered,
your merchandise looted,
your walls are shattered,
your fine halls are ruined,
your stones and timber and your very dust
are sunk in the sea.
I will silence the music of your songs,
no lyre shall be heard any longer;
I will make you a bare rock,
a place for spreading nets on,
and never to be built again—
for I the Eternal have said it.'
Such is the sentence of the Lord the Eternal.

This is the Lord the Eternal's word for Tyre: 'At the sound of your fall, when the wounded groan during the massacre, shall not the coast-lands tremble? The princes of the seaboard will come down from their thrones and lay aside their robes and strip off their embroidered dress; trembling all over they will sit on the earth, quivering every moment and shuddering over you. They will raise this dirge for you, crying:

How you have vanished from the seas,
O city of renown!
Once so strong upon the seas,
you and your folk,
once a terror
to the haunters of the sea!
Now at your passing the sea-lands
are scared.'

For the Lord the Eternal declares: 'When I make you a desolate city, like cities uninhabited, when I turn the ocean upon you and the deep waters cover you, then I will thrust you down with those who descend to the world below, to the ancient dead; I will make

you dwell in the nether regions,
in primeval wastes, never to be
inhabited, never to take your
place again in the land of the
21 living; I will utterly destroy you,
and you shall exist no longer;
you may be sought for, but never
shall you be found—the Lord
the Eternal has said it.'"

27 This word from the Eternal
2 came to me: "Son of man,
3 raise a dirge also for Tyre, and
say to Tyre that sits at the door
of the sea, trading with many a
coast-land for the nations—'The
Lord the Eternal declares:

O Tyre, you thought
your beauty perfect;
4 your moorings were deep,
your builders had made you a
perfect beauty,
5 with cypress trees from Senir
for your planks,
with cedars from Lebânon
for your masts,
6 with oaks from Bashan
for your oars,
with ivory inlaid in larch
from Cyprus for your deck;
7 fine linen with Egyptian em-
broidery
made your canvas,
serving as your pennon;
purple and blue from the coasts
of Elishah
furnished your awnings;
8 men from Sidon and Arvad
were your rowers,
your own experts, O Tyre,
were your pilots,
9 the sheikhs and councillors of
Gebal
were your caulkers.
All ships and their sailors were
in your harbour
to handle your trade;
10 Persia, Lud, and Put served in
your army
as your soldiers,
they hung their shields and hel-
mets within you,
and lent you splendour.

The men of Arvad and of 11
Cilicia manned your walls, the
men of Gammad were in your
towers, hanging their shields all
round your walls and making
your beauty perfect. Tartessus 12
brought you merchandise for
your great wealth of every kind,
fetching you wares of silver,
iron, tin, and lead. Ionians, 13
Tubal, and Meshek brought you
merchandise, supplies of slaves
and copper ware. Armenians 14
fetched you wares of horses and
mules. Men from Rhodes 15
brought you merchandise, and
many a seaport at your service
brought you traffic, with ivory
tusks and ebony as their tribute.
Edom brought you merchandise 16
for your rich wealth, fetching
you wares of garnets, coral, and
agates, of purple dyes, em-
broidery, and fine linen. Judah 17
and the land of Israel brought
you merchandise, fetching you
wares of wheat from Minnith,
wax, honey, oil, and balsam.
Damascus brought you mer- 18
chandise for your rich wealth,
supplies of wine from Chalbûn,
and white wool. From Uzal you 19
received wrought iron, cassia,
and sweet cane; Dedan brought 20
you wares of saddle-cloths for
riding; Arabia and all the chiefs 21
of Kĕdar were at your service,
bringing you merchandise of
lambs and rams and goats;
Shĕba and Raamah brought you 22
merchandise, supplying you
with the pick of all spices, with
jewels and with gold. Harran 23
and Kalneh and Eden, Assyria
and all the Medes, brought you
merchandise, supplying you 24
with choice fabrics, mantles

blue and embroidered, stuffs of
all colours, and strong, twisted
25 cords. Ships of Tartessus car-
ried your trade.

So, richly laden you laboured
in deep water;
26 your rowers took you out
into the high seas,
and an east wind wrecked you
in the deep.
27 Your wealth and wares, your
merchandise,
your sailors and your pilots,
your caulkers and your dockers,
and every soldier in you,
with all the crowd in you,
they sank into the sea
when you were wrecked.

28 At the shriek of your pilots
the coast is a-quiver;
29 and oarsmen, all of them,
sailors and pilots,
come out of their ships
to stand on the beach,
30 wailing over you,
crying out bitterly,
flinging dust on their heads,
sprinkling ashes upon them,
31 shaving their heads to bemoan
you,
girding themselves with sack-
cloth,
and weeping for you bitterly
with bitter wailing.

32 They raise a dirge for you, a
wail,
lamenting over you:
Who was glorious as Tyre was
in the deep?
33 When your wares were landed,
you filled many a nation;
with your abundant wealth and
wares
you enriched kings of the world.
34 And now you are wrecked
in deep water;
your wares and all your crew
have sunk!

All seafaring folk are appalled 35
at the sight of you;
their kings are aghast,
their faces convulsed;
merchants abroad are shocked. 36
Your fate is awful;
there is no future for you!' "

This word from the Eternal 28
came to me: "Son of man, give 2
the prince of Tyre this message
from the Lord the Eternal:

'Since you are proud of heart,
thinking that you are a god,
in a god's seat, by the deep,
when you are no god but a man,
though you deem yourself a
god—
aye, wiser than a Daniel, 3
no sage like you!—
your wisdom and your shrewd- 4
ness
winning you wealth,
pouring gold and silver
into your treasury;
since by your great wisdom and 5
your trade
you have enriched yourself,
and wealth has made you proud
of heart,
then here is the Lord Eternal's 6
sentence:
since you think yourself a god,
I will set foreigners on you, 7
most ruthless of races,
to draw their swords against
your beautiful wisdom,
to stain your splendour,
to thrust you down into the 8
underworld.
A violent death shall you die,
there by the deep.

Will you still say, before your 9
murderer,
"I am a god?"
To your murderer
you are no god but a man!
At the hand of foreigners 10
you shall die a cruel death;

for I have said it—so runs the Lord the Eternal's sentence.'"

11 This word from the Eternal
12 also came to me: "Son of man, raise a dirge over the king of Tyre, and give him this message from the Lord the Eternal —'You were the father of wisdom, the perfection of beauty;
13 you lived in Eden, the garden of God; you were adorned with every jewel, the jasper, the chrysolite, the sardonyx, the topaz, the beryl, the onyx, the sapphire, the garnet, and the rock-crystal, their setting
14 wrought in gold. . . . On the day you were created I placed you beside the kherubs on the sacred hill of God; you walked amid the flashing thunder-
15 stones. From the day you were created, you lived a perfect life, till you were discovered doing
16 wrong; rich traffic made you rife with violence, and you sinned. Hence I have expelled you as a profane thing from the hill of God, and the kherub has driven you to your ruin away from the flashing thunderstones.
17 Your beauty made you proud of heart, your brilliance depraved your wisdom; so I have cast you down, abandoning you for kings to feast their eyes on you.
18 By the greatness of your guilt, by the crimes of your commerce, you have profaned your sacred position; therefore have I made you set fire to yourself, with flames that consume you, and reduced you to ashes on earth in the sight of all who behold
19 you. All who know you among the nations shall be appalled at you—your fate is awful, there is no future for you.'"

20 This word from the Eternal
21 also came to me: "Son of man, turn towards Sidon and tell her this prophetic word from the 22
Lord the Eternal.

'O Sidon, I am against you,
I will show what I am in dealing with you!'

When I inflict punishment on her and show what I am by my dealing with her, it will teach her that I am the Eternal.

'For I will send pestilence into 23
her,
bloodshed into her streets,
till the wounded fall thick within her
by the sword that strikes her on every side'—

to teach them that I am the Lord the Eternal.

Of all the malignants who sur- 24
round Israel, none shall fret them like a briar or pierce them like a thorn any longer; they shall learn that I am the Lord the Eternal. The Lord the 25
Eternal proclaims: When I have gathered the community of Israel from the races where they have been scattered, when I show the nations who I am by my dealings with Israel, then shall they live in their own land, the land I assigned to my servant Jacob; they shall live in 26
it securely, building houses and planting vineyards; securely shall they live, when I have inflicted punishment on all the malignants who surround them —to teach them that I am the Eternal their God."

In the tenth year, on the 29
twelfth day of the tenth month, this word from the Eternal came to me: "Son of man, turn 2

to the Pharaoh king of Egypt,
and prophesy against him and
3 all Egypt; proclaim this mes-
sage from the Lord the Eternal:

'I am against you, Pharaoh king
of Egypt,
you mighty monster lying in
your streams,
thinking the Nile is your own,
your own making!
4 I will drive hooks into your
jaws,
and make the fishes of the Nile
stick to your scales,
and I will haul you up out of
your Nile,
with your fishes sticking to
your scales,
5 and fling you out into the desert,
you and all the fishes of your
Nile,
dropping you on the fields,
never to be gathered up or
buried;
to the wild beasts and birds
I leave you for food.
6 So shall all dwellers in Egypt
learn
that I am the Eternal.
Since you have been a poor
staff of reeds to Israel,
7 breaking when they seized you,
tearing all their hand,
breaking when they leant on
you,
shaking them to pieces—
8 therefore the Lord the Eternal
proclaims, I will bring a sword
upon you, destroying man and
9 beast within you, till the land
of Egypt lies desolate and waste.
It is to teach Egypt that I am
the Eternal, since he thought
the Nile was his own, his own
10 making. Therefore am I against
you and your Nile; I will turn
the land of Egypt into an utter
waste of desolation, from Mig-
dol to Syenê, to the very frontier
11 of Ethiopia; no foot of man shall
pass over it, no foot of beast
shall pass over it; for forty years
it shall not be inhabited; I will 12
make the land of Egypt one of
the desolate lands, and her cit-
ies, among desolate cities, shall
lie waste for forty years; I will
scatter the Egyptians among
the nations and disperse them
over foreign countries. Then, 13
after forty years—says the Lord
the Eternal—I will gather the
Egyptians from the nations
where they have been scattered,
and restore the fortunes of 14
Egypt; I will bring them back
to the land of Pathros, the land
of their birth. There they shall
form a weak kingdom, the weak- 15
est of all kingdoms, a kingdom
that never again shall rise to
rule the nations; I will diminish
them, till they cannot hold sway
again over the nations. No 16
more shall Israel rely on Egypt,
turning to them and thus re-
minding me of their crime. It
will teach them that I am the
Lord the Eternal.' "

In the twenty-seventh year, 17
on the first day of the first
month, this word from the Eter-
nal came to me: "Son of man, 18
Nebuchadrezzar king of Baby-
lon forced his army to make a
great effort against Tyre, till
every soldier's head was rubbed
bald and every shoulder galled
by this great effort against Tyre.
Therefore the Lord the Eternal 19
declares, I will let Nebuchad-
rezzar king of Babylon have
the land of Egypt; he shall
carry off its teeming people, he
shall plunder it, and take it as
his prey, to pay his army; I 20
assign him the land of Egypt in
payment for the service that he
rendered me, says the Lord the
Eternal."

[[In those days I will make 21

the community of Israel thrive
and flourish, and I will open
your lips among them; so shall
they learn that I am the Eter-
nal.]]

30 This word from the Eternal
2 came to me: "Son of man, utter
this prophetic word from the
Lord the Eternal:

'Wail aloud, woe for the day!
3 For the day draws nigh,
the Eternal's day draws nigh,
a cloudy day,
a day of doom for the nations.
4 A sword shall fall on Egypt,
and Ethiopia shall be in anguish
as the slain drop in Egypt,
as her teeming folk are borne
away,
as her foundations are demol-
ished.'

5 [[Ethiopia and Put and Lud, all
the Arabians and Libyans and
Kerêthites along with them,
shall fall by the sword.]]

6 The Eternal proclaims:
'Egypt's supporters shall fall,
her proud power shall give
way;
from Migdol to Syenê they shall
fall by the sword—
the Lord the Eternal decrees it;
7 they shall be one of the desolate
lands,
their cities shall belong to cities
lying waste.

8 So shall they learn that I am
the Eternal,
when I have set fire to Egypt,
and shattered all her helpers.
9 On that day I send out mes-
sengers in ships
to terrify Ethiopia so secure;
Ethiopia shall be seized with
anguish
on the day of Egypt's doom—
for it is coming.'

The Lord the Eternal declares: 10
'I will destroy the nation of
Egypt
by Nebuchadrezzar king of
Babylon;
he and his people, most ruthless 11
of races,
shall be brought in to destroy
the land,
drawing their swords against
Egypt,
and filling the land with the
slain;
I will dry up the Nile, 12
and sell the land to evil men,
employing foreigners
to devastate the land and all
it holds.
I the Eternal have said it.'

The Lord the Eternal declares: 13
'I will abolish the magnates of
Memphis,
and leave no prince in Egypt.
I will put fear on the land of
Egypt;
I will lay Pathros waste, 14
set fire to Zoan, punish Thebes,
vent my fury on Pelusium, 15
Egypt's stronghold,
and cut off the people of Thebes;
I will set fire to Egypt, 16
Pelusium shall writhe with
pangs,
Thebes shall be stormed,
and Memphis battered down,
the braves of On and Bubastis 17
shall fall by the sword,
and the citizens pass into exile.
At Daphne too 'twill be a dark 18
day
when there I shatter Egypt's
sway,
and her proud power vanishes;
clouds shall cover her,
and her subjects pass into exile.
Thus will I punish Egypt; 19
and they shall learn that I am
the Eternal.' "

In the eleventh year, on the 20

seventh day of the first month,
this word from the Eternal came
21 to me: "Son of man, I break the
arm of the Pharaoh, king of
Egypt, and there is no binding
of it up, no poulticing, no ban-
daging, to make it strong
enough to grasp the sword
22 again. The Lord the Eternal
proclaims: I am against the
Pharaoh king of Egypt, I will
break both his arms, the strong
arm and the injured arm, till
the sword drops from his hand.
23 And I will scatter the Egyp-
tians among the nations, and
disperse them over foreign
24 lands. The arms of the king of
Babylon I will strengthen; I
will put my sword in his hand,
and break the arms of the Pha-
raoh till he groans before him
25 like a man mortally wounded. I
will put strength into the arms
of the king of Babylon, and the
arms of the Pharaoh shall give
way. It will teach them that I
am the Eternal, when I put my
sword into the hand of the king
of Babylon, to brandish it over
26 Egypt. I will scatter the Egyp-
tians among the nations and
disperse them over foreign
lands; it will teach them that I
am the Eternal."

31 In the eleventh year, on the
first day of the third month, this
word from the Eternal came to
2 me: "Son of man, say this to
the Pharaoh king of Egypt and
to his host:
Who is like you in size?
3 You were a stately cedar in
Lebânon,
with fair branches, very tall,
its top among the clouds.
4 Waters nourished it,
deep waters made it grow,
pouring streams round the plan-
tation,
running rills through all the
soil.
So it rose in height, 5
high over all the trees,
with many a bough,
with branches stretching out—
thanks to the wealth of water.
Within its boughs 6
all birds of the air nested;
under its branches
all animals brought forth their
young;
yes, under its shadow
all the great nations lived.
It was fair in its great size, 7
with its long branches—
so rooted was it
beside ample water.
The very cedars in God's garden 8
could not rival it;
no cypress had boughs like it,
no plane had branches like it;
not a tree in God's own garden
was like it for beauty,
for number of branches; 9
the trees of Eden, in God's gar-
den,
all envied it.

Therefore the Lord the Eter- 10
nal declares: Because it towered
so high and raised its top to the
clouds, priding itself on its
height, I handed it over to the 11
great power among the nations;
foreigners, the most ruthless of 12
races, cut it down and flung it
on the hills, till its branches fell
into every valley, and its broken
boughs lay in all the ravines of
the land; all races of the world
forsook its shadow in dismay;
the birds all perched upon its 13
ruined trunk, and the animals
all lay upon its branches. And 14
this was in order that hereafter
no trees growing beside water
should exalt themselves in size,
raising their tops to the clouds,
that no trees fed by water
should display their height; all

of them are consigned to death,
to the nether regions, to mix
with common men, with those
who go down to the pit below."
15 The Lord the Eternal pro-
claims: "On the day he went
down below, I made the deep
waters mourn for him, I checked
the streams till the broad waters
were stayed; I made Lebânon
mourn for him, and all the trees
16 drooped for him; I shook the
nations with the crash of his
downfall, when I threw him into
the underworld to mix with
those who go down to the pit
below, and in the nether regions
the trees of Eden, the choicest
and the best trees of Lebânon,
nourished by water, were all
17 consoled by his fate. The na-
tions shall also go down with
him into the underworld, to
join those whom the sword has
slain, and his supporters, who
lived under his shadow among
the nations, shall also perish.
18 What tree of Eden rivals you in
splendour and in size? Yet you
must go down like the trees of
Eden into the nether regions,
and lie there in a shameful
death, among men whom the
sword has slain. So much for
the Pharaoh and for all his
host, says the Lord the Eter-
nal."

32 In the eleventh year, upon
the first day of the twelfth
month, this word from the Eter-
2 nal came to me: "Son of man,
raise a dirge over the Pharaoh
king of Egypt; say to him,

'Woe to you, Pharaoh,
you are all undone!
You are like a monster in the
streams,
snorting water from your nos-
trils,
splashing the river with your
feet,
fouling the streams.
The Lord the Eternal declares: 3
I will throw my net over
you,
and haul you up in my net;
I will toss you on the land, 4
and fling you on the field;
I will make the birds all settle
on you,
and glut the animals of all the
earth with you;
I will strew your flesh upon the 5
hills,
and fill the valleys with your
carcase;
I will drench earth with your 6
gushing blood,
till the watercourses are full of
you.
When I extinguish you, 7
I will shroud the sky
and darken its stars,
I will shroud the sun with
clouds,
and the moon shall not shine;
all the bright lights of the sky 8
I will darken over you,
bringing darkness on your
land—
says the Lord the Eternal.'

The heart of many a nation 9
will I trouble, when I proclaim
your ruin to the nations, to
countries that you never knew;
I will make many a race dis- 10
mayed over you, and their kings
shall shudder over you, when
they see me brandishing my
sword; they shall tremble every
moment, every man for his own
life, on the day of your down-
fall. For the Lord the Eternal 11
decrees: The sword of the king
of Babylon shall fall upon you;
I will make all your host fall by 12
the sword of warriors;
all of them are the most ruth-
less of races,

and they shall ruin Egypt's
pride,
her host shall all be destroyed;
13 and all her beasts will I de-
stroy,
that live beside her many
streams;
no foot of man, no hoof of
beast,
shall foul the streams again;
14 I will make the waters settle,
till the rivers run smooth as
oil—
says the Lord the Eternal.
15 And when I lay the land of
Egypt waste and desolate,
emptied of all that filled it,
when I strike down all its
dwellers,
then shall they learn that I am
the Eternal.
16 This is the dirge to be chanted,
chanted by women of the na-
tions;
let them chant it over Egypt
and all her host,
says the Lord the Eternal."
17 In the twelfth year, on the
fifteenth day of the first month,
this word from the Eternal came
18 to me: "Son of man, wail over
the host of Egypt, and send
them down with a lament, you
and the women of the mighty
nations, to the nether regions,
to join those who go down into
the pit below.
19 'Whom do you surpass in
beauty?
Yet down with you, down to a
shameful death,
20 you and all your host,
amid victims of the sword!'
21 The mighty warriors in the
underworld shall hail him and
his allies:
'Down with you, down, to a
shameful death,
you and all your host,
amid victims of the sword!'
22 Assyria is down there with all
her folk, their graves around
their king's, buried in the abys- 23
ses of the pit, all victims of the
sword, who were a terror in the
land of the living. Elam is 24
there, with all her folk round
her grave, all victims of the
sword who have passed down
into the nether regions, men
who were a terror in the land of
the living and have gone down
to a shameful death, sharing dis-
grace with the victims who have
gone down into the pit of death.
Meshek and Tubal are there 26
with all their folk in graves
around them, all lying in a
shameful death, victims of the
sword, because they were a ter-
ror in the land of the living;
they shall not lie beside the 27
mighty warriors of old, who
went down to the underworld
with their weapons, their
swords lying under their heads,
and their shields upon their
skeletons, because they were a
terror in the land of the living.
(And, Pharaoh, you shall lie 28
among the defeated in disgrace,
the victims of the sword!) Edom 29
is there, with its kings and
princes, who for all their might
lie among the victims of the
sword, with the defeated in
disgrace, with those who go
down to the pit of death. The 30
princes of the north are all there,
and all the Phœnicians; they
have gone down with the slain,
for all the terror of their might,
and lie with the defeated in dis-
grace, sharing the shame of
those who go down to the pit
of death. To see all these may 31
be some comfort to the Pha-
raoh, over all his own host, says
the Lord the Eternal! He put 32
terror on the land of the living,
and for that he shall be laid
among the defeated in disgrace,

with the victims of the sword—
the Pharaoh and all his host,
says the Lord the Eternal."

* * *

33 This word from the Eternal
2 came to me: "Son of man, speak
to your own people and say to
them: 'When I bring the sword
upon a country, and the natives
take one of their number and
3 make him their sentinel; if he
sees the sword coming on the
land and blows the trumpet to
4 warn the folk, then anyone who
hears the sound of the trumpet
and does not take warning but
is swept off by the sword, that
man is responsible for his own
5 death. He heard the sound of
the trumpet and he did not take
warning; he is responsible for
his own death. Had he taken
warning, he would have saved
6 his life. But if the sentinel
does not blow the trumpet when
he sees the sword coming, and
if the sword comes and sweeps
off anyone of the folk, that man
is swept off on account of his
iniquity, but for his death I will
hold the sentinel responsible!
7 Now, son of man, I have placed
you as a sentinel for Israel;
whenever you hear a word
from my lips, warn them from
8 me. When I tell the wicked,
"You must die,"—then, if you
do not say a word of warning to
the wicked to give up his evil
course, he has to die for his
iniquity, but I will hold you
9 responsible. Yet if you warn
the wicked to give up his evil
course and if he will not give it
up, he has to die for his iniquity,
but you have saved yourself.
10 Son of man, tell Israel: 'This
is your cry, that "our trans-
gressions and our sins press
upon us, we are wasting away
under them; how can we live?"
Tell them: By my life! says the 11
Lord the Eternal, I have no
desire for the death of the
wicked, but for him to live by
giving up his evil course. Give
up your evil courses, give them
up: O Israel, why will you die?'
And tell your people this, O son 12
of man: 'A good man's good-
ness shall not save him when
he goes wrong: a wicked man's
wickedness shall not ruin him
when he gives up his wicked-
ness[[; neither shall a good man's
goodness keep him alive when
he sins]]. When I tell the good 13
man, "You shall live," and when
he relies upon his goodness and
commits iniquity, none of his
good deeds shall be remem-
bered, he shall die for the ini-
quity he has committed. And 14
when I tell the wicked, "You
shall die," and when he gives
up his sins and does what is
lawful and right, restoring the 15
pledge deposited with him, re-
funding what he has robbed,
and following the rules that
lead to life, then he shall cer-
tainly live, he shall not die; none 16
of the sins he has committed
shall be remembered against
him; he has done what is lawful
and right, he shall certainly
live. Yet your people complain, 17
"The Lord is not acting fairly!"
It is they who are not acting
fairly. When a good man gives 18
up being good to commit ini-
quity, he shall die for it; when 19
a wicked man gives up being
wicked to do what is lawful and
right, he shall live by that.
And yet you complain, "The 20
Eternal is not acting fairly!" O
Israel, I will deal with every one
of you as he has lived.' "

In the eleventh year of our 21
exile, on the fifth day of the
tenth month, a man who had

escaped from Jerusalem came and told me, "The city has
22 fallen." Now the hand of the Eternal had been upon me the evening before the fugitive arrived, but he had opened my mouth at the moment when the man reached me in the morning; my mouth had been opened and
23 I was silent no longer. This word from the Eternal had
24 come to me: "Son of man, those who haunt the ruins in the land of Israel are saying, 'Abraham was only one man and yet he was given possession of the entire land; we are many, and we are sure to have the land for
25 our own.' Tell them what the Lord the Eternal says: 'You to possess the land, you who eat flesh with the blood in it and worship idols and commit bloodshed! You to possess the land,
26 you who have recourse to the sword, you who commit detestable impieties, you who seduce
27 one another's wives!' Tell them this is what the Lord the Eternal says: 'By my life! those in the ruins shall fall by the sword, those who are out in the open I shall let wild beasts devour, and those in the fortresses and
28 caves shall die by pestilence; I will lay the land waste and desolate, the strength that was its pride shall pass, and the uplands of Israel shall be deserted,
29 without a wayfarer. When I lay the land desolate and waste for all their detestable impieties, then shall they realize that I am the Eternal.'

30 As for you, O son of man, your people are talking about you in the streets and at the doors of their houses, saying to one another, 'Come and let us hear what is the word from the
31 Eternal to-day!' They come to you as usual, they sit in front of you, they hear your words, but they will not obey them; their lips are full of lies, and their minds are set upon their selfish ends, and they heed you 32
as they would a love-song beautifully rendered and well played —they hear your words, but they will not obey them. Yet 33
when the hour comes—and it is coming—they shall realize that there was a prophet among them!"

This word from the Eternal 34
also came to me: "Son of man, 2
prophesy against the rulers of Israel, prophesy thus to these shepherds: 'Here is what the Lord the Eternal says: Woe to the shepherds of Israel who have fed none but themselves! Ought not shepherds to feed their
flock? You have seized the 3
milk, you have clothed yourselves with the wool, you have killed the fatlings, but you have
not fed the flock. You never 4
put strength into the weak, you never healed the sickly, you never bandaged the cripples, you never recovered those who had been driven away, you never looked for those who were lost, and you were rough to
those who were strong. So my 5
flock has been scattered because they had no shepherd, and it has been devoured by all
the wild beasts. My flock 6
strayed over all the uplands and over every high hill, scattered all over the face of the earth, with none to search for them, none to look for them.' Hear, 7
then, what the Eternal has to
say to you shepherds. 'By my 8
life!' says the Lord the Eternal, 'since my flock has become the prey and food of every wild

animal, because there was no one to shepherd them (for the shepherds cared nothing about my flock, but fed themselves instead of feeding my flock)'—
9 hear then what the Lord the Eternal says, you shepherds—
10 'I am against the shepherds, I will demand my flock back from them, I will stop them from tending my flock; no longer shall the shepherds feed themselves, I will rescue my flock from their greed, and no longer shall it be
11 food for them.' For this is what the Lord the Eternal says: 'I myself, I will search for my
12 flock and look for them. As a shepherd looks for his flock on the day when his sheep have been scattered, so will I search for my flock and bring them safe from all the places whither they have been scattered on a
13 day of clouds and darkness; I will gather them out of the nations and collect them from foreign lands and bring them into their own land, feeding them on the uplands of Israel, in the valleys, and in all habit-
14 able parts of the country. I will feed them upon good pasture; their grazing shall be on the uplands of Israel, where they shall lie down in a good place and graze on rich pasture amid
15 the heights of Israel, I myself will tend my flock, I will take them to their pasture,' says the
16 Lord the Eternal. 'I will look for the lost, I will recover those who have been driven away, I will bandage the cripples, I will put strength into the sick, and I will guard the strong and prosperous, attending to them
17 properly. As for you, my flock,' says the Lord the Eternal, 'I will judge between the weak sheep and the rams and he-goats. Is it not enough for you 18
to graze on the good pasture? Must you trample over the rest of the pasture? Is it not enough for you to claim the clear water? Must you foul the rest of the water with your feet? Are my 19
sheep to eat what you have trampled and to drink what you have fouled?' This is what 20
the Lord the Eternal says: 'I myself will take action. You 21
plump creatures, you have pushed the lean sheep away, with your sides and shoulders, butting at these feeble creatures with your horns till you have scattered them abroad! Now 22
I will rescue my flock, they shall be a prey no longer, and I will judge between sheep and sheep. Also I will place a single ruler 23
over them, that is, my servant David, who shall feed them and be their shepherd; I the Eternal 24
will be their God, and my servant David shall be prince among them; I the Eternal proclaim this. I will make a com- 25
pact of peace with them, banishing wild beasts from the country, so that they may live undisturbed in the open and sleep within the woods; I will 26
settle them round my own hill, blessing them with showers of rain at the right season; the 27
trees of the field shall bear fruit, the earth shall bring forth crops, and they shall live undisturbed in the land; they shall learn that I am the Eternal, when I break their yoke of slavery and rescue them from those who made them slaves; they shall no 28
longer be the prey of the nations, wild beasts shall not devour them, they shall live undisturbed, and none shall make them afraid. I will grant them 29
a right fertile soil, so that they

shall no longer be consumed by
hunger in the land and taunted
30 by the nations. Then shall they
learn that I the Eternal am
their God, and that they, Israel,
are my people,' says the Lord
31 the Eternal. 'You are my own
flock, the flock I tend, and I am
your God,' says the Lord the
Eternal."

35 This word from the Eternal
2 further came to me: "Son of
man, turn to mount Seir and
3 prophesy thus against it. The
Lord the Eternal declares:
Mount Seir, I am against you,
I strike a blow at you,
and lay you waste and desolate;
4 I lay your townships waste,
and you shall lie all desolate—
to teach you that I am the
Eternal.
5 Because you cherished a lasting
enmity against the Israelites,
because you handed them over
to the sword on the day of their
calamity, when they suffered
6 final punishment, therefore, by
my life! says the Lord the Eter-
nal, you have been guilty of
bloodshed, and blood shall pur-
7 sue you; I will lay mount Seir
waste and desolate, cutting off
all who come and go, and filling
the uplands with dead Edo-
8 mites. Men slain by the sword
shall fall over your hills and
valleys and all your water-
9 courses; I will lay you desolate
for all time, and your townships
shall never be peopled—to teach
10 you that I am the Eternal. Be-
cause you said, 'These two na-
tions and their lands shall be
ours, and we shall hold them'
(although the Eternal lived
11 there), therefore, by my life!
says the Lord the Eternal, I
will deal with you for the anger
and envy you dealt out to them
in your hatred; I will let you see
who I am, when I punish you,
and you shall learn that I, the 12
Eternal, have heard all your
reviling against the uplands of
Israel. You said, 'They are
desolate, they are ours, our
prey!' You vaunted loudly 13
against me; I heard it all! So 14
this is what the Lord the Eternal
says: 'I will lay you desolate, to
the delight of all the world; as 15
you maliciously delighted over
the desolation of Israel, so will
I deal with you; desolate shall
you be, O mount Seir, O Edom,
every inch of you.' It will teach
them that I am the Eternal."

"Son of man, prophesy thus 36
to the mountains of Israel.
'Mountains of Israel, listen to
the word of the Eternal. Here 2
is what the Lord the Eternal
says: Because the enemy gloated
over you and cried, "The old
sites on the hills are ours!"
therefore prophesy thus: The 3
Lord the Eternal declares, Be-
cause you have been left deso-
late and crushed on every side,
held by the riff-raff of the world,
the talk and evil gossip of the
mob, therefore, O mountains of 4
Israel, listen to what the Lord
the Eternal has to say to moun-
tains, hills, watercourses, valleys,
waste lands, and deserted cities,
that have become a prey and a
derision to the riff-raff of the
surrounding pagans—therefore, 5
the Lord the Eternal declares,
I speak in hot indignation of the
riff-raff of the pagans and espe-
cially of Edom, of all Edom, for
taking my land to be their own,
exulting in malicious spite, to
prey upon its pastures. There- 6
fore prophesy about the land of
Israel and tell the mountains,
hills, watercourses, and valleys

that the Lord the Eternal declares: I speak in indignation and in fury, because you have had to bear the taunting of the
7 nations. Therefore, says the Lord the Eternal, I swear that the nations round you shall have to bear taunts when they are
8 ruined. But you shall put out your branches, O mountains of Israel, you shall bear fruit for Israel my people; for soon they
9 will be coming back. I am with you, I will care for you, and see
10 that you are tilled and sown; I will put many people on you, even all the Israelites, every one of them; the towns shall be repeopled, the waste places re-
11 built; I will make the men and beasts upon you numerous, and settle you as you used to be—I will do better for you than at the first, and you shall learn
12 that I am the Eternal. Yes, I will make men tread you again, the men of my people Israel; they shall possess you, and you shall be their property; you shall no longer be deadly to them.
13 The Lord the Eternal declares: Because men taunt you with devouring men and being deadly
14 to your nation, you shall no longer devour men nor be deadly to your nation—says the Lord
15 the Eternal. I will no longer allow any sneer of the nations against you; you shall not suffer the taunting of the world, for you shall no longer be deadly to your nation. The Lord the Eternal has said it.'"
16 This word from the Eternal
17 further came to me: "Son of man, when the Israelites lived in their own land, they polluted it with their practices; to me their practices were as loathsome as a woman's menstruous discharge;
18 so I vented my fury upon them, for drenching my land with bloodshed and polluting it with
19 their idols; I scattered them among the nations, till they were dispersed over the world; I punished them for their practices. But it lowered my sacred
20 honour to have them scattered thus among the nations; for people sneered, 'These are the Eternal's people, and yet they
21 are driven out of the land!' Now I had some concern for my sacred honour thus lowered by the dis-
22 persion of the Israelites. So tell the Israelites that this is what the Lord the Eternal has to say: It is not for your sakes, O Israel, that I take action, but for the sake of my own sacred honour which has been lowered by your dispersion among the
23 nations. I will uphold my high honour which has been lowered and degraded by you among the nations; and when I show them what I am, by my dealings with you, then, says the Lord the Eternal, the nations shall learn
24 that I am the Eternal. For I am going to gather you out of the nations and collect you from all countries and bring you back to
25 your own land; then I will pour clean water over you, cleansing you from all your impieties and purifying you from all your
26 idols; I will give you a new nature, and I will put a new spirit into you, I will take away your hard nature and give you
27 a nature that can be touched; I will put my own spirit within you, I will make you live by my laws, and you shall obey and
28 observe my orders. You shall live in the land that I gave to your fathers; you shall be my own people, and I will be your
29 God; I will keep you clear of all your impurities. I will call to

the grain, till it multiplies; I will
30 spare you any famine. I will
make your fruit and your crops
abundant, that you may no longer be taunted by the nations
31 with famine. And then you shall
remember your evil practices
and your bad conduct, and
loathe yourselves for your iniq-
32 uities and detestable deeds. But
mark this, it is not for your
sake that I act thus, says the
Lord the Eternal; be ashamed
and abashed for your misconduct, O Israel!"
33 This is what the Lord the
Eternal says: "On the day that
I cleanse you from all your iniq-
uities, I will have the towns
repeopled and the waste places
34 rebuilt: the desolate land shall
be tilled, instead of lying waste
under the eyes of every passer-
35 by, till men say, 'This land that
once was desolate is like the
garden of Eden to-day; waste
places, desolate and ruined
towns, are fortified and peo-
36 pled!' It will teach the nations
left around you that I the Eternal have rebuilt the ruined
towns and replanted the desolate land. I the Eternal have
said it, and I will do it."
37 The Lord the Eternal declares, "I will also let Israel ask
this from me and have it done
for them: I will increase their
38 numbers like a flock; like large
flocks for sacrifice, like the flocks
at Jerusalem for the festivals, so
shall the ruined towns teem with
men. It will teach them that I
am the Eternal."

37 The hand of the Eternal was
laid upon me; he carried me off
in the spirit and set me down in
a valley. It was full of bones;
2 he made me go all round them,
and I saw that they were very
many on the surface of the valley, and very dry. "Son of 3
man," he said, "can these bones
live?" "O Lord Eternal," I
answered, "that is known only
to thyself." He said to me, 4
"Prophesy over these bones;
say to them, 'O dry bones, listen
to the word of the Eternal.' The 5
Lord the Eternal has this word
for the bones: 'I will make the
breath of life enter you, I will 6
put sinews upon you and cover
you with flesh, and put breath
into you; so shall you live, and
learn that I am the Eternal.' "
I prophesied as I was told. 7
While I was prophesying, there
was a sound of rattling; the
bones came together, bone to
bone, and, as I looked, there 8
were sinews upon them! Flesh
spread up over them, skin covered them, but there was no
breath in them. So he said to
me, "Prophesy to the wind, son 9
of man, give the wind these
orders from the Lord the Eternal: 'Come from the four ends
of the earth, O breath, and
breathe life into these corpses.' "
I prophesied as I was told, and 10
the breath did enter into them;
they came to life and stood
upon their feet, a mighty host
of them. "Son of man," he said 11
to me, "these bones are the
whole community of Israel.
They cry, 'Our bones are dry,
our hope is gone, we are undone!' Prophesy therefore to 12
them, tell them this word from
the Lord the Eternal: 'O my
people, I will open your graves
and bring you out of your
graves, back to the land of
Israel. You shall be sure that I 13
am the Eternal, after I have
opened your graves and raised
you from your graves, O my
people. I will put my spirit 14

into you, and you shall live, and I will restore you to your own land; it will teach you that I the Eternal have said it and done it—says the Eternal.' "

15 This word from the Eternal
16 further came to me: "Son of man, take a stick and write on it, 'Judah and the Israelites attached to him'; then take another stick and write upon it, 'Joseph and all in Israel at-
17 tached to him'; join them together, making a single stick
18 within your hand. When your
19 countrymen ask you, 'Will you not tell us what you mean by this?' tell them that this is the word from the Lord the Eternal: 'Here I am about to take the stick of Joseph, which is in the hand of Ephraim, and his fellow-clans, and join them to the stick of Judah, making a single stick
20 within my hand.' Hold the
21 sticks before their eyes and tell them that this is the word from the Lord the Eternal: 'Here am I about to take the Israelites from the nations where they have gone, gathering them from every quarter and bringing them
22 back to their own land, where I will make them into a single nation, upon the uplands of Israel, with a single king reigning over them all; they shall no longer be two nations, nor shall they be divided into two king-
23 doms any longer. They shall no longer befoul themselves with idols or detestable practices or any other transgressions; I will keep them clear of all the rebelliousness with which they have sinned, and I will purify them; so shall they be my own people,
24 and I will be their God. My servant David shall be king over them, their sole shepherd. They shall live by my laws, and observe and obey my orders. They shall live in the land that 25
I gave to my servant Jacob, where their fathers lived; there shall they live, they and their children and their children's children for all time, with my servant David as their perpetual prince. I will make a compact 26
of peace with them, a lasting compact; I will settle them and multiply them and set my sanctuary among them for all time; my dwelling-place shall be with 27
them, I will be their God, and they shall be my people; and 28
when my sanctuary remains among them for ever, the nations shall learn that I am the Eternal who sets Israel apart.' "

This word from the Eternal 38
came to me: "Son of man, turn 2
to Gog [[in the land of Magog]], the prince of Rosh and Meshek and Tubal; prophesy against him and tell him this from the 3
Lord the Eternal: 'O Gog, prince of Rosh and Meshek and Tubal, I am against you. I will 4
bring you along, with all your army, horses and horsemen, in full armour, a mighty host all armed with shields and targes and all wielding swords, war- 5
riors from Persia, Kush, and Put, equipped with targes and helmets, all the hordes of the 6
Cimmerians, all the hordes from Armenia in the far north, and many another nation in your train. Be ready, hold yourself 7
ready, you and all your muster, hold yourself in reserve for me! You [[shall be summoned after 8
many a day, and after many a year you]] shall attack the land that has been restored from desolation, the nation that has been gathered home from many a people, the uplands of Israel,

once a perpetual waste but now held by a nation gathered home from the peoples and living all
9 undisturbed. You shall sweep up like a storm, covering the country like a storm-cloud, you and all your hordes and all the
10 nations in your train. A plan will occur to your mind, says the Lord the Eternal; you will be forming an evil design,
11 thinking, "I will invade this land of villages, I will attack this quiet folk who are all living in security, with never a wall or
12 a bar or a gate." You will plan to get booty, to seize your prey, to assail repeopled wastes, a people gathered from the nations, living with their stores of cattle and property at the
13 centre of the earth. The merchants of Shĕba and Dedan, the traders of Tartessus, will be all asking you, "Is it for booty you have come? Have you mustered for plunder, to carry off silver and gold, to seize cattle and property, to win rich
14 booty?" ' Prophesy therefore to Gog, son of man, tell him this from the Lord the Eternal: 'When my people Israel are liv-
15 ing undisturbed, will you bestir yourself and leave your seat in the far north, you and many a nation with you, all mounted on horseback, a mighty host, a huge army, sweeping up, after
16 many a day, against my people Israel like a storm-cloud to cover the country? Yes, I will bring you against my land, to let the nations learn what I am, when I show them my dread divinity
17 in handling you, O Gog.' The Lord the Eternal proclaims: 'It is you of whom I predicted long ago by my servants the prophets of Israel (who prophesied for many a year then), that I would bring on your attack.'
18 The Lord the Eternal declares: 'On that day, the day when Gog invades the land of Israel, my
19 fury will be roused; yes, in my indignation, in my hot anger, I decree that on that day there shall be a mighty earthquake
20 in the land of Israel, when all fish in the sea, and wild birds, wild beasts, reptiles, and human beings shall all tremble at my presence, when mountains shall be torn apart, and cliffs topple over, and every wall drop to the
21 ground. I will summon an utter panic against him, says the Lord the Eternal, till every man in his host shall draw the sword
22 against his fellow; I will punish him with pestilence and bloodshed, I will rain on him and his hordes and all the nations in his train an over-powering flood, with hailstones, fire, and brimstone. I will let all the nations
23 see my might and dread divinity —to teach them that I am the Eternal.'

39 Son of man, prophesy against Gog, tell him this from the Lord the Eternal: 'I am against you, Gog, prince of Rosh, Meshek,
2 and Tubal! I will turn you, lead you on, bring you from the far north to attack the uplands of
3 Israel, and then I will strike the bow from your left hand and knock the arrows out of your right hand; on the uplands of
4 Israel you shall fall, you and all your hordes and allies; I will leave you as food for all sorts of ravenous birds and wild beasts to devour; in the open country
5 you shall fall—I have said it, says the Lord the Eternal.' I
6 will send fire to burn up Magog and the coast lands where men live securely—to teach them
7 that I am the Eternal. I will

let my dread divinity be seen within my people Israel, and never allow my sacred honour to be lowered again; it will teach the nations that I am the Eternal, the Majestic One in Israel.
8 It is coming, it shall come to be, says the Lord the Eternal—here
9 is the day I predicted! The citizens of Israel shall go out and make firewood of the weapons, the targes, the shields, the bows and arrows, the pikes and spears; it will serve them as
10 firewood for some years, they shall not require to cut wood from the fields or the forests but shall use weapons as firewood; they shall plunder those who plundered them and prey on those who preyed on them (so the Lord the Eternal decrees).
11 I will give Gog then a famous place as his grave within Israel, the valley of Abârim, east of the Dead Sea; there shall they bury Gog and all his mob, and call it
12 'The valley of Gog-mob'! The Israelites will be seven months in burying them, in order to
13 cleanse the land; all the natives shall bury them, and it will be a famous thing for them when I uphold my honour, says the
14 Lord the Eternal. They must select men who are to be constantly occupied in traversing the land and collecting the corpses that lie on the surface, so as to cleanse the land; this search is to be made after seven
15 months, and in the course of the search, when anyone sees a human bone, he must put up a mark beside it, till the burial parties come and bury the bone
16 in the valley of Gog-mob. So shall they cleanse the land.
17 Son of man, give this message from the Lord the Eternal to all sorts of birds and to every wild beast: 'Come, gather and collect from all quarters to the feast of a sacrifice that I am preparing for you, a rich feast on the uplands of Israel, where you can eat flesh and drink blood; you shall eat the flesh of 18
heroes and drink the blood of the world's princes—their rams and lambs and goats and bullocks, all fatted animals of Bashan; you shall eat your fill of 19
the fat and drink yourselves drunk with the blood of the feast I am preparing for you: yes, at my board you can glut 20
yourselves on horses and riding animals, on heroes and warriors to the full. The Lord the Eternal has said it.'

Thus will I set up my honour 21
among the nations, till all see the vengeance I inflict and the heavy hand I lay upon them. From that day onwards Israel 22
shall be sure that I am the Eternal their God, and the 23
nations shall understand that Israel was exiled on account of their iniquity, that it was because they had been unfaithful to me that I withdrew my favour from them and handed them over to their foes, till they all fell by the sword; it was for 24
their unclean lives and their transgressions that I punished them and withdrew my favour from them. But now, says the 25
Lord the Eternal, I will restore the fortunes of Jacob and have mercy on the whole community of Israel, as I am jealous for my sacred honour. They shall 26
forget their shame and all their faithlessness to me, once they live undisturbed in their own land, with no one to scare them, once I bring them back from the 27
nations and gather them from

the countries of their foes, and let the nations see what I am by my dealings with Israel.
28 They shall understand that I am the Eternal their God from this, that it was I who sent them into exile abroad and I who gathered them back into
29 their own land, where I will never leave any of them alone again, never withdraw my favour from them again—for on the community of Israel I have poured out my spirit, says the Lord the Eternal."

* * *

40 In the twenty-fifth year of our exile, at the beginning of the year, on the tenth of the month, the fourteenth year since the city had been captured, that very day the hand of the Eternal was laid upon me in a trance,
2 and he brought me in visions of God to the land of Israel and placed me on a very high mountain, upon which was a building like a city in front of
3 me. When he brought me thither, there stood a man whose appearance was like shining bronze, with a measuring tape of flax in his hand and also a measuring rod! The man
4 stood at the gateway, and he said to me, "Son of man, look with your eyes and listen with your ears, and fix your mind upon all that I am going to show you, for that is why you have been brought hither, that I might show it all to you; then tell the house of Israel whatever you see."
5 There, all round the outside of the building, a wall ran; and when the man measured it with the measured rod in his hand, which was ten and a half feet long, he found the wall was ten and a half feet thick and ten
6 and a half feet high. He then went to the gatehouse facing eastward and, climbing the steps, measured the outer lobby;
7 it was ten and a half feet. Each of the guard-rooms was ten and a half feet long and ten and a half feet broad, with a space of eight feet and three-quarters between them, while the inside
8 lobby of the gatehouse at the vestibule facing in to the temple
9 was ten and a half feet. He then measured the vestibule itself, which was fourteen feet, while the jambs were three feet
10 six. This gatehouse facing eastward had three guard-rooms on each side, all of the same size, like the spaces between them. He measured the breadth
11 of the outside entrance; it was seventeen and a half feet . . .
12 a partition projected for twenty-one inches below the guard-rooms, on either side of the passage, while the guard-rooms themselves were ten and a half feet square. The gatehouse
13 measured forty-three and three-quarters feet across, from the back door of one guard-room to another, while the vestibule
14 measured thirty-five feet—the vestibule leading from the gatehouse into the outer court.
15 From the outside front to the inner entry the gatehouse measured eighty-seven feet and a half. Latticed loopholes were
16 let into the guard-rooms, the spaces between them, and also the porch, all round the interior, while the jambs were decorated with palms.

17 Then he took me into the outer court, and there were chambers fronting on a pavement which ran round the walls of the court; thirty chambers
18 there were, and this the lower

pavement was next the gateways, corresponding to them in
19 breadth. Then he measured the breadth of the court between the inside of the outer gate and the outside of the inner court; it was a hundred and seventy-five feet, measured
20 alike from east and north. He also measured the length and breadth of the gateway of the outer court which faced north-
21 ward; it had three guard-rooms on each side, the jambs and porch were the same size as those of the first gate, and it was eighty-seven and a half feet long by forty-three and three-
22 quarters broad. The windows, its porch, and its palms were the same size as those of the gatehouse facing eastward; it was reached by a flight of seven steps, and the porch looked in-
23 ward. The inner court had a gatehouse opposite the outer gatehouse, to the north and to the east, at a distance of a hundred and seventy-five feet, measured from one gatehouse to
24 another. He then led me southward, and there was a gatehouse facing southward; he took the same measurements
25 of the jambs and the porch; it had latticed loopholes, as the porch had, all round, like the other loopholes, and was eighty-seven and a half feet long, by forty-three and three-quarters
26 in breadth. It was reached by seven steps, and the porch looked inward; it had also palms upon the jambs on either side.
27 There was also a gatehouse in the inner court facing southward; he measured the distance between them, a hundred and seventy-five feet.
28 He then took me into the inner court through the southern gatehouse, taking the same measurements of the southern gateway, with its guard-rooms, its jambs, and its porch; it had 29
loopholes, as the porch had, all round, and was eighty-seven and a half feet long, by forty-three and three-quarters in
breadth. The porch looked 31
outward, the jambs were decorated with palms, and it was reached by eight steps. He 32
then took me into the inner court on the east side, taking the same measurements of that gatehouse, with its guard-rooms, its jambs, and its porch; it had 33
loopholes, as the porch had, all round, and was eighty-seven and a half feet long by forty-three and three-quarters in
breadth. The porch looked out- 34
ward, the jambs on both sides were decorated with palms, and it was reached by eight steps.
He took me to the northern 35
gatehouse, taking the same
measurements of it, of the 36
guard-rooms, the jambs, and the porch; it also had loopholes all round, and it was eighty-seven and a half feet long, by forty-three and three-quarters in
breadth. The porch looked 37
outward, the jambs on both sides were decorated with palms, and it was reached by eight steps.

There was a chamber entering 38
from the porch of the gatehouse, where they washed the burnt-
offering victims. And on each 39
side of the porch of the gatehouse stood two tables, for slaying the victims for the burnt-offering and the sin-offering and the guilt-offering. On the 40
outside, at the stair on the north side of the entry, stood two tables, and on the opposite side of the porch stood two

41 tables. Four tables stood on
either side of the gatehouse,
eight tables in all, for the pur-
42 poses of slaughter. Four tables
for the burnt-offering were cut
out of stone, two and a half feet
in length, two and a half feet in
breadth, and twenty-one inches
in height; on these they laid the
implements for slaying the vic-
tims for the burnt-offering
43 [[and the sacrifice]]. Inside the
porch there were ledges fastened
all round, nine inches broad.
The sacrificial flesh lay on the
44 tables. Outside the inner gate-
houses there were two chambers
in the inner court, one beside
the northern gatehouse, facing
southward, and the other be-
side the southern gatehouse,
45 facing northwards. And he said
to me, "This chamber to the
south is for the priests who are
46 in charge of the temple; the
chamber to the north is for the
priests who are in charge of the
altar, that is, for the sons of
Zadok, the Levites who ap-
proach the Eternal to minister."
47 He measured the court—a hun-
dred and seventy-five feet long,
by a hundred and seventy-five
feet broad—also the altar in
48 front of the temple. Then he
took me to the vestibule of the
temple and measured each jamb
on either side, eight feet and
three-quarters thick; the en-
trance was twenty-four and a
half feet broad, and the side-
pieces of the entrance of the
vestibule were each five and a
49 quarter feet. The vestibule
itself was thirty-five feet long,
by nineteen and a quarter
broad, and it was reached by a
flight of ten steps, while two
pillars stood one on each side of
the jambs.

41 He then took me into the
nave, measuring the jambs on
either side; they were ten and a
half feet thick—such was the
thickness of the jambs. The 2
entrance was seventeen and a
half feet wide, and each front
of the door was eight and three-
quarters feet; he measured the
nave, it was seventy feet long
by thirty-five feet broad. Then,
passing inside, he measured 3
each jamb of the entrance—
three and a half feet thick; the
entrance measured ten and a
half feet, and the sides of the
entrance were twelve feet and
a quarter on each side. The 4
chancel itself measured thirty-
five feet long and broad, in
front of the shrine: "This," he
said to me, "is the most sacred
shrine." He then measured the 5
wall of the temple; it was ten and
a half feet thick. Each of the
side-chambers round the wall
was seven feet broad. There 6
were three stories, each with
thirty side-chambers which
were attached to the wall for
support but not let into it. The 7
higher the side-chambers rose,
the wider they became all
round the building, which they
surrounded more closely than
ever; you went up from the
lowest story to the top by the
middle story. The temple 8
seemed to be surrounded by a
raised platform fully ten and a
half feet high, on which the
side-chambers rested; their out- 9
side wall was eight feet and
three-quarters thick; beyond
that lay a margin of eight feet
and three-quarters, while a pas- 10
sage of thirty-five feet ran all
round the side-chambers. The 11
doors of the side-chambers
opened on the platform, one to
the north and one to the south,
the breadth of the margin being

eight feet and three-quarters.
12 The annexe facing the western
side of the rear-court was a
hundred and twenty-two and a
half feet broad; the wall round
it was seven and a half feet
thick, and it was a hundred and
fifty-seven and a half feet long.
13 He measured the temple-build-
ing—it was a hundred and sev-
enty-five feet long; the temple
court and the west building with
its walls was a hundred and
14 seventy-five feet long; and the
eastern part of the building with
the temple court was also a
hundred and seventy-five feet
15 long, while the length of the
annexe with its arcades and
side-walls in front of the rear
temple-court was also a hundred
and seventy-five feet. The
nave and the sacred shrine, with
its outer porch, were roofed in;
16 all three had latticed loopholes
and galleries, and the whole
interior was wainscoted with
17 wood; from the floor of the inte-
rior up to the windows and over
the door, as well as along the
18 outer walls, it was all panelled
with kherubs and palms, a
palm between each pair of
kherubs and each kherub with
19 two faces, the face of a man
turned to one palm and the face
of a lion to the other. This ran
20 all round the building. Kher-
ubs and palms were carved
from the floor to above the
21 door. The wall of the sacred
22 shrine was four-square; in front
of it there was something re-
sembling an altar of wood, five
and a quarter feet high and
three and a half feet long, the
tips and the base and the sides
being entirely of wood. "This,"
he said to me, "is the table
sacred to the Eternal's service."
23 The nave and the shrine had
two doors apiece; and the doors 24
had each two leaves that swung
round; on the doors of the nave
kherubs and palms were carved,
like those upon the walls. There 25
was a heavy wooden canopy
over the front of the outside
porch, and the porch had lat-
ticed loopholes and palms on
either side of it. Then the side-
chambers and the canopies of
the building. . .

Then he took me into the **42**
outer court towards the north-
ern entrance, to the chambers
stretching along the passage,
opposite the northern wall of
the building; their length on 2
the northern side was a hun-
dred and seventy-five feet, and
their breadth eighty-seven and
a half feet, between the inner 3
court and the platform belong-
ing to the outer court. On the
third story there were gangways
facing one another; a passage, 4
seventeen and a half feet broad,
and a hundred and seventy-five
feet long, leading to the inner
court, ran in front of the cham-
bers; upon which the doors of
the chambers, that faced north,
opened. The chambers in the 5
top story were smaller, since the
gangways took from their size
as compared with the ground
story and the middle story.
(For there were three stories; 6
only, they had no pillars like
the chambers of the outer
court.) Hence the top story was
contracted, unlike the ground
story and the middle story. The 7
outer wall of the chambers, fac-
ing the outer court, was eighty-
seven and a half feet long; for 8
the length of the chambers in
the outer block was eighty-seven
and a half feet, and these two
rows faced the others which
stretched for a hundred and

9 seventy-five feet. Below the chambers of this outer block was the eastern entrance from the outer court, at the head of
10 the outer wall. On the south side, opposite the temple-court and the outer wall of the building, lay chambers with a passage
11 in front of them; they were like the chambers facing the north, the same length and the same
12 breadth, with the same exits and arrangements, and with doors corresponding to theirs, only facing the south. At the head of the passage there was a door in front of the wall on the east, as one entered from the
13 outer court Then he said to me, "The north and the south chambers opposite the temple court are the sacred chambers where the priests who attend the Eternal can eat the sacred food and deposit the sacred portions of the cereal-offering, the sin-offering, and the guilt-offering; for the place is sacred.
14 When the priests enter the inner court, they must not leave it for the outer court without depositing in this sacred place their robes of service (which are sacred) and putting on other robes; then they can approach the people outside."
15 Then, after he had finished measuring the inner house, he took me outside to the gateway facing eastward. He measured the building all round with his
16 rod; the east side measured eight hundred and seventy-five
17 feet. Turning to the north, he measured that side; it was eight hundred and seventy-five feet.
18 Turning to the south, he measured that side; it was eight hundred and seventy-five feet.
19 Turning to the west, he measured that side; it was eight hundred and seventy-five feet. He measured the building on its 20
four sides, walled round for eight hundred and seventy-five feet in length and in breadth, to mark the boundary between what was sacred and what was unconsecrated.

He then took me to the gate- 43
way that looked eastward, and 2
there from the east came the Splendour of the God of Israel! The sound of him was like the sound of many waters, and the earth shone with his splendour.
The appearance I saw was like 3
the appearance I had seen in the vision when he came to destroy the city, or like what I had seen at the river Kĕbar. I fell upon my face, and the 4
Splendour of the Eternal passed into the temple through the gateway facing eastward. Then 5
the Spirit caught me up into the inner court. The Eternal's Splendour filled the temple, and 6
I heard someone speaking to me out of the temple, while the man stood beside me. "Son of 7
man," I was told, "here is the seat of my throne, here is the place for the soles of my feet, where I will dwell among the Israelites for ever; the house of Israel, they and their kings, shall never again sully my sacred presence with their idolatry and the corpses of their dead kings, by putting the royal 8
threshold next my threshold and the royal doorposts beside my doorposts, with only a wall between myself and them; they sullied my sacred presence with these abominable practices, and therefore in anger I destroyed them. Now let them remove 9
their idolatry and the corpses of their dead kings far away from me, and then I will dwell

among them for ever. Son of man, show the house of Israel the temple, its form and its design, that they may feel ashamed of all they have done; show them the construction of the temple, its exits and entrances, and all its rules and regulations and constitution; write it all down before their eyes that they may keep all its constitution and carry out all its regulations. Here is the law for the temple: the whole territory on the top of the mountain shall be sacred ground. Such is the law for the temple. Here are the special measurements of the altars. The gutter is to be twenty-one inches deep and twenty-one inches broad, with a rim of nine inches round the edge; this is to form the basement of the altar. Three and a half feet up from the basement there is to be a ledge twenty-one inches wide; then, seven feet higher there is to be another ledge twenty-one inches wide. The topmost stone of the altar is also to be seven feet high, with four knobs projecting from this altar-hearth, each twenty-one inches in height. The altar-hearth is to be twenty-one feet square; the stone beneath it, twenty-four and a half feet square—with rims round them of ten inches. The basement at the foot is to be twenty-one inches wide. And the steps are to face east.

"Son of man," he continued, "these are the orders of the Lord Eternal. The regulations for the altar are: on the day it is erected, for sacrificing burnt-offerings and being splashed with blood, you must give the Levitical priests who belong to the Zadokite family and who approach me to minister (says the Lord Eternal), a bullock as a sin-offering; take some of its blood and smear the four knobs of the altar and the four corners of the ledge and the rim round the ledge; so the altar shall be cleansed and purified. Take the bullock of the sin-offering and have it burned at the proper spot, outside the sanctuary. Then, on the second day, you must offer an unblemished he-goat for a sin-offering, and the altar must again be cleansed as in the case of the bullock. When you have finished cleansing it, you must sacrifice an unblemished bullock and an unblemished ram, presenting them before the Eternal; the priests must sprinkle salt upon them and sacrifice them as a burnt-offering to the Eternal. For seven days you must provide every day a he-goat as a sin-offering; also an unblemished bullock and a ram must be provided daily for seven days; so the priests must go on purifying and purging the altar and consecrating it. At the end of these days, from the eighth day onwards, the priests shall sacrifice your burnt-offerings and your recompense-offerings upon the altar, and I will admit you to my favour, says the Lord the Eternal."

Then he brought me back to the outer gatehouse of the sanctuary that faces eastward, and it was shut. "This gate shall be shut," said the Eternal to me, "it shall never be opened, no man shall enter by this gate; the Eternal, the God of Israel, has entered by it, and therefore it shall be shut. The prince alone may sit within the gatehouse to eat the sacrificial meal

before the Eternal there, but he must enter and leave by way
4 of the vestibule." Then he took me, by way of the north gate, to the front of the temple; and when I looked, there was the Splendour of the Eternal filling the temple of the Eternal! I
5 fell upon my face, and the Eternal said to me, "Son of man, attend, look with your eyes, hear with your ears all that I tell you about all the rules and regulations for the temple of the Eternal and note all about the entry to the temple and the
6 exits from the sanctuary. Tell these rebels of Israelites: Here are the orders of the Lord the Eternal. No more of your
7 abominable conduct, O Israelites, profaning this house of mine by introducing into my sanctuary aliens who are uncircumcised in heart as well as in flesh, as you sacrifice the fat and the blood that are my food! You have violated your compact with me by all this
8 abominable conduct. You have not done your sacred duties to me yourselves, but appointed these foreigners to do duty in-
9 side my sanctuary! Here are the orders of the Lord the Eternal then: No foreigner whatever among the Israelites, no foreigner uncircumcised in heart as well as in flesh, is to
10 enter my sanctuary. The Levites who went far from me when Israel went astray, who left me for their idols, they
11 must suffer the penalty of being no more than attendants in my sanctuary; they must take charge of the gates of the temple and do service in the temple, slaughtering the animals of the burnt-offering and the sacrifice for the people, and waiting on the people by way of ministry. As they ministered 12
to the people in presence of their idols and made the Israelites fall into iniquity, so have I sworn an oath against them, says the Lord the Eternal; they 13
must suffer the penalty of never approaching me again to act as my priests and never approaching again any of my sacred, my most sacred possessions. No, they must suffer the shame of their abominable conduct, and 14
I shall reduce them to taking charge of all the work and of all that goes on in the temple. But the Levitical priests, the 15
Zadokites, who did duty in my sanctuary when the Israelites went astray from me, they shall approach me to serve me; they shall stand in my presence to offer me the fat and the blood, says the Lord the Eternal, they 16
shall enter my sanctuary, they shall approach my table to serve me, they shall do their duty to me. When they enter the gates 17
of the inner court, they shall wear linen robes; they must not wear anything woollen when they are on service at the gates of the inner court or in the interior. They must wear linen 18
turbans on their heads, and linen drawers on their loins; they must not wear anything that causes sweat. On going 19
out to the people, in the outer court, they must take off their robes of ministry and deposit them in the sacred chambers, lest they make the people sacred by the touch of their robes. They must not shave their heads 20
nor let their hair grow long; they are only to trim their hair. No priest shall drink wine when 21
he enters the inner court; no 22
priest shall marry a widow or

a divorced woman, but only an Israelite virgin or the widow of
23 a priest. They must teach the people the difference between what is sacred and what is unconsecrated, and show them how to distinguish what is un-
24 clean and what is clean. In the case of a dispute they are to act as judges, deciding the case in terms of my law. They must carry out my instructions and directions at all my sacred festivals, and maintain my sab-
25 baths sacred. They must never contaminate themselves by touching a dead body, except in the case of a father, a mother, a son, a daughter, a brother, or
26 an unmarried sister. Seven days must pass after a priest has
27 been thus contaminated, and when he enters the inner court, to serve in the sanctuary, he must sacrifice a sin-offering for himself, says the Lord the Eter-
28 nal. Priests shall hold no property; I am all their property! You must not give them any holding in Israel; I am their
29 holding! The cereal-offerings, the flesh of the sin-offering and of the guilt-offering, that shall be their food, and anything set apart for the Eternal shall be
30 theirs. The best of all the first-fruits and every oblation that you offer shall go to the priests; also you must give the priest the best of your baking, that a blessing may rest upon your
31 house. No priest must eat any bird or beast that has died a natural death or that has been
45 torn to pieces. When you are dividing up the land you must set apart a sacred district for the Eternal, eight and a third miles long and six and two-third miles broad, the whole extent of which is to be sacred.

Measure off from this a strip 3
for the priests who serve in the sanctuary, who approach the Eternal in his service; it shall 4
contain their houses and their grounds, and cover ground eight 2
and a third miles long, and three and a third miles broad, within which shall stand the sacred sanctuary on a square plot of two hundred and ninety yards, surrounded by an enclosure of twenty-nine yards. Another strip eight and a third 5
miles long and three and a third miles broad shall belong to the Levites who serve the temple; they are to have that land for their townships. Then the city 6
is to have a strip of land eight and a third miles long and a mile and two-thirds broad, alongside of the sacred reservation; this shall belong to the whole of Israel. The prince is 7
to hold the whole of the land east and west of the sacred reservation and of the city-land, on both sides, corresponding in length to one of the clan-zones and stretching from the western to the eastern frontier. Such is 8
to be his holding in Israel. No prince shall oppress my people in future; Israel is to hold the land according to its clans. Here are the orders of the Lord 9
the Eternal: Enough, O princes of Israel! Cease harrying and despoiling the people, enforce law and justice, relieve my people of your evictions, says the Lord the Eternal. You must 10
have just balances, just dry and liquid measures; the dry homer 11
and the liquid bath must be of the same standard, the bath containing a tenth of the liquid homer, and the ephah a tenth of the dry homer, the homer being the standard of measure-

12 ment. The shekel is to be
twenty gerahs; five shekels are
to count five, ten shekels ten,
and the maneh is to be fifty
13 shekels. By way of dues, one-
sixth of every bushel of wheat
is to be set aside, with one-
sixth of every bushel of barley,
14 and a proportion of oil amount-
15 ing to one per cent., with one
lamb out of every two hundred;
all the families of Israel shall
make this contribution for the
cereal-offering, the burnt-offer-
ing, and the recompense-offer-
ing, by way of expiation, says
16 the Lord Eternal; the entire
population must offer this con-
tribution to the prince in Israel,
17 and it shall be the prince's duty
to provide the burnt-offering,
the cereal-offering, and the liba-
tion; at the festivals, at every
new moon, and on the sabbaths,
at all the great occasions in Is-
rael, he shall provide the sin-
offering, the cereal-offering, the
burnt-offering, and the recom-
pense-offering, by way of ex-
18 piation for Israel. Here are the
orders of the Lord the Eternal:
On the first day of the first
month you must take an un-
blemished bullock to purify the
19 sanctuary; the priest is to take
some of the blood from the sin-
offering and smear the doorposts
of the temple, the four corners
of the ledge of the altar, and
the posts at the gateways of
20 the inner court. This must be
repeated on the first day of the
seventh month, for anyone who
has erred inadvertently or by
mistake; so shall you make ex-
21 piation for the temple. On the
fourteenth day of the first
month you shall hold the festi-
val of passover, eating unleav-
22 ened bread for seven days; and
on that day the prince shall
provide a bullock as a sin-
offering for himself and for the
entire population, while during 23
the seven days of the festival
he shall provide every day a
sacrifice for the Eternal con-
sisting of seven bullocks and
seven rams, all unblemished,
besides a he-goat as a sin-
offering every day. He must 24
also provide, by way of cereal-
offering, a bushel of grain for
every bullock, a bushel of grain
for every ram, and a gallon and
a half of oil with every bushel.
On the fifteenth day of the 25
seventh month, he must do the
same, for seven days at the
festival, providing for the sin-
offering, the burnt-offering, the
cereal-offering, and the oil."
Here are the orders of the Lord 46
the Eternal: "The gate of the
inner court that faces eastward
shall be shut during the six
working days, and open on the
sabbath as well as on the day
of the new moon. The prince 2
must enter by the vestibule of
the gatehouse and remain stand-
ing at the doorpost of the gate-
house, while the priests offer his
burnt-offering and his recom-
pense-offering; he must perform
his worship at the threshold of
the gate, and then go out; the
gate is not to be shut till the
evening. The commons are also 3
to worship before the Eternal at
the door of that gate, on sab-
baths and at new moons. The 4
burnt-offering which the prince
is to sacrifice to the Eternal on
sabbath shall be six lambs and
one ram, all unblemished; the 5
cereal-offering shall be a bushel
of grain for the ram, as much
as he pleases for the lambs, and
a gallon and a half of oil with
every bushel. At the new moon 6
it shall be an unblemished bul-

lock, six unblemished lambs,
7 and an unblemished ram; he
must provide also a cereal-
offering of a bushel of grain for
the bullock, a bushel of grain
for the ram, as much as he
pleases for the lambs, and a
gallon and a half of oil with
8 every bushel. When the prince
enters, it must be by the ves-
tibule of the gate, and he must
9 leave by the same way; but
when the commons come into
the presence of the Eternal at
the fixed festivals, whoever en-
ters by the north gate to wor-
ship must leave by the south
gate, and whoever enters by the
south gate must leave by the
north gate; no one is to leave
by the gate at which he entered,
he must pass out straight ahead.
10 The prince shall enter along
with them, and leave when they
11 leave. On the festivals and
feast-days the cereal-offering is
to be a bushel of grain for
every bullock, a bushel of grain
for every ram, and as much as
he pleases for every lamb, and
a gallon and a half of oil with
12 every bushel. When the prince
provides a freewill offering for
the Eternal, a burnt-offering or
a recompense-offering, the east-
ern gate shall be opened for
him, and he shall make his
burnt-offering and recompense-
offering as on the sabbath; then
he must leave, and the gate
13 shall be shut after him. He
must provide daily an unblem-
ished yearling lamb as a burnt-
offering to the Eternal; that
must be provided morning by
14 morning, and every morning he
must furnish it with a cereal-
offering, a sixth of a bushel of
grain, also a third of a gallon
of oil to moisten the fine flour;
this is a standing order for the
service of the Eternal. He must 15
provide the lamb, the cereal-
offering, and the oil, every
morning for a perpetual burnt-
offering. Here are the orders of 16
the Lord the Eternal: If the
prince present any part of his
property to one of his sons, it
shall belong to the son; it is his
own possession. But if he pre- 17
sent any part of his property
to one of his servants, it shall
only remain his till the year of
liberty, when it shall revert to
the prince. Whereas what his
sons hold remains their own.
Nor shall the prince seize any 18
of the people's land, to eject
them from their property; he
must provide for his sons out
of his own property; none of
my people is to be evicted from
his property."

Then he took me through the 19
entrance beside the gateway to
the north row of the sacred
chambers of the priests; there I
saw a place at the western end,
and he said to me, "This is the 20
place where the priests are to
boil the flesh of the guilt-offering
and the sin-offering, and to bake
the cereal-offering, so as not to
bring them into the outer court
and thus make the people sa-
cred." Then he took me into 21
the outer court past the four
corners of the court; and there,
at each corner, was a small en-
closure; at the four corners of 22
the court there were four small
courts, the same in size, each
seventy feet long and fifty-two
and a half broad. Round each 23
of them, inside, ran a row of
masonry, with fire-places ar-
ranged under it. "These," he 24
told me, "are the fire-places
where the officials of the temple
boil the sacrificial meat for the
people."

47 Then he brought me back to the door of the temple, and there was water flowing east from under the threshold of the temple (the temple fronted east)! The water was flowing from the south side of the temple, past the altar on the south.
2 He then took me out by the northern gate and led me round upon the outside to the outer gate that faced eastward, and there was water pouring on the
3 south side! Passing eastward, with the measuring tape in his hand, he measured a third of a mile, and then took me across: the water was up to my ankles.
4 Again he measured a third of a mile, and took me across: the water was up to my knees. Again he measured a third of a mile, and took me across: the water was up to my waist.
5 Again he measured a third of a mile; and it was a stream I could not ford, the water was deep enough to swim in, it was a stream too high to be forded.
6 "Son of man," he asked, "do you see this?" Then he took me back along the bank of the
7 stream, and there by the bank of the stream on both sides,
8 many a tree was growing! He told me, "This water flows to the region of the east, down through the Arâbah ravine, into the Dead Sea, into the brackish waters which shall turn fresh.
9 Wherever the stream goes, every living creature that swarms shall live; there shall be shoals of
10 fish, and fishermen shall stand beside the Dead Sea from Engĕdi to Eneglaim; it shall be a place for casting nets, and its fish shall be as varied and numerous as the fish of the
11 great Mediterranean. Only, the marshes and swamps shall not turn fresh; they are to be left for supplying salt. On the
12 bank of the stream, along both sides, every sort of food-tree shall grow; their leaves shall not wither and their fruit shall never fail; every month they shall bear fresh fruit, thanks to the water that flows from the sanctuary, and their fruit shall serve for food, their leaves for healing."

* * *

13 Here are the orders of the Lord the Eternal: This is the frontier for your division of the land among the twelve clans of
14 Israel. You must share it equally; I swore to give the land to your fathers, and it shall fall to you as your possession. The frontier of the
15 land on the north is from the Mediterranean through Hethlon to the pass of Hamath as far
16 as Zedad, then on to Berôtha, Sibraim (lying between the frontiers of Damascus and Hamath), and Hazar-enon (on the frontier
17 of Hauran); that is, the frontier shall run from the sea to Hazar-enon on the frontier of Damascus, bounded by the pass of Hamath to the north. That is the northern frontier. The east-
18 ern frontier shall start from between Hauran and Damascus, and, between Gilead and the land of Israel, it shall be the Jordan; it shall stretch from the northern frontier to the Dead Sea on the east, as far south as Tamar. That is the eastern
19 frontier. The southern frontier shall run from Tamar as far as the waters of Merîbath-Kadesh, to the Wady-el-Arish and then to the Mediterranean. That is the southern frontier. The
20 western shall be the Mediterranean from the southern frontier up to a point opposite the

pass of Hamath; that is the
21 eastern frontier. This land you
must divide among yourselves,
22 the clans of Israel. You must
allot it among yourselves and
among the resident aliens who
bring up families among you;
they are to count as natives
and to be allotted land of their
own among the clans of Israel;
23 you must assign the resident
alien his land within the clan
where he stays, says the Lord
the Eternal."

48 The following are the names
of the clans. On the northern
frontier from the Mediterranean
by Hethlon to the pass of Ha-
math, as far as Hazar-enon,
bounded on the north by Ha-
math, Dan has one zone, from
2 east to west. Next to Dan,
from east to west, Asher's zone;
3 next to Asher, from east to west,
4 Naphtali's zone; next to Naph-
tali, from east to west, Manas-
5 seh's zone; next to Manasseh,
from east to west, Ephraim's
6 zone; next to Ephraim, from
east to west, Reuben's zone;
7 next to Reuben, from east to
8 west, Judah's zone. Next to
Judah, from east to west, shall
be the reservation which you
must set apart, eight and a
third miles wide, and as long as
one of the clan-zones from east
to west; the sanctuary shall
9 stand here. The reservation
you must set apart for the
Eternal shall be eight and a
third miles wide and six and a
10 third miles long. Of this sacred
reservation the priests shall
have a zone eight and a third
miles long from east to west,
and three and a third miles
wide from north to south, con-
taining the sanctuary of the
11 Eternal; these consecrated
priests, the Zadokites, who did
their duty to me and did not
go astray, as the Levites did,
when the Israelites went astray,
shall have a special section of 12
the reservation, a most sacred
strip, on the southern border of
the Levites, whereas the Levites 13
shall have a zone along the
northern border of the priests,
measuring eight and a third
miles long and three and a third
miles wide. The entire reserva-
tion shall be eight and a third
miles long and six and a third
miles wide. No part of this 14
choice land is ever to be sold or
exchanged or alienated: it is
sacred to the Eternal. The re- 15
maining section of the reserva-
tion, a mile and two-thirds wide
and eight and a third miles in
length, shall not be sacred; it is
for the city with its houses and
suburbs, the city lying in the
middle. The city shall measure 16
a mile and a half square; its 17
suburbs shall cover a hundred
and forty-seven yards on each
side of the square, and the re- 18
mainder of the strip, over three
miles on the east and over three
miles on the west, stretching
along the sacred reservation,
shall serve to support the work-
ers in the city, and shall be 19
cultivated by the workers in the
city, belonging to all the clans
of Israel. The entire reserva- 20
tion, including the city-strip, is
to measure seven and a third
miles square. The rest of the 21
territory shall belong to the
prince, that is, the land on
either side of the sacred reser-
vation and of the city-strip, also
eight and a third miles broad
and running parallel to the zones
of the clans—the sacred reserva-
tion (with the temple and the
Levites' domain) and the city- 22

strip intersecting it, and the frontier of Judah and Benjamin
23 bounding it. As for the rest of the clans: from east to west,
24 Benjamin's zone; next to Benjamin, from east to west, Sim-
25 eon's zone; next to Simeon, from east to west, Issachar's zone;
26 next to Issachar, from east to
27 west, Zebulun's zone; next to Zebulun, from east to west,
28 Gad's zone; next to Gad, on the south, the frontier shall run from Tamar to the waters of Meribath-Kadesh, thence to the Wady-el-Arish, and on to the
29 Mediterreanean. Such is the land you are to allot to the clans of Israel as their possession, and such shall be their holdings, says the Lord Eternal.

These shall be the dimensions 30*a* of the city. The gates shall be 31*a* named after the clans of Israel; on the northern side of a mile 30*b* and a half, three gates, Reuben, 31*b* Judah, and Levi; on the eastern 32 side of a mile and a half, three gates, Joseph, Benjamin, and Dan; on the southern side of a 33 mile and a half, three gates, Simeon, Issachar, and Zebulun; and on the western side of a 34 mile and a half, three gates, Gad, Asher, and Naphtali. In 35 circumference it shall measure about six miles. And from that day the city's name shall be: "The Eternal-there."

1 In the third year of the reign
of Jehoiakim king of Judah,
Nebuchadnezzar king of Baby-
lon went and besieged Jerusa-
2 lem; and, as the Eternal allowed
Jehoiakim king of Judah to fall
into his hands with some of the
vessels belonging to the house
of God, he brought the captives
into the land of Shinar and put
the vessels into the treasury of
3 his god. The king told Ash-
pĕnaz the master of his eunuchs
to introduce into the palace
some of the Israelites who be-
longed to the royal family and
4 the nobility, youths who had
no bodily blemish, who were
good-looking, intelligent in all
branches of knowledge, adepts
in learning, accomplished schol-
ars, and competent to take their
place in the king's palace; they
were to be taught the literature
and the language of the Chal-
5 dæans. The king ordered them
a daily share of the delicacies he
ate and of the wine he drank.
For three years they were to be
trained, and at the end of that
period they were to attend upon
6 the king. Among these were
Daniel, Hananĭah, Mishael, and
7 Azarĭah, from Judah. These
were renamed by the governor
of the eunuchs; he called Daniel
Belteshazzar, Hananĭah Shad-
rak, Mishael Meshak, and Aza-
8 rĭah Abedněgo. Daniel, how-
ever, did not intend to be
contaminated with the king's
food or with the wine he drank;
so he asked the governor of the
eunuchs that he might not con-
9 taminate himself. Now God
had made Daniel win favour
and pity from the governor of
10 the eunuchs. So the governor
of the eunuchs said to Daniel,
"My lord the king has ordered
your meat and drink, and I am
afraid of him noticing that you
are in poorer condition than the
youths who are of your own
age. You would make me risk
my life with the king." But 11
Daniel said to his guardian,
whom the governor of the eu-
nuchs had put in charge of
Daniel, Hananĭah, Mishael, and
Azarĭah, "Try your servants for 12
ten days, I pray you. Let us
have vegetables to eat and
water to drink, and then ex- 13
amine our condition and that of
the youths who eat the king's
fare: see how we stand, and
treat your servants accord-
ingly." So he agreed to this 14
request of theirs, and tried
them for ten days. At the 15
end of ten days they did seem
in better condition and stouter
than all the youths who ate the
king's fare. So the guardian 16
took away their meat and the
wine they were to drink, and
gave them vegetables.

To these four youths God 17
granted knowledge and skill in
all literature and science, and
Daniel especially became an
adept in all the lore of visions
and dreams. So, at the end of 18
the period fixed by the king
for their introduction, when the
governor of the eunuchs brought
them into the presence of Nebu-
chadnezzar, and the king con- 19
versed with them, he found none
of them like Daniel, Hananĭah,
Mishael, and Azarĭah. They
became his personal attendants,
and on every point of science 20
and knowledge about which the
king put questions to them, he

found them ten times better than all the magicians and enchanters in all his realm.

21 Daniel lived on into the first year of king Cyrus.

2 Now in the second year of the reign of Nebuchadnezzar, Nebuchadnezzar had dreams that disturbed his mind, till
2 sleep forsook him. So he had the magicians and the enchanters and the sorcerers and the diviners summoned to tell the king what he had dreamed. In they came and stood before the
3 king. "I have had a dream," said the king to them, "and my mind is disturbed with desire to
4 know the dream." Then the diviners said to the king in Aramaic, "O king, live for ever! Tell your servants the dream,
5 and we will interpret it." But the king replied to the diviners, "What I say, I mean: if you do not tell me the dream and what it means, you shall be torn limb from limb and your houses shall
6 be made a dunghill. But if you tell me what the dream was and what it means, you shall receive from me gifts and rewards and high honour. So tell me what the dream was and what it
7 means." Again they said, "Let the king tell his servants the dream, and we will interpret
8 it." "I see quite plainly that you want to gain time," said the king, "because you see I
9 mean what I say—that if you cannot tell me the dream, there is one doom for you. And you have connived to talk falsely and foully to me, till things take a turn. Tell me the dream, and then I shall know you can
10 tell me what it means." The diviners answered the king, "There is not a man on earth who could tell what the king demands; no monarch, however great and mighty, has ever asked such a thing of any magician or enchanter or diviner.
11 The king is asking a hard thing, which none can tell him except the gods who dwell not with
12 mortal men." This made the king angry and most furious; he gave orders to have all the sages of Babylon slaughtered.
13 The edict was issued, and the sages were to be killed. But when the patrol came for Daniel and his companions, to kill
14 them, Daniel spoke with sense and tact to Arîoch the captain of the king's executioners, who
15 had come to kill the sages of Babylon. He said to Arîoch the king's captain, "Why is the king's edict so ruthless?" Arîoch
16 told Daniel; and Daniel went in and asked the king to give him time, till he could tell what the
17 dream meant. Then Daniel went home and told his companions Hananĭah, Mishael, and
18 Azarĭah; they were to ask the God of heaven to be merciful in the matter of this mystery, that Daniel and his companions might not perish with the other
19 sages of Babylon. In a vision by night the mystery was revealed to Daniel. And Daniel blessed
20 the God of heaven. Daniel said:

"Blessed be the name of God
for ever and ever,
for his are wisdom and might:
21 he changes epochs and eras,
he removes kings and he sets
up kings:
to the wise he gives wisdom,
and intelligence to the intelligent,
22 he reveals what is deep and
mysterious,
he knows what is in the darkness,

and with him dwells the light.
23 God of my fathers, thee I thank and praise,
who hast given me wisdom and might,
who hast told me what we asked from thee:
for thou hast told us the king's trouble."

24 So Daniel went to Arîoch whom the king had ordered to slaughter the sages of Babylon, and said to him, "Do not slaughter the sages of Babylon; take me into the presence of the king, and I will tell the king what
25 the dream means." So Arîoch hurried with Daniel into the presence of the king and said to him, "I have found a man belonging to the exiles from Judah, who can tell the king
26 what the dream means." And the king said to Daniel, whose name was Belteshazzar, "Can you tell me the dream I saw and tell me what it means?"
27 Daniel answered the king, "No sages, enchanters, magicians, or astrologers, can tell the king the mystery which the king has
28 asked; but there is a God in heaven who reveals mysteries, and he discloses to king Nebuchadnezzar what is to happen in the latter days. Your dream and the visions of your brain in
29 bed are these: As you lay in bed, O king, you were thinking of the future, and he who reveals mysteries has disclosed to
30 you what is to happen. For myself, I have not had this mystery revealed to me on account of any wisdom I possess more than the rest of men, but simply in order that the meaning of the dream may be told to the king, and that you may understand what your thoughts

meant. You looked, O king, 31
and there stood a mighty image!
This image, huge and gleaming,
stood before you, terrible to behold. The head of this image 32
was made of fine gold, its breast
and arms of silver, its belly and
thighs of bronze, its legs of iron, 33
its feet partly iron and partly
clay. You looked at it till you 34
saw a stone being hewn out by
no human hands, which struck
the image on its feet, part iron
and part clay, breaking them to
bits; and then the iron, the 35
clay, the bronze, the silver, and
the gold, were all broken to
bits, and whirled away by the
wind, like chaff blown from the
threshing-floors in summer, till
they could not be found. The
stone that struck the image became a great mountain, filling
all the earth. Such was the 36
dream. Now we will tell the
king what it means. You, O 37
king, are king of kings, to whom
the God of heaven has given all
dominion, power, strength, and
glory; and, wherever the sons of 38
men dwell, he has put the wild
animals and the birds of the air
into your power, and made you
rule over them all: you are the
golden head. After you another 39
kingdom shall arise, less powerful; then a third kingdom of
bronze, which shall bear sway
over all the earth. The fourth 40
kingdom shall be strong as
iron; for, as iron breaks everything to bits and beats it down,
so shall it break and crush, like
the iron that crushes all else.
It shall be a divided kingdom— 41
for you saw the feet and toes
were partly potter's clay and
partly iron. But the firmness
of iron shall be in it—for you
saw there was iron mixed with
the muddy clay. Also, as the 42

toes on the feet were partly iron, partly clay, so part of the kingdom shall be strong, part
43 brittle. You saw the iron mixed with muddy clay? That means they shall intermarry in that kingdom, but they shall not hold together, any more than
44 iron blends with clay; and in the days of these kings the God of heaven shall set up a kingdom never to be swept away, with a sovereignty that shall never pass to others; it shall break all these kingdoms to bits and make an end of them, but it shall stand
45 for ever, as you saw how the stone was hewn from the mountains by no human hands and how it broke to bits the iron, the bronze, the clay, the silver, and the gold. A great God has told the king what is to happen in the future: the dream is certain, and its meaning sure."
46 Then king Nebuchadnezzar fell upon his face and bowed down to Daniel and ordered sacrifice and incense to be offered to him.
47 "Truly," said the king to Daniel, "your God is the God of gods and the Lord of kings and a revealer of mysteries, since you have been able to reveal
48 this mystery." Then the king gave Daniel high promotion, and many handsome presents; he made him ruler over the entire province of Babylon and prefect over all the sages of
49 Babylon. At the request of Daniel, the king also put Shadrak, Meshak, and Abedněgo in charge of the business of the province of Babylon; Daniel himself remained at court, in the king's Gate.

3 King Nebuchadnezzar once made a golden image, ninety feet high and nine feet broad, which he erected on the plain of Dura in the province of Babylon. Then king Nebuchadnez- 2
zar sent and summoned the satraps, the prefects, the governors, the councillors, the judges, the treasurers, the authorities, and all the officials of the provinces, to come to the dedication of the image which king Nebuchadnezzar had erected.
And when the satraps, the pre- 3
fects, the governors, the councillors, the judges, the treasurers, the authorities, and all the officials of the provinces, had gathered to the dedication of the image which king Nebuchadnezzar had erected, standing in front of the image which Nebuchadnezzar had erected,
the herald shouted, "O races, 4
nations, folk of every tongue,
your orders are, whenever you 5
hear all the music of the horn, the pipe, the lyre, the harp, the lute, and the bagpipes, you must fall down and bow before the golden image which king Nebuchadnezzar has erected: anyone 6
who does not fall down and bow shall instantly be flung into a burning furnace." So, when- 7
ever the people heard the sound of the horn, the pipe, the lyre, the harp, the lute, and all the rest of the music, all races, nations, and folk of every tongue, fell down and bowed before the golden image which king Nebuchadnezzar had
erected. Whereupon some di- 8
viners came forward with a malicious accusation against the
Jews. They said to king Nebu- 9
chadnezzar, "O king, live for
ever! You have decreed, O 10
king, that every man who hears the sound of the horn, the pipe, the lyre, the harp, the lute, the bagpipes, and all the rest of the music, must fall down and

bow before the golden image,
11 and that anyone who does not
fall down and bow shall be
flung into a burning furnace.
12 Now there are some Jews whom
you have put in charge of the
business of the province of
Babylon, Shadrak, Meshak,
Abedněgo; these men have paid
no heed to you, O king; they do
not serve your gods, and they do
not bow before the golden image
13 which you have erected." Then
in rage and fury Nebuchad-
nezzar ordered Shadrak, Me-
shak, and Abedněgo to be
brought. And when they were
14 brought before the king, Nebu-
chadnezzar said to them, "Is
this true, Shadrak, Meshak,
and Abedněgo? Do you not
serve my god? do you not bow
before the golden image which
15 I have erected? If you are
ready, whenever you hear the
sound of the horn, the pipe, the
lyre, the harp, the lute, the bag-
pipes, and all the rest of the
music, ready to fall down and
bow before the image I have
made, well and good; but if you
will not bow down, you shall
instantly be flung into a burning
furnace. And where is the god
who can save you from my
16 power?" Shadrak, Meshak,
and Abedněgo answered the
king, "O Nebuchadnezzar, we
need not say a word in answer
17 to that question. There is a
God able to save us, the God
whom we serve, able to save us
from the burning furnace and
18 from your power, O king. But
even if he does not, understand
this, O king, we will not serve
your gods, and we will not bow
down before the golden image
19 which you have erected." At
this Nebuchadnezzar was filled
with fury, his face was distorted
with rage, against Shadrak,
Meshak, and Abedněgo; he gave
orders that the furnace should
be heated seven times as hot as
usual, and ordered some power- 20
ful soldiers to bind Shadrak,
Meshak, and Abedněgo, and
fling them into the burning fur-
nace. They were bound in their 21
mantles, their trousers, their
turbans, and their other clothes,
and flung into the burning fur-
nace; indeed, so urgent were the 22
king's orders and so hot was the
furnace, that the flames killed
the men who lifted Shadrak,
Meshak, and Abedněgo. But 23
Shadrak, Meshak, and Abed-
něgo, the three of them, dropped
bound into the middle of
the burning furnace. Then 24
king Nebuchadnezzar became
alarmed. He started up hurriedly
and asked his ministers of state,
"Was it not three men that we
flung bound into the middle of
the fire?" They answered the
king, "That is so, O king." And 25
he replied, "But I see four men
quite free, walking in the middle
of the fire, unscathed! The ap-
pearance of the fourth is like an
angel!" So Nebuchadnezzar 26
went towards the door of the
burning furnace, calling, "Shad-
rak, Meshak, and Abedněgo,
you servants of the Most High
God, come out, come here!" So
Shadrak, Meshak, and Abed-
něgo came out of the fire; and 27
when the satraps, the prefects,
the governors, and the king's
ministers of state gathered
round, they saw that the fire
had had no effect upon their
bodies, their hair had not been
singed, their mantles had not
been damaged, and there was
no smell of burning about them.
Nebuchadnezzar said, "Blessed 28
be the God of Shadrak, Meshak,

and Abedněgo! He has sent his angel to save his servants who trusted in him, who frustrated the king's word and surrendered their bodies to avoid serving or bowing before any god except
29 their own God. Hence I pass a decree that any race or nation or folk of any tongue which says a word against the God of Shadrak, Meshak, and Abedněgo shall be torn limb from limb, and their houses shall be made a dunghill; for there is no other god who is able to save in this
30 way." Then the king promoted Shadrak, Meshak, and Abedněgo in the province of Babylon.

4 "Nebuchadnezzar the king, to all races, nations, and folk of every tongue, who dwell in all the world: peace be multiplied
2 to you. It is my royal pleasure to declare the signal acts of the Most High God in dealing with
3 me. How great are his portents, how awful his wonders! His kingdom is an everlasting kingdom, and his dominion lasts from age to age.

4 I Nebuchadnezzar was at ease in my house and flourishing
5 within my palace, when I saw a dream which made me fear; my fancies in bed and the visions of
6 my brain alarmed me. So I issued an edict for all the sages of Babylon to be brought before me, that they might tell me the
7 meaning of the dream. In came the magicians, the enchanters, the diviners, and the astrologers; but, when I told them the dream, they could not tell me
8 the meaning of it, until at last another came in, Daniel whose name is Belteshazzar (after the name of my own god), a man in whom there is the spirit of the gods divine. I told him the
9 dream, saying, 'O Belteshazzar, master of the magicians, I know the spirit of the gods divine is in you, and no mystery is any trouble to you; tell me then the visions of my dream that I have seen, and what they mean. Such were the visions of my 10
brain in bed. I looked, and there was a tree in the middle of the earth, enormously high! The tree grew and grew strong, 11
till it was high as heaven and visible from the ends of all the earth; its leaves were lovely and 12
its fruit was rich, with food for all; wild animals sheltered under it, birds of the air roosted in its branches, and it fed all living creatures. In the visions of my 13
brain in bed I looked, and there was one of the angel-guard! He came down from heaven and called aloud, "Hew the tree 14
down, hack away its branches, lop off its leaves, and scatter its fruit: let the animals get away from underneath it, and the birds from its boughs. Still, 15
leave the stump of its roots in the earth, among the soft grass of the field, with a band of iron and bronze round it; let the dews of heaven drench it—and let him share the herbage of the earth with the animals, let his 16
mind cease to be human, let an animal's mind be given him, and let seven years pass over him. This sentence is decreed 17
by the angel-guard, the order is by authority of the angels: to let the living know that the Most High reigns over the realm of men, giving it to anyone whom he chooses, and setting over it the lowest of man-king."
I, king Nebuchadnezzar, saw 18
this dream. Now, O Belteshazzar, tell me the meaning of it, since all the sages of my kingdom are unable to let me know

the meaning; but you are able,
for the spirit of the gods divine
19 is in you.' For a moment Daniel
(whose name is Belteshazzar)
was staggered; he was alarmed
by what he foresaw. But the
king said, 'Belteshazzar, let not
the dream or its meaning alarm
you.' Belteshazzar replied, 'My
lord, may the dream be for those
who hate you, and the meaning
20 of it for your foes! The tree you
saw, that grew and grew strong
till it was high as heaven and
21 visible to all the world, the tree
whose leaves were lovely, and
whose fruit was rich, with food
for all, the tree under which
the wild animals sheltered and
in whose branches the birds
22 roosted, O king, it is yourself!
You have grown and grown
strong, for your power has
grown till it is high as heaven
and your dominion stretches to
23 the world's end. The king saw
one of the angel-guard coming
down from heaven and saying,
"Hew the tree down and destroy
it, but leave the stump of its
roots in the earth, among the
soft grass of the field, with a
band of iron and bronze round
it, let the dews of heaven drench
it—and let him share the food
of animals, till seven years pass
24 over him"? Well, this is the
meaning, O king. It is a decree
of the Most High which befalls
25 my lord the king: you shall be
driven away from human beings
to dwell with the wild animals,
you shall be forced to eat grass
like cattle, you shall be drenched
with the dews of heaven, and
seven years shall pass over you,
till you learn that the Most
High reigns over the realm of
men and gives it to anyone
26 whom he chooses. The order
to spare the stump of the tree's
roots means that your kingdom
shall be secured for you, after
you have learned that it is the
Heavens who reign. Therefore 27
let my advice be acceptable to
you, O king; make an end of
your sins by practising justice
and showing pity to the op-
pressed: perhaps your prosper-
ity may be prolonged.'

All this befell king Nebuchad- 28
nezzar. Twelve months later 29
he was walking on the roof of
the royal palace in Babylon;
the king was saying, 'There lies 30
Babylon the great, which I have
built for a royal residence by my
vast power and to my noble
majesty!' The words had not 31
left his lips when a voice fell
from heaven: 'O king Nebu-
chadnezzar, here is your sen-
tence: your kingdom is taken
from you! You shall be driven 32
away from human beings to
dwell with the wild animals,
you shall be forced to eat grass
like cattle, and seven years shall
pass over you, till you learn that
the Most High reigns over the
realm of men, and gives it to
any one whom he chooses.'
The sentence was carried out in- 33
stantly upon Nebuchadnezzar;
he was driven away from human
beings, he ate grass like cattle,
and his body was drenched with
the dews of heaven, till his hair
grew as long as the feathers of
an eagle and his nails grew like
the claws of a bird. When the 34
time was over, I Nebuchad-
nezzar lifted my eyes to heaven,
my reason returned to me, and
I blessed the Most High, prais-
ing and honouring him who
lives for ever, for his dominion
is an everlasting dominion and
his kingdom lasts from age to
age; before him the inhabitants 35
of the earth are all reckoned as

of no account; he does as he pleases in the hosts of heaven and among the inhabitants of the earth, and none can interfere with him or ask him what
36 he is doing. My reason returned to me at the same moment, and, to the glory of my kingdom, I regained my majesty and splendour; my ministers of state and my lords came to consult me, I was firmly seated on my throne and invested with supreme
37 power. Now I Nebuchadnezzar praise and exalt and honour the King of heaven, for all he does is right, his dealings are all just, and haughty men he is able to abase."

5 King Belshazzar gave a great banquet to a thousand of his
2 lords. He was drinking his wine in front of the thousand of them, when, carried away by the wine, Belshazzar gave orders for the gold and silver vessels removed from the temple at Jerusalem by his father Nebuchadnezzar, to be brought in, so that the king and his lords, his consorts and his concubines, might drink out
3 of them. The gold and silver vessels which had been removed from the temple of God's house at Jerusalem were then brought, and the king and his lords, his consorts and his concubines,
4 drank out of them; they drank their wine and praised their gods of gold and silver, bronze,
5 iron, wood, and stone. That very hour the fingers of a man's hand appeared, writing on the plaster of the royal palace, opposite the lampstand. The king saw the palm of the hand as it
6 wrote, and the king's fresh colour paled, his thoughts alarmed him, the muscles of his thighs relaxed, and his knees struck one against another.

Then the king cried aloud for 7
the enchanters, the diviners, and the astrologers to be brought in. The king declared to the sages of Babylon, "Whoever reads this writing and tells me the meaning of it shall be robed in purple and wear a golden chain round his neck and rank as third within the realm." But not one of all the king's 8
sages could read the writing or explain the meaning of it to the king. At this king Belshazzar 9
was greatly alarmed, his colour paled, and his lords were at their wits' end. Then, at the cries of 10
the king and his lords, the queen-mother came into the banqueting-hall; the queen-mother said, "O king, live for ever! Let not your thoughts alarm you, let not your colour go; within your 11
realm there is a man in whom is the spirit of the gods divine. In the days of your father light and learning and wisdom like the widsom of the gods themselves were found in him, so that king Nebuchadnezzar your father himself made him master of the magicians, enchanters, diviners, and astrologers, since 12
rare ability, knowledge, learning, the power of interpreting dreams and solving riddles and reversing spells, were found in this very Daniel, whom the king named Belteshazzar. Let Daniel be called, and he will explain the meaning of this." Then Daniel was brought into 13
the king's presence. The king said to Daniel, "So you are the Daniel belonging to the exiles of Judah whom the king my father brought from Judah? I hear 14
that the spirit of the gods themselves is in you, and that light and learning and rare wisdom are to be found in you. Well 15

now, the sages, the enchanters, have been brought into my presence to read this writing and to let me hear the meaning of it, but they could not explain
16 its meaning. However, I hear that you can explain things and reverse spells. Now, if you can read this writing and let me hear the meaning of it, you shall wear a purple robe and a golden chain round your neck, and you shall rank third within the
17 realm." Then Daniel made answer to the king: "Keep your gifts for yourself and give your rewards to someone else! However, I will read the writing to the king and let him hear the
18 meaning of it. O king, the Most High God gave Nebuchadnezzar your father the realm with its greatness and glory and maj-
19 esty, and owing to the greatness he bestowed upon him, all races, nations, and folk of every tongue trembled in fear of him, for he killed whom he pleased and spared whom he pleased, he raised whom he pleased and he
20 put down whom he pleased. But when his mind became proud, when his spirit became defiant, so that he bore himself haughtily, he was deposed from his royal throne and deprived of his glory;
21 he was driven away from human beings, his mind was made like the mind of an animal, and his dwelling was with the beasts; he ate grass like cattle and his body was drenched with the dews of heaven, till he learned that the Most High God rules over the realm of men and that he sets over it anyone whom he
22 chooses. Yet you his son, O Belshazzar, have not humbled yourself, though you knew all
23 this; you uplifted yourself against the Lord of heaven, by having the vessels of his house brought in before you, and from them you and your lords, your consorts and your concubines, have drunk wine, praising gods of silver and gold, bronze, iron, wood, and stone, which can neither see nor hear nor understand; you have not glorified the God who holds in his own power your breath of life and all your destiny. Hence the palm 24
of the hand was sent from his presence, and this writing was inscribed. This is the inscrip- 25
tion:

Menê, tekêl, perês.

The meaning of it is: *Menê* 26
(numbered), God has numbered the days of your kingdom and ended it; *Tekêl* (weighed), you 27
are weighed in the scales and found wanting; *Perês* (divided), 28
your kingdom is divided up and assigned to the Medes and the 'Persians.' " Then, by order of 29
Belshazzar, Daniel was robed in purple, a chain of gold was hung round his neck, and proclamation was made that he was to rank as third within the realm.
That very night Belshazzar the 30
Chaldæan king was killed, and 31
Darius the Mede received the kingdom, he being about sixty-two years of age.

It pleased Darius to set a 6
hundred and twenty satraps over the kingdom, who were to manage the whole of the kingdom, under three presidents, 2
one of whom was Daniel; the satraps were to report to them, and so the king was to suffer no loss. This Daniel distinguished 3
himself more than all the presidents and satraps, because he had rare ability; indeed, the king thought of setting him over the whole of the kingdom.

4 So the presidents and the satraps endeavoured to find some ground of complaint against Daniel in the matter of his public service, but they could find no ground of complaint or blame, for he was faithful, and no error or fault was to be found
5 in him. So the men thought, "We shall never find any ground of complaint against this Daniel unless we find it in connexion with the laws of his god."
6 Whereupon these presidents and satraps surged in before the king and said to him, "King
7 Darius, live for ever! The presidents of the kingdom, the prefects, the satraps, the councillors, and the governors, have all agreed that the king should lay down a law, issuing a strict edict that no one shall offer a prayer to any god or man for thirty days except to yourself, O king, on pain of being flung
8 into the den of lions. Lay down the edict, O king, and sign the paper, so that it may not be changed, as is the law of the Medes and the Persians
9 which is unalterable." So king Darius signed the paper with
10 the edict. When Daniel learned that it had been signed, he went home (where the windows in his room were open in the direction of Jerusalem) and continued to kneel down three times a day, praying and thanking his God, as he had done before.
11 These men then surged in and found Daniel offering prayers and supplications in presence
12 of his God. So they went before the king and asked him about the royal edict. "Did you not sign an edict that any man who offered a prayer to any god or man for thirty days except to yourself, O king, should be flung into the den of lions?" "It is true," replied the king, "by the law of the Medes and the Persians, which is unalterable." Then they protested to the king, 13
"That man Daniel, who belongs to the exiles from Judah, never heeds either you, O king, or the edict you have signed; he is saying his prayers three times a day to his own god." When 14
the king heard this, he was deeply vexed; he determined to save Daniel, and till sundown he worked hard to preserve his life. But the men reminded the 15
king that by the law of the Medes and the Persians no edict or law laid down by the king could be changed. So the king 16
gave his orders; Daniel was arrested and flung into the den of lions. "May your God save you, whom you worship continually!" said the king to Daniel.
A boulder was brought and laid 17
upon the opening of the den, which the king sealed with his own signet and with the signet of his lords, to prevent any change of plan about Daniel.
Then the king went to his pal- 18
ace; he spent the night fasting, he had no dancing girls brought
to him, and sleep left him. As 19
soon as day dawned, the king was up and away to the den of
lions. When he came near the 20
den and Daniel, he cried with a distressful voice; the king called out to Daniel, "O Daniel, servant of the living God, is your God whom you worship continually able to save you from the
lions?" Then said Daniel to 21
the king, "O king, live for ever!
My God has sent his angel and 22
shut the mouths of the lions; they have not hurt me. For he found me innocent, nor have I done you any injury, O king."

23 The king was overjoyed, and ordered Daniel to be lifted out of the den. So Daniel was lifted out, and he was found to be uninjured, because he had
24 trusted in his God. By order of the king, the men who had accused Daniel were then brought and flung into the den of lions, they and their children and their wives; before ever they reached the bottom of the den, the lions fell on them and crushed their bones to pieces.
25 Then king Darius wrote to all nations, races, and folk of every tongue, who dwell in all the world: "Peace be multiplied to
26 you! I pass a decree that in all the realm I rule men shall tremble in fear before the God of Daniel,

for he is the living God,
for ever he endures,
his kingdom never shall be overthrown,
and his dominion has no end:
27 he saves and rescues,
he does signal acts in heaven and earth:
and he has rescued Daniel
from the power of lions."

28 So this Daniel prospered during the reign of Darius and during the reign of Cyrus the Persian.

7 In the first year of Belshazzar king of Babylon, Daniel had a dream and visions of his brain as he lay in bed. Whereupon he wrote down the dream, describing all that he had seen.
2 "I saw in my vision during the night the four winds of heaven stirring up the great ocean.
3 And out of the ocean up rose four huge Beasts, all of them
4 different. The first was like a lion, and it had the wings of a vulture; I watched till I saw the wings pulled off and the Beast forced to rise and stand erect upon the earth, on two feet like a man; also, a human mind was given to it. Then came a sec- 5
ond Beast, like a bear, with one of its paws raised to strike, and three ribs gripped between its fangs; it was told to go and devour much flesh. After that 6
I looked, and there was another Beast, like a leopard, with four wings of a bird upon its sides, and with four heads; to it dominion was assigned! After 7
that I saw in my vision by night a fourth Beast, dire and dreadful, mightily strong, with huge iron fangs; it devoured and tore its victims to pieces, stamping the rest down with its feet; it was different from all the Beasts that had gone before it. It had
ten horns, and as I watched the 8
horns, up rose another horn among them, a small horn, which uprooted three of the earlier horns; this horn had eyes like the eyes of a man and a mouth full of proud words. I 9
watched until an Assize was held, when a primæval Being sat on the throne of justice, with robes white as snow, the hair of his head pure white like wool; his throne was a blaze of flames and its wheels were burning fire, a stream of fire 10
poured from his presence; millions of angels were at his service and myriads attended him. The court was held and the records were opened. Then I 11
watched until the Beast was killed and his body destroyed; he was handed over to be burned up, for the proud words uttered by the horn. As for the rest of 12
the Beasts, they were deprived of their dominion, but their

lives were spared for a certain
13 period. Then in my vision by
night I saw a figure in human
form coming with the clouds of
heaven, coming up to the prim-
14 æval Being, before whom he was
brought and from whom he re-
ceived

dominion, glory, and a kingdom,
that all nations, races, and folk
of every tongue, should
serve him;
his dominion is a lasting domin-
ion, never to pass away,
and his kingdom never shall be
overthrown.

15 As for me, Daniel, my spirit
within me was distressed by
this; the visions of my brain
16 alarmed me. So I approached
one of the angels standing beside
me and asked him what was the
truth about all this. He told
me and let me know the mean-
17 ing of it all. These huge Beasts,
he said, these four, are four
kingdoms which shall rise from
18 the earth, but the saints of the
Most High shall receive their
kingdom from him and hold the
kingdom for ever, for all time.
19 Then I desired to know the
truth about the fourth Beast,
so different from all the rest, so
dire, with its iron fangs and
talons of bronze, the Beast that
devoured and tore its victims to
pieces, stamping the rest down
20 with its feet. I also desired to
know about the ten horns on its
head and the other horn which
rose and defeated three of the
horns, the horn that had eyes
and a mouth full of proud words,
the horn that seemed stronger
21 than its fellows, the horn which
I saw making war upon the
saints and overcoming them
22 till the primæval Being arrived
and the Assize was held and
dominion given to the saints
of the Most High, till the time
came when the saints held the
kingdom. I was told this, that 23
the fourth Beast was to be a
fourth kingdom on earth, dif-
ferent from all other kingdoms,
devouring the whole earth,
crushing and shattering it. As 24
for the ten horns, ten kings
shall rise out of this kingdom,
and after them another king
shall rise, different from them,
and put down three kings; he 25
shall vaunt himself against the
Most High and harass the
saints of the Most High; he shall
plan to alter the sacred seasons
and the law, and for three years
and half a year the saints shall
be handed over to him. Then 26
the court of Justice shall sit and
his dominion shall be taken
away, to be destroyed and
ended for all time; the kingdom 27
and dominion and the might of
all kingdoms under heaven
shall be given to the saints of the
Most High, a people whose king-
dom is a lasting kingdom, to be
served and obeyed by all domin-
ions. This is the end. As for 28
me, Daniel, my thoughts greatly
alarmed me; I lost my colour,
but I kept everything in mind."

8 In the third year of the reign
of king Belshazzar a vision
appeared to me, Daniel, fol-
lowing the former vision. What 2
I saw in the vision was this. I
was in the citadel of Susa in the
province of Elam, and in my
vision I saw myself beside the
river Ulai. When I looked up, 3
there in front of the river stood
a ram with two horns, two high
horns, but one of them was
higher than the other, and the
higher came up last! I saw the 4
ram butting westward, north-

ward, and southward; no animal could hold its own against him, and none could be rescued from him; he did as he pleased,
5 and he magnified himself. As I was brooding over this, a he-goat from the west pushed over the whole world, scouring the earth swiftly without touching it. The goat had a conspicuous
6 horn between his eyes. When he reached the ram with the two horns, which I saw standing in front of the river, the goat ran at him in the fury of
7 his might; I saw him reach the ram and then, in a fit of mad rage, he charged the ram and broke his two horns; the ram had not the power to oppose him but was flung to the ground and trampled down, with none
8 to rescue him. Then the he-goat magnified himself mightily. But, at the height of his power, his large horn was broken, and in its place four other horns emerged, pointing to the four
9 winds of heaven. From one of these emerged a small horn which grew to a great size in the direction of the south, the east, and the fair land of Palestine.
10 It swelled high as the starry host; indeed, it flung some of the stars on high down to the ground and trampled on them.
11 It even magnified itself to match the Prince of the starry host, and deprived him of the daily sacrifice, demolishing the
12 place of his sanctuary. Thus was the daily sacrifice profanely treated, the true religion was beaten down, and the horn pros-
13 pered in its career. Then I overheard an angel speaking, and another angel said to the speaker, "How long is this to last, this that we see, the daily sacrifice stopped, the appalling sacrilege, the trampling down of the sanctuary and the starry host?" The answer was, "For 14
two thousand three hundred evenings and mornings; then shall the sanctuary be restored."
Now when I Daniel saw the 15
vision, I tried to understand it. Suddenly a human-like figure appeared in front of me, and I 16
heard a human voice over the water of the Ulai calling to it, "Gabriel, make this man understand the vision." So he came 17
forward to where I was standing; as he came near I was terrified and dropped on my face. He said to me, "Understand the vision, O son of man, for it relates to the crisis at the close."
I fell into a dead faint, with my 18
face upon the ground, as he spoke to me; but he touched me and set me erect, saying to me, "Come, I will let you know 19
what is to happen during the closing days of the wrath divine, for the vision relates to the
crisis at the close. The two 20
horns of the ram you saw are the kingdoms of Media and Persia;
the he-goat is the kingdom of 21
Greece, and the large horn between his eyes is the first king of Greece. As for the four horns 22
which rose in place of the broken horn, four kingdoms shall rise out of the Greek nation, but with less power. In the later 23
period of their power, when guilt is at the full, there shall arise a king who is defiant, a master of craft (by no force of 24
arms shall he gain his great power); he shall make monstrous claims and prosper in his policy, destroying his powerful foes. His designs shall be di- 25
rected against the sacred people, and he shall ply his intrigues successfully; he shall plot proud

plans and ruin many when they are off their guard; he shall even challenge the Prince of the angel-princes, but by a stroke from no human hand shall he be
26 shattered. The vision of the evenings and the mornings which has been told is true. But keep the vision a secret, for it
27 relates to the far future." At this I Daniel was for some days ill; after which I rose and went about the king's business. I was appalled at the vision; I did not understand it.

9 In the first year of Darius the son of Xerxes, belonging to the Median race, who had been made king over the Chaldæan
2 realm, in the first year of his reign, I Daniel noticed in the scriptures the number of the years which, the Eternal had predicted to the prophet Jeremiah, would pass before Jerusalem ceased to lie desolate; the
3 number was seventy. So I sought the Lord God, applying myself to prayer and entreaty with fasting, sackcloth, and
4 ashes. I prayed to the Lord my God, I made confession thus: "Ah now, O Lord, the great and awful God, who keepest thy compact of kindness with those who love thee and keep thy com-
5 mands, we have sinned, we have done evil, swerving from thine injunctions and regulations, like
6 wicked rebels, and never listening to thy servants the prophets who spoke in thy name to our kings, our nobles, our fathers, and all the common
7 people. O Lord, goodness is thine but shame falls to us, as at this day, to the men of Judah, to the citizens of Jerusalem, and to all Israel, near and far away, in all the countries where thou hast driven them, for their treachery to thyself.
8 Shame falls to us, O Lord, to our kings, our nobles, and our fathers, because we have sinned
9 against thee. To the Lord our God it falls to have mercy and to forgive, for we have been rebels, we have not obeyed the
10 call of the Eternal our God to follow the directions which he set before us by his servants the prophets. All Israel has indeed
11 broken thy law, swerving from it and disobeying thy call; hence the curse has been vented on us which was solemnly threatened in the law of Moses the servant of God. For we have sinned against him, and he has carried
12 out his threats against us and our authorities by bringing a great disaster upon us (for never in all the world has there been punishment like that of Jerusa-
13 lem). All this disaster has befallen us, as it was written in the law of Moses, and yet we have never besought the Eternal our God, so as to turn from our iniquities and order our lives wisely by thy true religion.
14 Therefore the Eternal has been alert to bring this disaster upon us, for the Eternal our God is just in all his dealings, and we would not obey his call. O Lord
15 our God, who didst bring thy people out of the land of Egypt by main force, gaining a renown that still endures, we have sinned, we have done evilly. O
16 Lord, by all thy saving deeds, pray let thine anger and thy fury turn from Jerusalem thy city, from thy sacred hill, for our sins and the iniquities of our fathers have made Jerusalem and thy people a derision to all around us. Ah listen, O our
17 God, to the prayer and supplication of thy servant, and may

thy favour smile again upon thy desolate sanctuary for thy ser-
18 vant's sake, O Lord! Bend thine ear and listen, O my God; open thine eyes to the sight of our desolation and the city that belongs to thyself. For we do not offer our supplications before thee, relying on our own goodness but on thy great com-
19 passion. O Lord, hear; O Lord, forgive; O Lord, listen and take action, without delay, for thine own sake, O Lord, because thy city and thy people belong to
20 thyself." While I was saying my prayer, confessing my sin and the sin of my people Israel, and presenting my supplication before the Eternal my God for
21 the sacred hill of my God, while I was uttering my prayer, the man Gabriel, whom I had seen in the former vision, sped swiftly to me about the hour of the
22 evening sacrifice; he came and talked to me, saying, "O Daniel, I now come to give you insight.
23 When you began your supplications this divine oracle was granted, which I now come to impart to you, for you are a man greatly loved by God; so ponder the oracle and under-
24 stand the vision. 'Seventy weeks of years are fixed for your people and for your sacred city, to end guilt, to complete sins, to expiate iniquity, to bring in everlasting purity, to ratify the prophetic vision, and to consecrate a most sacred Place.
25 Know then, understand, that between the issue of the prophetic command to repeople and rebuild Jerusalem and the consecrating of a supreme high priest, seven weeks of years shall elapse; in the course of sixty-two weeks of years it shall be rebuilt, with its squares and streets; finally, after the sixty- 26
two weeks of years, the consecrated priest shall be cut off, leaving no successor; the city and the sanctuary shall be destroyed along with the consecrated priest, and then ruin shall pour in with a flood of warfare to the very end. For 27
a week of years the main body of the people shall cease to practise their religion; for half of that time sacrifice and offering shall cease, and instead of this there shall be an appalling abomination, till finally the appointed doom falls upon the sacrilegious abomination.' "

In the third year of Cyrus 10
king of Persia a revelation was made to Daniel, whose name was Belteshazzar, a true revelation of a great conflict; he paid heed to the revelation and understood the vision. At that 2
time I Daniel was mourning for three full weeks; I ate no 3
delicacies, I never tasted flesh or wine, and I never anointed myself, till three full weeks were over. Then, on the twenty- 4
fourth day of the first month, when I was on the banks of the great river (that is, the Tigris), I raised my eyes, and as I looked 5
there I saw a man standing, robed in linen, with a girdle of fine gold from Ophir round his waist, his body gleaming like a 6
topaz, his face like lightning, his eyes like lamps of fire, his arms and legs like the colour of burnished bronze, and the sound of his words like the noise of a crowd! I Daniel alone saw the 7
vision, for the men beside me did not see it; shuddering had seized them, and they ran to hide themselves. So I was left 8
alone to see the great vision. No strength was left in me,

paleness ruined my fresh colour;
9 I heard the sound of what he
was saying, but when I heard
his voice I fell down into a dead
faint, my face upon the ground.
10 Then a hand touched me and
set me on my knees and hands
11 all shaking. He said to me, "O
Daniel, a man greatly loved by
God, stand erect and under-
stand the message I now bring
to you, for I have been sent to
you at last." When he said
12 this, I stood up trembling. Then
he said to me, "Fear not, Daniel,
for ever since you applied your-
self to brooding on the future
and to fasting humbly before
your God, your prayers have
been heard, and for the sake of
13 your prayers I am here. (The
guardian angel of the realm of
Persia thwarted me for twenty-
one days, but Michael one of the
archangels came to my aid, and
I have left him to deal single-
handed with the guardian angel
14 of the Persian kings.) Now I
am here to let you know what is
to befall your people at the end
of the ages; for the vision relates
15 to the far future." When he
spoke to me in this way I bent
my face to the earth and re-
16 mained dumb; but one who
resembled a mortal man touched
my lips, and then I opened my
mouth and said to him who
stood in front of me, "O my
lord, the vision makes a pang
seize me, and I am powerless;
17 for how can so poor a servant
of my lord talk with my lord
so great?" (I was shaking; no
strength remained in me, I
18 could not breathe.) Then one
in the likeness of a man again
touched me and strengthened
19 me, saying, "O man greatly
loved by God, fear not; all good
be yours; be strong, be brave."
At his words I gained strength
and said, "Let my lord speak,
for you have strengthened me."
Then he asked, "Do you know 20
why I have come to you? Soon
I must return to confront the
guardian angel of Persia, and,
when I am done with that con-
test, the guardian angel of
Greece shall attack me; my only 21
ally against them is Michael,
your own guardian angel, who 11
stands up to support me and
defend me. However, I will 2
now show you the true predic-
tions in God's book. Three
more kings shall arise in Persia,
then a fourth far more rich than
them all; when he has grown
powerful through his wealth he
shall rouse all the realms of
Greece to conflict. But a war- 3
rior of a monarch shall arise,
ruling in mighty power, and
doing as he pleases; when he 4
comes to power, his kingdom
shall be shattered and scattered
to the four winds of heaven; it
shall not pass to his posterity,
nor shall it be as powerful as
it was in his hands, for his king-
dom shall be torn up and divided
among more than his four gen-
erals. Strong shall be the king 5
of the South, but one of his
captains shall be stronger still.
After some years they shall join 6
forces; the daughter of the king
of the South shall be married to
the king of the North, to settle
their dispute, but this will
prove no strength; neither her
husband nor his children shall
be left alive—she and her suite
and her son and her husband
shall be surrendered. But then 7
shall arise a scion of her own
family, in succession to his
father, who shall head an army
to enter the fortress of the king
of the North; he shall take ac-

tion and master the men of the
8 North, carrying off their gods,
metal images, and rare vessels
of silver and gold, to Egypt.
For some years he shall cease
attacking the king of the North.
9 The king of the North shall
then invade the realm of the
king of the South, but he shall
10 retreat to his own country; his
sons shall then make war,
gathering a vast army for the
attack, and one of them shall
surge forward to the south,
pushing the attack as far as the
11 fortress of Gaza. In a fit of
mad rage the king of the South
shall march out to fight the
king of the North, who shall
raise a large army, but it shall
fall into the hands of his foe
12 and be taken prisoner, to the
proud joy of the king of the
South, who shall rout tens of
thousands of them. However,
13 he shall not hold his own; the
king of the North shall again
raise an army larger than be-
fore, and finally, after some
years, renew the attack with a
large host and vast resources.
14 At that time many shall rise
against the king of the South,
and some wild spirits among
your own nation shall start up
to fulfil the prediction of the
15 vision—only to be routed. The
king of the North shall come
and throw up siege-works and
capture some strongly fortified
towns; the Southern power shall
be powerless to resist, their
picked troops shall make no
16 stand; the Northern invader
shall do as he pleases, with none
to oppose him; he shall occupy
the fair land of Palestine, hold-
17 ing it all in his hand, and then
plan to advance against Egypt
with the entire strength of his
army. But he must come to
terms, and attempt to master
Egypt by marrying the princess
of Egypt. The plan will fail,
and he shall not succeed.
Thereafter he shall turn to the 18
coast-lands of the West and
capture many of them, but a
certain Roman general shall
put a stop to his defiant insults
and pay him back for them. He 19
shall then retire to the fortresses
of his own land, only to meet
trouble and to disappear. In 20
place of him one shall arise who
by raising tribute shall ruin the
glory of the realm, but very soon
he shall be broken, though by no
open blow nor in battle. In 21
place of him a despicable
creature shall arise, one on
whom the royal honour is not
conferred but who comes when
men are off their guard and gains
the kingdom by means of crafty
promises; the opposing forces 22
shall be swept before him and
shattered, and so shall God's
high-priest. As soon as anyone 23
becomes his ally, he starts to
outwit him, for he rises to power
by aid only of a small party;
when men are off their guard, 24
he attacks the leaders in each
province. He shall do what
neither his fathers nor his
fathers' fathers ever did, he shall
scatter prey, plunder, and prop-
erty, among his followers, and
even make plans for a time
against the fortresses of Egypt,
daring to match himself against 25
the king of the South with a
large army; the king of the
South shall fight with a vast and
powerful host, but he shall fail,
for treacherous plans shall be
laid against him, indeed his own 26
courtiers shall prove the ruin
of him, and his host shall be
swept away, many of them drop-
ping dead. Each of the two 27

kings shall be bent on mischief, telling lies, for all their close alliance, but their alliance shall not prosper, for the end can only come at the time ap-
28 pointed. He shall then return to his own country with rich plunder, and turning against the sacred nation he shall do as he pleases there, and then go
29 back to his own land. At the time appointed he shall again invade the South, but he shall
30 not fare as he did before, for Romans shall confront him and cow him, till he retires; then in a fury he shall do as he pleases with the sacred nation, keeping in touch with the apostates
31 from the sacred nation; armed forces shall be set on foot by him, the temple fortress shall be desecrated, the daily sacrifice shall be abolished, and an appalling abomination erected;
32 by means of specious promises he shall pervert those who bring guilt upon the nation. But those who know their God shall be steadfast and take
33 action; these pious loyalists will be a lesson to the masses; but for many a day they shall be cut down or burned or carried
34 captive or plundered. As they are being overborne, they shall receive a little help, though many join them under false
35 pretences. Some of the pious, however, shall remain pious, so as to be refined, purified, and made white, till the crisis at the close (for the appointed hour is
36 still to come). The king shall do as he pleases, he shall uplift himself and exalt himself over every god, uttering amazing vaunts against the God of gods; he shall prosper till the wrath divine has run its course (for what has been decreed must be fulfilled). He shall not heed 37
the gods of his fathers or Tammuz or any other god, for he shall exalt himself above all gods; but his majesty shall 38
honour the god of fortresses and another god (whom his fathers never knew) with gold and silver and jewels and costly gifts. For his strong forts he shall 39
procure soldiers who worship a foreign god; his favourites he shall advance to high honour and make them rulers over the masses, selling land to them for a bribe. When the end 40
arrives, the king of the South shall butt at him, but the king of the North shall attack him like a whirlwind, with chariots and cavalry and a large fleet, invading his lands and flooding into them. He shall also invade 41
the fair land of Palestine, and myriads shall be killed. But these nations shall be saved from him, the Edomites, the Moabites, and the main part of the Ammonites. As he exerts 42
his force against the various lands, the land of Egypt shall not escape, but he shall lay 43
hands on the treasures of gold and silver and all the valuables in Egypt, the Libyans and the Ethiopians following in his train. Then rumours from the east 44
and the north shall alarm him, till he retires in great fury to inflict doom and destruction on many, pitching his royal pavil- 45
ions between the Mediterranean and the sacred hill so fair. So shall he come to his end, with none to help him. Then shall 12
Michael rise, the archangel who defends your people, and there shall be a time of trouble such as never has been since there was a nation; but everyone of your people who is enrolled in the

book of life shall be delivered,
2 and many who sleep in the
dust of death shall awake, some
to life for evermore and some
to be rejected and abhorred for
3 evermore. The pious loyalists
shall shine bright as the sky
above, and those who have led
many to the true religion shall
shine like the stars for ever-
4 more. And now, O Daniel, keep
all this a close secret and keep
the book shut as a secret, till
the crisis at the end; ere
then many shall give way and
trouble shall be multiplied on
earth."
5 Then, as I Daniel looked, two
other figures stood, one on this
bank of the river and one on the
6 other bank. One of them said
to the man robed in linen, who
was above the water of the
river, "How long shall it be till
7 these marvels happen?" And
I heard the man robed in linen,
who was above the water of the
river, swear by him who lives
for ever (raising his right hand
and his left hand to heaven),
that it would be three years and
half a year, and that when the
power of him who shattered the
sacred people should be over,
then the end of all should arrive.
I heard this, but I did not under- 8
stand it. So I asked, "O my
lord, what is to be the last phase
before the end?" But he said, 9
"Ask no more, Daniel, for the
revelation is to be kept secret
and close till the crisis at the
close. Many shall purify them- 10
selves and make themselves
white and be refined, but the
evil shall do evilly; none of the
evil shall understand things, it
is the pious who understand.
[[Twelve hundred and ninety 11
days shall pass, after the daily
offering has been stopped and
the appalling abomination has
been set up.]] [[Blessed is he 12
who waits till he reaches the
thirteen hundred and thirty-
five days.]] Go and wait for 13
the end; you shall rest in the
grave and then rise to enjoy
your share at the end of the
days."

1 The message of the Eternal
that came to Hosea the son of
Beêri during the reigns of Uzzïah,
Jotham, Ahaz, and Hezekiah,
kings of Judah, and during the
reign of Jeroboam son of Joash,
king of Israel.
2 Here begin the words of the
Eternal to Hosea. The Eternal
said to Hosea, "Go and marry a
harlot of a woman and have
children of a harlot—for the
land has played the harlot in
3 forsaking the Eternal." So he
went and took Gomer the
daughter of Diblaim, who con-
ceived and bore him a son.
4 "Call him Jezreêl," said the
Eternal, "for it will not be long
before I avenge the blood of
Jezreêl upon the house of Jehu
and put an end to the kingdom
5 of Israel. On that day I will
break the power of Israel in the
6 valley of Jezreêl." Then she
conceived again and bore a
daughter; and Hosea was told
to call her "Nomercy, for no
mercy more will I have on the
house of Israel, no forgiveness
8 for them at all." When she
weaned Nomercy, she conceived
9 again and bore a son; and Hosea
was told to call him "Nofolk,
for you are no folk of mine, and
I—I am not your God."

2 Argue it, argue it with your
mother
2 (for she is no wife of mine,
and I am not her husband),
bid her clear her face of harlotry,
and her breasts of adulterous
charms;
3 or I will strip her naked,
bare as the day she was born;
I will make her like a land for-
lorn,
and leave her like a desert dry,
and of sheer thirst leave her to
die.
On her children I will have no 4
mercy,
for they are born out of wedlock;
their mother has played the 5
harlot,
she who conceived them has
been shameless;
she said, "I will follow my
lovers,
who give me my bread and
water,
my wool, flax, oil, and wine."
Little she knew it was I who 8
had given her
the grain and oil and wine,
who had heaped on her silver
and gold
[[they devoted it to Baal]].
So now I recall my grain in its 9
season,
my wine in its month;
I reclaim my wool and my flax,
that went to cover her naked-
ness;
and I leave her all bare 10
to the eyes of her lovers
(none shall save her from my
hand).
I will lay waste her vine and fig- 12
trees,
that she calls, "My own,
what my lovers paid for me";
into brushwood will I turn them,
and the wild beasts shall devour
them.
I will bring all her gaiety to an 11
end,
her festivals, new-moons, and
sabbaths,
to punish her for all the days 13
when to the Baals she offered
incense,
decking herself with rings and
jewels,
running after her lovers,

and forgetting me, says the Eternal.

6 Now then I will block up her path
with a thorn-hedge,
and bar the road against her,
till she cannot find her way;
7 she will pursue her lovers and miss them,
seek them and never find them.
Then at last she will say,
"Let me go back to my first husband,
I fared better with him than today."

14 So I will allure her,
put her alone and apart,
and speak to her heart;
15 then I will restore her the vineyards,
and make the dale of Trouble a door of hope;
then shall she answer me
as in her youthful days,
when she came up from Egypt's land;
17 for I will take the name of Baals
out of her lips, and then
they shall never be mentioned again.

16 On that day, the Eternal declares, she shall call me, "My husband," no more "My Baal";
19 I will betroth her to me for ever,
betroth her in a bond
of goodness and of justice,
in kindness and in love;
20 yes, loyally will I betroth her,
to let her understand the Eternal.

18 On that day I will make a league for them
with the wild beasts and birds
and creeping things of earth;
and I will wipe out of their land
bow, sword, and all munitions,
to let them lie down in security.

On that day, the Eternal declares, 21
I will answer the heavens,
the heavens shall answer the earth,
the earth shall answer the grain, 22
the new wine and the oil,
and they shall answer Jezreêl;
I will re-people Jezreêl in the land, 23
I will have mercy on Nomercy,
to Nofolk I will say, "My folk,"
and they shall say, "Thou art my God."

On Judah too I will have mercy, 1
and rescue them as their God 7
the Eternal,
not by bow or sword or by munitions,
not by horses or by cavalry.

The number of Israel shall be 10
like the sand of the sea,
that cannot be measured or counted;
once it was said, "You are no folk of mine,"
but now their name is "Sons of the living God."

Then shall the Judahites and the 11
Israelites be gathered into one,
and they shall choose a single chief
for themselves, and spread out far
beyond their land; for the day
of Jezreêl shall be a great day.
Call your brother "My folk," 2
and your sister "Mercy"! 1

The Eternal said to me, "Go 3
again and love an adulterous
woman, in love with a paramour, as the Eternal loves the
Israelites, although they turn
to other gods and love their
idolatrous raisin-cakes." So I 2
bought her for fifteen florins
and eighteen bushels of barley,
and I told her, "For many a 3
day you must remain mine, you
must not play the harlot, you

must have nothing to do with
a man—and I will have nothing
4 to do with you." For the Israel-
ites shall remain for many a day
without king or chief, without
sacrifice or sacred stone, without
5 ephod or oracle; after that, the
Israelites shall turn to seek the
Eternal their God once more,
and their Davidic king, and at
the end come eagerly to the
Eternal and his goodness.

4 Israel, hear the word of the
Eternal, for the Eternal has a
charge to bring against the
dwellers in the land:

No fidelity, no kindness,
no knowledge of God in the
land,
2 nothing but perjury, lying, and
murder,
stealing, debauchery, bur-
glary—
bloodshed upon bloodshed!
3 Hence the land is woebegone,
its denizens all droop;
even the beasts and birds
and the very fish within the sea
are perishing.

4 But none protests, no man com-
plains,
for my people are no better than
their priestlings.
5 You priests! You shall stumble
by broad daylight;
your day will I turn into night.
6 My people are dying for want of
knowledge,
and you reject my knowledge;
so I reject you from my priest-
hood.
Since you ignore the instructions
of your God,
I will ignore your children.

7 The more they multiply the
more they sin,
they change my glory for a
shameful worship;
they batten on my people's sins, 8
they have an appetite for
human guilt.
But priests shall fare like people, 9
I punish them for their doings
and requite them for their
deeds;
they shall eat and never be satis- 10
fied,
commit adultery and get no
children,
since they have ceased to heed
the Eternal.

My people ask a piece of wood 12
to guide them,
a pole gives them their oracles!
For a harlot-spirit has led them
astray,
they have left their God for a
faithless way;
they sacrifice on mountain 13
heights,
and offer incense on the hills,
below the oak, the terebinth, the
poplar—
so pleasant is their shade.
So your daughters play the
harlot,
matrons commit adultery.
But I will not punish your 14
daughters for harlotry,
nor your matrons for adultery,
when the men themselves go off
with harlots,
and sacrifice with temple-prosti-
tutes.
This brings a senseless people to
their ruin—
liquor and lust deprive them of 11
their wits.

Though you play the harlot, 15
Israel,
let not Judah be guilty;
never go to Gilgal,
never climb up to Beth-Aven,
never swear at Beêrsheba
'By the life of the Eternal.'

Israel is stubborn 16

as a restive heifer.
How can the Eternal feed them now,
like lambs in a broad pasture?
17 The Ephraimites are wedded to idolatry;
let them alone!—
18 a drunken band, a lustful company,
in love with shameful worship, not my glory.
19 When the whirlwind sweeps them off,
they shall feel shame for their altars.

5 Hear this, O priests,
attend, O royal house;
the sentence is for you.
At Mizpah you have been a snare,
on Tabor a net spread out,
2 at Shittim a deep pit dug;
but I will catch you hunters all.

3 Well do I know Ephraim,
Israel is no secret to me
(you play the harlot, Ephraim,
Israel stains herself).
4 Their doings will not suffer them
to come back to their God;
for a harlot-spirit possesses them,
and the Eternal they do not understand.
5 But Israel's pride shall confront them,
Ephraim's guilt shall undo them,
and with them Judah too.
6 With flocks and cattle they shall go
in search of the Eternal,
but they shall never find him;
he has withdrawn from them.
7 They have been faithless to the Eternal,
bearing bastard children,
and so a conqueror shall destroy them and their acres.

Blow the bugle in Gibeah, 8
blow the clarion in Ramah,
sound the alarum at Bethel,
to startle Benjamin.
Ephraim shall be laid bare 9
upon the day of punishment
(true is the doom that I declare
upon the clans of Israel).
Judah's leaders are no better 10
than a man who shifts a landmark;
so I vent my wrath upon them.
Ephraim is an oppressor, 11
trampling justice down—
he would go after idols vain;
so I eat Ephraim away like 12
moths,
eat away Judah's house like worms.

When Ephraim noticed his decay, 13
and Judah his disease,
Ephraim turned to Assyria,
Judah to the great Monarch.
But he cannot heal you,
your disease he cannot cure;
for I am like a lion to Ephraim, 14
like a young lion to Judah,
I tear, I go my way,
and none can rescue my prey.
I withdraw to my own place, 15
till they feel their iniquity
and seek my face,
searching for me in their distress,
crying, "Let us return to the 6
Eternal,
for he has torn us, he will heal us,
he has wounded, he will bind us up:
in a couple of days he will revive 2
us,
and on the third day he will raise us
to live under his care.
Let us know the Eternal, let us 3
make haste to know him,
for he will come to us, sure as the dawn,

come to us like winter-rain,
like spring-rain watering the land."

4 But Ephraim, what can I do with you?
Judah, what can I do with you?
This love of yours is like a morning cloud,
like dew that soon will disappear.
5 So I instruct them by my words,
this precept shines out plain:
6 love I desire, not sacrifice,
knowledge of God, not any offerings.

7 Yet at Adam-town they broke their bond,
and there they played me false.
8 Gilead is a gang of villains,
a town of bloody footprints,
9 with bandits in full force;
and on the road to Shechem
a party of priests murder,
practise crime!
10 At Bethel I have seen a horrible sight,
Ephraim playing the harlot,
Israel staining herself;
11 and Judah too conspires against me.

When I would turn the fortunes of my people,
7 when I would fain heal Israel,
then Ephraim's guilt is clear,
Samaria's crimes appear.
Thieves break into houses,
bandits roam abroad.
2 No one of them ever reflects
that I will punish all their crime,
that their besetting sins
are ever in my sight.
* * *
3 In malice they amuse their king,
in treachery their princes,
4 while anger breathes in all of them
like an oven glowing,
that the baker ceases stirring till the kneaded dough is leavened.
On the birthday of "our king" 5
the princes heat themselves with wine,
revelling with loose fellows, traitorous men,
their secret hearts all hot 6
like ovens with their plot;
all night the intrigue will sleep,
but in the morning out it blazes,
glowing like an oven;
they consume their rulers, 7
all their kings collapse—
not one calls to me.
* * *
Ephraim allows himself 8
to be mixed up with foreigners;
Ephraim has become a cake
unturned as it was baked.
Foreigners eat away his 9
strength,
unknown to him;
grey hairs are on him here and there,
unknown to him.
[[Israel's pride shall confront 10
them, and yet they will not
come back to the Eternal their
God, nor seek him, in spite of it all.]]
Ephraim is like a silly, simple 11
dove,
crying to Egypt, flying to Assyria;
but as they fly I fling my net on 12
them,
and bring them down like a bird,
punishing them for their misdeeds.
Woe betide them for forsaking 13
me!
Death to them for deserting me!

Though it was I who redeemed them,
they have lied to me;
they never put their heart into 14
their prayers,
but howl away for corn and wine

beside their altars;
these wilful rebels of mine
15 (though it was I who made them strong)
plan evil, contrary to me;
16 they turn to Baal.
They are like a bow that swerves.
So, for the insolence of their talk
[[their bravado about Egypt]],
their leaders perish by the sword.
8 Set the trumpet to your lips!
An eagle swoops upon the house of the Eternal;
for my compact they have broken,
and rebelled against my law,
2 although they cry to me,
"God of Israel, we know thee."
3 Israel discards the good:
so let the foe pursue them!

4*b* Of silver and gold they made them idols—
only to be wasted.
5 Your Calf, Samaria, I detest it,
my wrath blazes at it
6 [[How long will it be before Israel
returns to purity of life?]];
a craftsman made it,
it is not God—
no, Samaria's Calf shall be smashed.

7 They sow the wind and reap the storm.
No stalk on their shoot, it bears no fruit.
If fruit it bore, a foreigner would devour it.
8*a* [[And Israel is devoured.]]

4*a* They set up kings, but not with my consent;
they set up chiefs, but not with my approval;
8*b* and now they count for nothing among the nations.

They have gone off to Assyria 9
wilfully,
like a wild ass by himself;
they have offered love-gifts to Egypt.
If thus they spend themselves 10
among the nations,
I must be scattering them,
to make them cease awhile
from electing kings and chiefs.

Many an altar has Ephraim 11
raised,
altars that only serve for sin.
Were I to write for him my laws, 12
he would but think them foreigners' saws.
They sacrifice indeed, 13
sacrifice flesh—and eat it!
The Eternal has no delight in that!
I must remember their guilt now,
and punish their iniquity
[[Back to Egypt they must go.
For Israel forgot his Maker 14
and built temples,
Judah made many a citadel:
but I fling fires of war on citadels,
and burn up temples]].

No exultations, Israel, 9
no pagan shouts for you!
You have been faithless to your God;
you have loved a harlot's hire
at every threshing-floor.
But threshing-floor and wine- 2
vat fail you,
and the new wine shall disappoint you.
Back to Egypt Ephraim goes 3
again,
and in Assyria they eat food unclean
(for in the Eternal's land they shall not stay).
No libations to the Eternal 4
then!

No sacrificing victims for him then!
Their food shall be like mourners' food,
defiling all who eat it;
their food shall only be for their own table,
none can be offered in the Eternal's house.
5 What will you do on a festival day,
on a day of the Eternal's feast?
6 You will have gone to Assyria,
gathered in Egypt,
mustered at Memphis—
nettles covering the rare silver idols,
thorns springing in your shrines.
7 The days of punishment have come,
the days of requital.

Israel clamours,
"A prophet is a crazy fool,
a man inspired is a man insane!"—
such is the pitch of your iniquity,
the pitch of your hostility.
8 The prophet is God's watchman,
placed over Ephraim,
and yet his paths are snared;
within the temple of his God
men are hostile to him!—
9 a depth of depravity as deep
as in the days of Gibeah.
God will remember their guilt
and punish their sin.

* * *

10 Like grapes in the wold I came on Israel;
like first-ripe figs, I viewed your fathers gladly.
But when they came to Baal-pĕor,
they devoted themselves to Baal the Infamous,
became as loathsome as the thing they loved.
Ephraim's glory, 'tis gone like a bird— 11
no births, no mothers, no conception, any more!
Even though they beget children,
I will slay the darlings of their womb;
even although they bring up sons, 12
I will bereave them, to a man.
Ephraim's sons are doomed to be a prey; 13
Ephraim has to lead his sons to die.
Give them, O Eternal—what? 14
wombs that miscarry,
withered breasts!
Their guilt lies all at Gilgal; 15
so there I learned to hate them!
For their evil practices
I drive them from my house;
no longer will I love them—
their rulers are all rebels.
Woe betide them when I look 12*c*
away from them!
Ephraim is blighted, 16
withered at the root;
Ephraim the Fruitful bears no fruit.
Their God shall cast them off, 17
for they would not obey him:
they shall be vagabonds among the nations.

* * *

A wanton vine was Israel, 10
and lavishly he bore;
the more his fruit increased,
the more increased his altars;
the better his land grew,
the better he made his sacred stones.
Deceitful was their heart; 2
now they must suffer for it.
Their altars shall be broken down,
their sacred stones destroyed.
They may say, at this day, 3
"But have we not a king?"
Ah, if men have no reverence for the Eternal,

what is the good of a king?
4 Empty words, perjuries, treaties,
what do they yield?
Punishing judgment like poisonous weeds
in a furrowed field.

5 The citizens of Samaria bemoan
the Calf of Beth-Aven;
for it the worshippers groan,
the priestlings tremble
for its vanished glory.
6 The Calf is carried to Assyria,
as tribute to the great Monarch—
to the disgrace of Ephraim,
till Israel is ashamed of his idol.

7 Samaria's king is torn from her,
tossed like a chip on the water.
8 The idolatrous heights shall be destroyed
(the sin of Israel);
thorns and thistles grow upon their altars.
And men shall cry to the hills,
"Cover us!"
and to the mountains, "Fall on us!"

9 Ever since Gibeah, Israel has sinned—
when the dastards opposed me.
And shall not war catch them at Gibeah?
10 In my wrath I will chastise them,
gathering nations to attack them,
in chastisement for their twofold offence.

11 Ephraim was a heifer tamed,
loving to tread the threshing-floor;
but when I bent her fair neck under the yoke,
I forced Ephraim into harness,
Judah had to drag the plough,
Jacob had to harrow.
Sow justice for yourselves, 12
and reap a harvest of God's love;
break up your fallow ground,
by seeking the knowledge of the Eternal;
you must seek the Eternal,
till he comes to rain salvation on you.

You have been ploughing evil, 13
and you reaped disaster;
you have had to eat the harvest of your lies.

Because you relied on your 14
chariots,
on your host of war-horses,
in your towns shall tumults rise,
and all your forts be crushed;
as Shalman crushed Beth-Arbel,
massacring mothers and their babes together,
so will I deal with you, O house 15
of Israel,
for your gross wickedness,
and in the storm the king of Israel
shall disappear.

I loved Israel when he was 11
young,
ever since Egypt I called him my son.
But the more I called to them, 2
the further they went from me,
sacrificing to Baals
and offering incense to idols.
Yet I taught Ephraim to walk, 3
holding them in my arms;
with human cords I led them, 4
I drove with a harness of love,
but they heeded not my care for them,
they broke away from me;
so I smote them on the face,
I turned against them, overbore them.
They must go back to the land 5
of Egypt,
or Assyria must be their king;

6 the sword shall ply within their towns
and lay them low within their fortresses.
* * *
7 But my people are now weary of revolting,
they cry to me . . .
8 Ephraim, how can I give you up?
Israel, how can I let you go?
How can I treat you like Admah?
How can I handle you like Zeboim?
My heart recoils,
all my compassion kindles;
9 I will not execute my anger fierce,
to ruin Ephraim again,
for I am God, not man,
I am among you, the Majestic One,
no mortal man to slay.
10 The Eternal will cry like a lion,
like a lion he will roar,
and when the Eternal roars,
11 sons speed to him from the western shores,
some flying from Egypt like sparrows,
some like doves from the land of Assyria;
yes, I will bring them home again,
the Eternal promises.
* * *
12 Ephraim throngs round me—with lies,
the house of Israel with deceit;
Judah is wayward still with God,
with its faithful Deity.
12 Ephraim herds the wind
and hunts a sirocco,
piling up fraud and falsehood daily,
striking a bargain with Assyria,
carrying presents of oil to Egypt.
2 The Eternal arraigns Israel,
to punish Jacob for his doings,
to requite him for his deeds.
"Within the womb Jacob supplanted his brother; 3a
he fled to the land of Aram, 12
where Israel served for a wife,
for a wife he herded sheep.
In manhood he strove with God, 3b
strove with the Angel and prevailed; 4
he wept and he entreated Him;
he met Him at Bethel,
and there He said to him
[[the Eternal is the God of hosts, 5
the Eternal is his name]],
'Dwell in your tents, 6
ever be kind and just,
and in your God put your unfailing trust.' "
Swindler! he loves to practise fraud 7
the false scales in his hand.
Does Ephraim say, "Well, I am rich, 8
I've wealth at my command"?
Not all his gains will be enough
to expiate his guilt.
For I am your God, the Eternal, 9
ever since you left Egypt,
and I can send you back to live
in tents as in the desert long ago.
I spoke to the prophets, 10
I gave many a vision;
and by the prophets I will make them perish
together with their empty idols— 11
so worthless are they now
[[By a prophet the Eternal brought
Israel from Egypt, by a prophet 13
they were kept alive]];
at Gilgal they sacrifice to demons! 11
So shall their altars be like heaps of stones
among the furrows of a field.
Ephraim has provoked God bitterly; 14
so I will crush him suddenly,
and repay him for his insults.

13 Whenever Ephraim spoke, men were in awe;
he was a prince in Israel.
But then he worshipped Baal,
and for his guilt he died.
2 And still they go on sinning,
making metal gods of silver,
idols in human form,
the craftsman's work—
and these they call their "gods"!
And men at a sacrifice,
men offer kisses to calves!
3 Therefore shall they melt away
like morning-clouds,
like dew that disappears so soon,
like chaff blown from a threshing-floor,
like smoke out of a lattice.

4 Yet it was I, the Eternal, your God,
who brought you out of Egypt;
you have known no God but me,
there is no other saviour;
5 twas I who shepherded you in the desert,
in that houseless land.
6 They fed and filled themselves,
then they grew proud
and they forgot me,
7 So I was a lion to them,
I leapt like a leopard on their path,
8 I sprang at them like a bear robbed of its whelps,
and tore their breast open;
I crunched them like lions,
and worried them like wild beasts.

9 I will destroy you, Israel,
and who can bring you help?
10 Where is your king now to save you,
where are your rulers, to uphold your cause?—
those of whom you said,
"Give us kings and rulers."
11 Kings I give you in my anger,
and remove them in my wrath.

Ephraim's iniquity is carefully collected, 12
his sin is kept in store for him.
The pangs of childbirth are here, 13
but a senseless babe is he,
he will not come to the womb's mouth
at the right moment.
Am I to save them from Death-land? 14
am I to rescue them from death?
Nay, come, death, with your plagues!
Come, Death-land, with your pestilence!
I have no thought of relenting.

Though he flourish like the reed-plant in the water, 15
a wind blows from the east, a wind of the Eternal,
driving up from the desert,
till his fountains are dry,
and his springs are parched;
he shall be stripped of his wealth,
of all his costly treasures.
Samaria must suffer for her guilt, 16
for she rebelled against her God;
her citizens shall be cut down,
their children shall be dashed in pieces,
their women with child shall be ripped open.

* * *

Come back to your God, O Israel, 14
for your faults have made you fall.
Take words, as you come back to the Eternal, 2
and say to him:
"All our iniquities forgive,
and grant us now thy favour;
let us bring thee flocks of the fold—
for in thee the forlorn finds pity. 3*c*
Assyria never can save us; 3*a*
we will not take to war-horses for aid,

3*b* and we will say no more 'My God'
to what our hands have made."

4 I will heal them from their hurt of sin,
I will love them freely,
now mine anger has turned from them.
5 I will be like dew to Israel;
he shall blossom like a lily,
and strike roots down like a poplar;
6 his branches shall spread out,
his leaves fresh as an olive's,
his scent like the scent of incense.
7 Once more shall they live underneath my shadow,
well-watered as a garden,
flourishing like a vine,
and fragrant as Lebânon's wine.

What more has Ephraim to do with idols? 8
'Twas I who humbled him,
'tis I who will protect him.
I am like a cypress evergreen:
his welfare ever comes from me.

[[Mark this, you who are wise, 9
note this, you men of sense.
The Eternal deals justly with all;
the upright fare well under him,
but sinners fall.]]

JOEL

1 The message of the Eternal
that came to Joel the son of
Pethuel.

2 Listen to this, you who are old,
hear this, all you inhabitants
of the land!
Has the like of it ever been in
your day,
or in the days of your fathers?
3 Tell it to your children,
and your children to their
children,
and their children to the next
generation:

4 'What the lopping locust left,
the swarming locust ate,
what the swarming locust left,
the leaping locust ate,
and what the leaping locust left,
the devouring locust ate.'

5 Wake up, you tipplers, and
weep,
wail, every swiller of wine,
for the wine is snatched from
your lips!
6 A host has invaded our land,
powerful and numberless,
their teeth the teeth of a lion,
with the fangs of a lioness;
7 our vines they have ruined,
and barked our fig-trees,
peeling and stripping them
clean,
till the branches are bleached.

8 Lament like a girl mourning for
her young husband!
9 For the Eternal's house has lost
sacrifice and libation;
the priests are in grief, who min-
ister at the Eternal's altar.

10 The fields are blasted;
the land is woebegone,
for the corn is wasted,
the wine-crop fails,
the fresh oil dries up.
The farmer is downcast, 11
the vine-dresser wails,
for the wheat and the barley:
the harvest of the field is ruined,
the vines are languishing, 12
the fig-trees wither,
pomegranate, palm, and apple,
every tree of the field is a-droop-
ing,
and joy fades from men.

Put on mourning, O priests, and 13
beat your breasts,
wail, O ministers of the altar!
Come, lie all the night in sack-
cloth,
O ministers of my God!

Arrange a fast, assemble a gath- 14
ering,
summon all the natives to the
house of your God,
and cry to the Eternal, "[[Alas 15
for the day!
the day of the Eternal is near,
and it comes as destruction
from the Destroyer.]]

Is not the food cut off under our 16
eyes,
gladness and joy from the house
of our God?
Below the clod seed is crum- 17
bling,
the granaries are standing bare,
barns are in disrepair,
for what have we to store up
there,
now that the grain has withered?
The herds of cattle huddle to- 18
gether
for lack of pasture,
the very flocks are perishing!
We cry to thee, Eternal One, 19
for fire has scorched the pas-
tures of the downs,

flames have burned all trees of
the field;
20 even the wild beasts moan to
thee,
for the water-courses are dry."

2 Blow the bugle-blast in Sion,
sound the alarum upon my
sacred hill,
till the citizens all tremble!
For [[the Eternal's day is com-
ing—here it is!
near it is!—
2 a dark day in a shroud,
a day of fog and cloud]]
here comes a huge host in power,
blackening the hills;
the like of it never has been,
the like of it never shall be
for years upon years to come;
3 before them fire devouring,
behind them flames a-blaz-
ing;
before them the land lies like an
Eden paradise,
behind them it is a desolate
desert—
for nothing escapes them.
4 They look like horses,
they run like war-horses,
5 as chariots rattle,
they leap on the hilltops,
like flames that crackle, con-
suming the straw,
like a vast army in battle-array.
6 Hearts are in anguish before
them,
all faces turn pale.
7 They charge like warriors,
they advance like fighters,
each on his own track—
no tangling of paths—
8 none pushes his fellow,
each follows his own line;
they burst through weapons un-
broken,
9 they rush on the city, run over
the walls,
climb into the houses
and enter the windows like
thieves.
At their advance the land is 10
quaking,
the heavens are shaking,
sun and moon are dark,
the stars have ceased to shine,
and the Eternal thunders in 11
front of his army
[[a mighty host is his,
and strong are they who execute
his orders.
For the Eternal's day is great
and awful:
who can face it?]].

Yet even now, the Eternal 12
promises,
turn to me with all your
heart,
fasting, weeping, mourning,
come heart-broken, not with 13
garments torn,
and turn to the Eternal One
your God,
for he is gracious and compas-
sionate,
slow to be angry, rich in love,
and ready to relent.
Who knows but he will again 14
relent
and leave a blessing behind
him,
that you may have sacrifices
and libations
to offer to the Eternal One your
God?
Blow a bugle-blast in Sion, 15
arrange a fast, assemble a
gathering,
summon the people, arrange an 16
assembly,
gather the old men and collect
the children,
the very infants at the breast;
let the bridegroom leave his
chamber,
and the bride her bower;
and let the priests, the Eternal's 17
ministers, weep loud
between the altar and the porch,
crying, "Eternal One, oh spare
thy people,

leave not thy heritage to be taunted,
to be a by-word among pagans;
why should the nations sneer, 'Where is their God?' "

18 Then the Eternal was stirred on behalf of his land,
in pity for his people;
19 the Eternal replied to his people,
"I will now send you corn and wine and oil,
till you have ample;
I will not leave you again
to be taunted by pagans;
20 and the foe from the north I will drive out,
thrusting him into a waste, dry land,
his van to the sea on the east,
and his rear to the sea on the west,
till he rots and the stench of him rises."

21 Fear not, O land, rejoice and be glad,
for the Eternal has done great things.
22 Fear not, O beasts of the land,
for new grass covers the pastures of the downs.
The trees bear fruit,
the fig-tree and the vine are fertile;
23 O sons of Sion, be glad,
rejoice in the Eternal One your God,
for the early rain he has given you amply,
the winter rain he has poured upon you,
and sent the latter rain as of old.
24 The threshing-floors shall be full of grain,
the troughs shall overflow with wine and oil;
25 I will make up to you
for the years that the locusts ate,
the lopping, the swarming, the leaping, the devouring locusts,
that huge host I sent among you.
So shall you eat and be satisfied, 26
and praise the Eternal One your God,
who has dealt with you so wondrously.
'Twill teach you that I am 27
within Israel,
I the Eternal am your God alone,
and never again shall my people be derided.

Then shall it be that I pour out 28
my spirit on all;
your sons and daughters shall be inspired,
your old men shall dream dreams,
your young men shall see visions;
even upon your slaves, both 29
men and women,
I will pour out my spirit in those days.
And I will display portents 30
on earth and in the sky;
the sun shall be turned into 31
darkness,
the moon into blood,
before the coming of the Eternal's day,
that great and awful day.
But every worshipper of the 32
Eternal shall be saved,
for Sion hill shall hold those who escape,
as the Eternal has declared,
and the fugitives whom the Eternal calls
shall be inside Jerusalem.

For in those days and at that 3
time, when I restore the fortunes
of Judah and Jerusalem, then I 2
will gather all nations and bring them down into the Judgment

Valley, where I shall assign
them their doom for their treatment of my people and of Israel
my heritage, because they scattered my people among the
pagans and divided up my land;
3 they cast lots for my people,
bartering a boy to pay for a harlot and selling a girl for wine to
4 drink. What did you mean by
it, you, O Tyre, Sidon, and all
Philistia? Were you taking my
part, as you wreaked your vengeance? Avenging me! I will
avenge your action swiftly and
5 speedily on your own heads, for
seizing my silver and gold and
for bearing off my costly jewels
6 to your temples. You sold the
folk of Judah and Jerusalem as
slaves to the Greeks, to remove
them far, far from their own
7 country. So now I stir them up
from the lands where you sold
them; I will avenge your action
8 on your own heads by selling
your sons and daughters into the
hands of the Judæans, and they
shall sell them as slaves to the
Sabæans, a remote nation (so
the Eternal decrees).
9 Proclaim this to the nations:
'Let it be war! Rouse up your warriors,
muster your fighting men, march!
10 Hammer your ploughshares into swords,
your pruning-hooks into lances.
Let your weaklings think them warriors,
let your cowards think them heroes!'
11 Let the nations rouse themselves
and march to Judgment Valley,
12 for I will sit in judgment there
on all the nations round.

13 In with the sickle!—
the harvest is ripe!
Come, tread the winepress, tread it,
it is full,
the troughs are overflowing
with their wickedness.

What a din of hordes, what a din 14
within the valley of the Verdict!
For the Eternal's day is near,
within the valley of the Verdict.
Dark the sun and moon, 15
the stars have ceased to shine,
and the Eternal thunders out of 16
Sion,
loudly from Jerusalem;
heaven and earth are shaking,
but the Eternal is a refuge for his own folk,
a stronghold for the sons of Israel.

'Twill teach you that I am the 17
Eternal One, your God,
dwelling in Sion, on my sacred hill;
Jerusalem shall be inviolate then,
never shall aliens invade her again.

Then thus shall it be: 18
the mountains shall drip wine,
the hills shall be aflow with milk,
and all the brooks of Judah run with water;
from the Eternal's house shall pour a stream
to water the wady of Acacias.
Egypt shall be lying desolate, 19
Edom a desert stretch,
for their outrage to the men of Judah,
for the innocent blood shed in 21*a*
their land,
blood that I avenge at last;
but Judah shall for ever be in- 20
habited,
Jerusalem from age to age,
and evermore the Eternal 21*b*
dwells in Sion.

1 Words of Amos, who belonged
to the shepherds of Tekoa—his
visions of Israel during the reign
of Uzziah king of Judah and dur-
ing the reign of Jeroboam son of
Joash, king of Israel, two years
2 before the earthquake. He said:
When the Eternal thunders out
of Sion,
loudly from Jerusalem,
then the pasture-lands are woe-
begone,
the ridge of Karmel withers.
3 The Eternal declares:
"After crime upon crime of
Damascus
I will not relent,
for they crushed and tortured
Gilead;
4 so I fling fires of war on Hazael's
house,
to burn up Benhadad's palaces,
5 I shatter the defences of Damas-
cus,
I wipe out chieftains from the
vale of Aven,
the sceptered king from Beth-
Eden,
and Aram's folk shall be exiled
to Kir—
by order of the Eternal!"

6 The Eternal declares:
"After crime upon crime of
Gaza
I will not relent,
for they would bear off a whole
population
and sell them into slavery to
Edom;
7 so I fling fires of war on Gaza's
walls,
to burn up its palaces,
8 I wipe out the chieftains from
Ashdod,
the sceptred king from Ashke-
lon,
I strike my blows at Ekron,
till the last of the Philistines
perish—
by order of the Lord Eternal."

[[The Eternal declares: 9
"After crime upon crime of Tyre
I will not relent;
for they would sell a whole pop-
ulation to Edom,
with no thought for their bond
of brotherhood;
so I fling fires of war upon the 10
walls of Tyre,
to burn up its palaces."

The Eternal declares: 11
"After crime upon crime of
Edom
I will not relent;
for sword in hand he pursued his
brother,
stifling all pity,
he held to his anger
and cherished his wrath;
so I fling fires of war on Teman, 12
to burn up Busaireh's palaces."]]

The Eternal declares: 13
"After crime upon crime of the
Ammonites
I will not relent;
for, as they extended their
frontiers,
they ripped open women with
child in Gilead;
so I set fire to Rabbah's walls, 14
to burn up its palaces,
amid shouts on the day of battle,
amid storming on the day of
blasts,
till their king is carried off to 15
exile,
he together with his nobles—
by order of the Eternal."

The Eternal declares: 2
"After crime upon crime of
Moab

I will not relent;
for they burned the bones of the Edomite king,
to desecrate the dead,
in vengeance for violence done to Moab;
2 so I fling fires of war on Moab,
to burn up Keriyyoth's palaces,
amid shouts and the blare of trumpets;
3 I wipe out their monarch
and slay all his nobles with him—
by order of the Eternal."

4 [[The Eternal declares:
"After crime upon crime of Judah
I will not relent;
for they have rejected the Eternal's ruling,
they have disobeyed his orders,
led astray by their false gods,
by idols that their ancestors followed;
5 so I fling fires of war on Judah,
to burn up the palaces of Jerusalem."]]

6 The Eternal declares:
"After crime upon crime of Israel
I will not relent,
for they sell honest folk for money,
the needy for a pair of shoes,
7 they trample down the poor like dust,
and humble souls they harry;
father and son go in to the same girl
(a profanation of my sacred shrine!),
8 they loll on garments seized in pledge,
by every altar,
they drink the money taken in fines
in the temple of their God.
10 Yet it was I who brought you up
from Egypt's land,
for forty years I led you through the desert,
to occupy the Amorite land,
I felled the Amorite before you— 9
though he towered like a cedar,
strong as an oak,
I felled him, fruit above
and root below;
I raised up sons of yours as prophets, 11
and young men to be Nazirites.
Is it not so, O Israel?
the Eternal asks you.
But you gave Nazirites wine to drink, 12
and forbade prophets to prophesy.
So now I make your steps collapse, 13
as a cart collapses, laden with sheaves,
and flight shall fail the swift, 14
the sturdy shall not hold their own,
the warriorr shall not escape alive,
the archer shall not stand his ground, 15
quick-footed men shall not get clear,
horsemen shall not escape,
and even the stalwarts in the ranks 16
shall strip and run upon that day—
this by order of the Eternal."

Listen to this charge of the Eternal against you, sons of Israel, against the whole race that I brought up from the land of Egypt: 3
You alone, of all men, have I cared for; 2
therefore I will punish you for all your misdeeds.

Do two men travel together, unless they have planned it? 3

4 Does a lion in the jungle roar,
unless he has some prey?
Does a young lion growl in his
lair, unless he has made a
capture?
5 Does a bird drop into the trap,
unless the trap is baited?
Does the trap spring up, unless
there is something to catch?
6 Do not townsfolk tremble, when
the alarum is blown?
Can trouble befall a town, unless
the Eternal is at work?
7 The Lord Eternal never does
anything
without telling his servants the
prophets.
8 When the lion roars, who does
not shudder?
When the Lord Eternal speaks,
who can but prophesy?

9 Proclaim this in the palaces of
Assyria
and in the palaces of Egypt's
land:
"Muster on Samaria's hills,
look at the rife disorders there,
at all the oppression in their
midst;
10 they know not how to deal
justly,
they plenish their palaces by
violence and robbery."
11 Therefore, the Lord Eternal
declares,
the Foe shall overrun the land,
laying your forts level,
plundering your palaces.
12 The Eternal declares:
As a shepherd snatches from a
lion's mouth
no more than two bones or a rag
of an ear,
so scarcely shall the Israelites be
rescued,
who loll on corners of diwans
within Samaria,
on silken cushions of a couch.
15 I strike down winter-house and
summer-house together,
and ivoried houses perish—
aye, many a house is swept
away:
by order of the Eternal.
Listen and testify against the 13
house of Jacob, says the Lord
Eternal, the God of hosts, that 14
when I punish Israel for his
iniquities,
I will punish the Bethel altars
on that day,
till the knobs of the altar are
cut away
and drop to the ground.

Listen to this, you cows of Ba- 4
shan,
you women in high Samaria,
you who defraud the poor and
are hard on the needy,
who tell your husbands 'Let us
have wine to drink!'
As sure as I am God, the Lord 2
Eternal swears,
your day is coming,
when you will be dragged out
with prongs,
the last of you with fish-hooks;
out you go, through breaches in 3
the walls,
each of you headlong,
chased to mount Hermon—
by order of the Eternal.

Go to Bethel, go on with your 4
sins!
pile sin on sin at Gilgal!
aye, sacrifice in the morning,
and every third day pay your
tithes,
burn your dough as a thank- 5
offering,
announce your freewill gifts—
oh, make them public,
for you love all that, you Israel-
ites!
The Lord Eternal declares:
"My way has been to starve your 6
towns
and to spread famine over all the
land;

yet, says the Eternal, yet
you would not come back to me.

7 I kept the rain from you,
three months before the harvest,
I would send rain on one town
and hold it from another,
one patch would get rain,
and the rainless patch dried up,
8 till two or three towns would
crawl to another
in quest of water, all in vain;
and yet, says the Eternal, yet
you would not come back to me.

9 I smote you with blight and
mildew,
I wasted your gardens and vine-
yards,
the locust spoiled your fig-trees
and your vines;
yet, says the Eternal, yet
you would not come back to me.

10 I sent you an Egyptian plague,
I slew your soldiers in the fight
and the flower of your steeds,
till the stench of your camp
rose to your nostrils;
and yet, says the Eternal, yet
you would not come back to me.

11 I sent you a shattering earth-
quake,
like God's own shattering of
Sodom and Gomorrah,
till you only escaped
like charred sticks snatched
from the fire;
and yet, says the Eternal, yet
you would not come back to me.

12 So now I will deal with you,
O Israel, thus . . . Since
thus I deal with you, O Israel,
13 prepare to meet your God; for it
is he who forms the mountains
and creates the wind and reveals
His inner mind to man, he who
makes the dawn and darkness,
who marches over the heights of
earth—his name is the Eternal,
God of hosts; he it is who made 5
the Pleiades and Orion, who 8
turns black darkness into dawn
and darkens day again into the
night, who summons floods and
pours them on the earth; his
name is the Eternal—he flashes 9
ruin on the mighty, till their
forts fall to the ground.

Listen to this word of mine 1
against you, house of Israel,
listen to this dirge:
'Fallen, fallen, never to rise, 2
is maiden Israel;
low on her own land she lies,
with none to raise her.'
For the Lord Eternal has de- 3
clared that the town which
marched out a thousand strong
will have only a hundred men
left, and the town which
marched out a hundred strong
will have only ten men left."

Here is the Eternal's message 4
for the house of Israel:
Seek me and you shall live,
seek not Bethel, 5
go not to Gilgal,
cross not to Beêrsheba
(for Gilgal shall have a galling
exile,
and Bethel sink to be bethral);
seek the Eternal and live, 6
lest he set Joseph's house ablaze
with fire
that none can quench in Israel.

You who make justice a bitter 7
thing,
trampling on the law,
hating a man who exposes 10
you,
loathing him who is honest with
you!—
for this, for crushing the weak, 11
and forcing them to give you
grain,
houses of ashlar you may build,

but you shall never dwell in them,
and vineyards you may plant,
but you shall drink no wine from them.
12 I know your countless crimes,
your manifold misdeeds—
browbeating honest men, accepting bribes,
defrauding the poor of justice.
13 (It is a time when the prudent make no protest,
so evil is the time!)
16 But the Eternal speaks,
the God of hosts declares:
"A wail shall ring through all your squares,
a cry of woe in all your streets,
the very peasants shall be moved
to wail with those well skilled in dirges,
17 and in all vineyards there shall be lamenting,
when I sweep through your midst,
the Eternal declares."

18 You long for the day of the Eternal?
Ah, what will that avail you,
6 so eager to avert the evil day,
3 so keen upon injustice?
5 A man runs from a lion,
19 and a bear springs at him;
he hides indoors, and, resting his hand on the wall,
a serpent bites him—
20 is not that the day of the Eternal,
danger, not safety,
pitch dark, and not a ray of light?

21 Your sacred festivals? I hate them, scorn them:
your sacrifices? I will not smell their smoke;
22 you offer me your gifts? I will not take them;
you offer fatted cattle? I will not look at them.
No more of your hymns for me! 23
I will not listen to your lutes.
No, let justice well up like fresh 24
water,
let honesty roll in full tide.
Was it sacrifice and offering you 25
brought me
all the forty years within the desert, Israel?
So now you must shoulder your 26
king Sakkut,
and Kaiwan your star-god,
idols you have manufactured;
for into exile I send you, far 27
beyond Damascus,
the Eternal, the God of hosts, declares.
[[Seek to be honest, not evil, 14
and so live;
that the Eternal may be with you,
as you think he is.
Hate evil and love honesty, 15
set justice up again;
it may be that the Eternal, the God of hosts,
may pity those left of the house of Joseph.]]
Woe to the careless citizens, 6
so confident in high Samaria,
leaders of this most ancient race,
who are like gods in Israel!—
[[Pass over to Kalneh, look at 2
it,
then on to great Hamath,
then down to Gath of the Philistines.
Are you any better than these realms,
is your land larger than theirs?]]
lolling on their ivory diwans, 4
sprawling on their couches,
dining off fresh lamb and fatted veal,
crooning to the music of the 5
lute,
composing airs like David himself,
lapping wine by the bowlful, 6

and using for ointment the best of the oil—
with never a single thought
for the bleeding wounds of the nation.
7 So now they must head the exiles;
that dissolute crew shall disappear—
by order of the Eternal, the God of hosts.
8 The Lord Eternal has sworn by his own life,
"I loathe the pride of Jacob,
his palaces I hate;
I will abandon the city and all it holds,
11 the mansion to be pulled to pieces,
the small house to be shattered.
9 [[And it shall be that if ten men are left within a house, they
10 shall die. If some survivor who brings out their bodies from the house for burial calls to a woman in the corner, 'Are there any left alive?' she will answer, 'No! They all did sinfully.' She will cry, 'Call upon the Eternal!']]

12 Shall horses race over crags,
or oxen plough the sea,
that you make a poison of justice,
a bitter, deadly thing?
13 You are so proud of Lo-Debar,
you think you captured Karnaim by your own strength.
14 But I am rousing against you a nation,
O house of Israel,
says the Eternal, the God of hosts,
and they shall harry you
from the pass of Hamath to the wady of the Arâbah."

7 Then the Lord Eternal showed me this,
showed me himself forming a brood of locusts,
just as the spring-crops were coming up,
when the royal crop had been mowed.
As they devoured all the green 2
growth, I cried,
"Have mercy, Lord, have mercy!
How can Jacob recover?—he has so little."
Then the Eternal did relent, 3
the Eternal said, "This shall not be."

The Lord Eternal showed me 4
this,
showed me himself calling down fire
to burn up the great deep,
to burn up the tilled land.
"Cease, Lord, oh cease," I cried. 5
"How can Jacob recover?—he has so little."
Then the Eternal did relent, 6
the Eternal said, "This shall not be."

The Lord Eternal showed me 7
this,
showed me himself standing beside a wall,
a plumb-line in his hand.
The Eternal said to me, 8
"Amos, what do you see?"
"A plumb-line," I replied.
The Eternal said, "With a plumb-line I test my people;
never again will I pardon them,
but Isaac's heights shall be laid 9
waste,
the shrines of Israel shall be ruined,
and I will attack Jeroboam's house with the sword."

Then the priest at Bethel, 10
Amazĭah, sent word to Jeroboam king of Israel: "Amos is conspiring against you in the very midst of Israel, and the

country cannot bear what he is
11 saying. This is what he says,
that Jeroboam is to die by the
sword, and Israel to go into
exile, far from its own country."
12 Amaziah also told Amos, "You
dreamer! Be off to Judah and
earn your living there; play the
13 prophet there, but never again
at Bethel, for it is the royal
shrine, the national temple."
14 But Amos answered Amaziah,
"I am no prophet, no member
of any prophets' guild; I am
only a shepherd, and I tend
15 sycomores. But the Eternal
took me from the flock; the
Eternal said to me, 'Go and
prophesy to my people Israel.'
16 Now then, listen to what the
Eternal says. You say that I
am not to prophesy against
Israel, not to say one word
17 against the house of Isaac. The
Eternal says, 'Your wife shall be
a harlot in the town, your sons
and daughters shall fall by the
sword, your farm shall be di-
vided up, and you yourself shall
die in a foreign land; for Israel
is indeed to be led off to exile,
far from its own country.' "

8 The Lord Eternal showed me
this:
a basket of ripe fruit.
2 Then said he,
"Amos, what do you see?"
"A basket of ripe fruit," said I;
and the Eternal said to me,
"So is the doom ripe for my
people Israel;
never again will I pardon them."

4 Listen to this, you men who
crush the humble,
and oppress the poor,
5 muttering, "When will the new-
moon be over,
that we may sell our grain?
When will the sabbath be done,
that our corn may be on sale?"
(small you make your measures,
large your weights,
you cheat by tampering with the
scales)—
and all to buy up innocent folk, 6
to buy the needy for a pair of
shoes,
to sell the very refuse of your
grain.
The Eternal has sworn by the 7
pride of Jacob,
"Never will I forget what you
have done."
[[For all this shall not the land 8
have to shake,
and every dweller mourn?
Shall it not all rise up like the
Nile,
and sink like Egypt's flood?]]
Upon that day, the Lord Eter- 9
nal declares,
I will make the sun go down at
noon,
and darken the earth in broad
daylight,
turn your festivals into mourn- 10*a*
ing,
and your ditties into dirges;
the temple hymns shall change 3
to howls,
as corpse on corpse is being
flung outside with a
"Hush!"
Upon that day, the Lord Eternal
declares,
I will make every loin wear sack- 10
cloth,
and every head be shaved in
mourning,
I will make you lament as for an
only son—
a day of utter bitterness.

The time is coming, says the 11
Lord Eternal,
when I will send a famine on the
land,
no famine of bread, no drouth
of water,
but of hearing the word of the
Eternal,

till men go wandering from sea to sea,
and run from north to east,
in quest of the Eternal's word—
and all in vain.
On that day they shall faint,
faint, fall, and never rise again,
the maidens fair and stalwart youths,
who swear by the god at Bethel,
who say, "As your god lives, O Dan!"
or, "As your Patron lives, Beêr-sheba!"

I saw the Lord standing beside the altar;
"Strike the pillars on the top," said he,
"that the ceiling may be shaken,
break them on the heads of all the worshippers;
those who are left I will slay with the sword,
not one shall escape as he flies,
not one survivor shall get clear away.
Though they were to break through to Death-land,
I would pull them out:
though they were to climb up to heaven,
I would drag them down:
though they were concealed on Karmel's summit,
I would find and fetch them:
though they were to hide from me under the sea,
I would bid the Dragon bite them:
though they went into exile in front of their foes,
I would command the sword to slay them.
My eye will be upon them for evil, not for good.
[['Tis the Eternal, Lord of hosts,
at whose touch the earth trembles,
and every dweller wails,
as it all rises like the Nile
and sinks like Egypt's flood;
'tis he who builds his chambers high in heaven
and rests his Vault upon the earth,
who summons floods and pours them on the earth—
the Eternal is his name.]]
What are you more than Ethiopians?
O Israelites, the Eternal asks?
I brought up Israel from Egypt? yes,
and Philistines from Crete, from Kir the Aramæans.
Mine eyes are on the sinful realm,
to wipe it off the earth.
[[Only I will not wipe out all the house of Jacob,
the Eternal promises.
For I will issue my command
to shake the house of Israel among all nations,
like corn within a sieve,
but not one grain of it shall fall.

The sword shall slay the sinners of my people,
all who say, 'Trouble will never touch us, never catch us.'

On that day I will raise again
the fallen huts of David,
repair their breaches, mend their rifts,
rebuild them as in days of old,
till the people hold what is left of Edom
and of all nations I have conquered:
the Eternal has said it,
the Eternal will do it.

The time is coming, the Eternal One declares,
when the ploughman overtakes the reaper,

when he who treads grapes over-
takes the sower,
when mountains drip with new
wine,
and all the hills are aflow with
milk;
14 when I bring back the exiles of
my people Israel,
to build waste towns and dwell
in them,
to plant vineyards and drink
their wine,
to lay out gardens and to eat
their fruit.
In their own land I will plant 15
them,
nevermore to be uprooted
from the land I give to them—
so the Eternal promises, your
God."]]

OBADIAH

1 The vision of Obadiah. This
is what the Lord Eternal has to
say of Edom—the tidings we
heard from the Eternal as the
envoy went through the nations
with his summons to rise and
make war on her.

2 "I will make you least among
the nations,
deeply despised by men.
3 Your pride of heart has played
you false,
perched in your fastness of the
rocks,
you who built your home so
high,
thinking none could pull you
down.
4 Nest high as any eagle,
nest among the very stars—
but I will pull you down, says
the Eternal.

What a downfall is yours!
5 Had thieves come to you, rob-
bers in the night,
would they have stolen more
than they required?
Had gatherers of grapes come to
you,
would they not have left some
gleanings?
6 But what a ransacking of Edom!
what a rifling of her treas-
ures!
7 You are driven to the very bor-
der;
all your allies have betrayed
you,
your confederates have dis-
lodged you,
laying plots to discomfit
you,
plots you had no wit to see.

8 Will not that be the day, says
the Eternal,
when I wipe out all the astute
from Edom,
and the shrewd men from
Esau's ranges?
Teman, even your heroes will be 9
terrified!
'Twill be a clean sweep of all
Esau.

'Tis for the outrage to your 10
brother Jacob
you are disgraced, destroyed.
For when you stood aloof, 11
as foreigners bore off his
goods,
as aliens invaded him and cast
lots for Jerusalem,
you were as one of them.
Never should you have gloated 12
over your brother's fate
on his day of disaster,
never have exulted over the
men of Judah
upon their day of ruin,
never have laughed aloud
on the day of distress;
never should you have entered 13
the gates of my people
on the day of their ca-
lamity,
never have gloated over their
agony
on the day of their calamity,
never have looted their goods
on the day of their calamity,
never have stood at the passes to 14
cut off their fugitives,
and never betrayed their sur-
vivors,
on the day of distress.
As you did then, so it is done to 15
you:
your deeds recoil on your own
head.

Yes, the day of the Eternal is at
hand, with doom for all the
nations.

16 You on my sacred hill have
drunk the cup,
and so shall every nation drink
it at my hand,
drink it and stagger and
vanish.
17 But your survivors shall hold
Sion hill,
and it shall be inviolate;
the house of Jacob shall regain
their heritage.
18 For the house of Jacob shall be
fire,
and Joseph's house a flame,
with Esau's house as straw
to be kindled and con-
sumed,
till not a soul is left of Esau's
house—
by order of the Eternal.
19 They shall hold the Negeb
(Esau's ranges), the lowlands
of the Philistines, the hill
country (both Ephraim's dis-
trict and Samaria's), and Gilead
20 of the Ammonites; exiles from
Halah and the Habor shall hold
Phœnicia as far as Zarephath,
and the exiles of Jerusalem who
are in Sepharad shall hold the
21 towns of the Negeb, marching
to Sion hill for victory and
vengeance upon Esau's ranges.
So shall the Eternal reign."

1 This message from the Eternal came to Jonah the son of
2 Amittai: "Go to Nineveh, that great city, and thunder in their ears that their wickedness is
3 known to me." But Jonah went away to fly to Tartessus, from the presence of the Eternal; he came down to Jaffa, and when he found a ship there sailing for Tartessus, he paid his fare and went on board to reach Tartessus with the crew, to avoid the presence of the
4 Eternal. But the Eternal flung a furious wind upon the sea; there was a heavy storm at sea, and the ship thought she would
5 be broken. The sailors were scared; each cried to his own god, and they flung the tackle of the ship overboard, in order to lighten her. Now Jonah had gone below and was lying fast
6 asleep. The captain came upon him and said to him, "What are you doing asleep? Get up and call upon your god! Perhaps he will give a thought to us and
7 save us." Then they said, one to another, "Come on, let us cast lots to find out who has brought this trouble upon us." So they cast lots, and the lot fell on
8 Jonah. They asked him, "Tell us now, what are you doing here? Where do you come from? What is your country,
9 and what is your nation?" So he told them, "I am a Hebrew, I worship the Eternal, the God of heaven, who made the sea
10 and the dry land." Then the men said to him in terror, "Whatever have you done?" (for they discovered he was flying from the Eternal; Jonah
11 had told them that). They said, "What are we to do with you, to make the sea calm?" (for the seas were running higher and higher). "Take me and 12
throw me into the sea," he said; "that will bring a calm. I see that it is I who have brought this storm upon you." But the 13
men dug in their oars, to row the ship to land. Only, they could not, for the seas ran higher and higher against them. So they cried to the Eternal, 14
"O Eternal, we beseech thee, let us not perish for taking this man's life; punish us not for a murder. Thou hast thyself brought this about, O Eternal." Then, lifting Jonah, they flung 15
him into the sea. The sea ceased from its fury, and the 16
men, in great awe of the Eternal, sacrificed to him and made vows to him. Now the Eternal or- 17
dered a great fish to swallow Jonah, and for three days and three nights Jonah lay in the belly of the fish. From the 2
belly of the fish Jonah prayed thus to the Eternal his God:

"Out of my anguish I called to 2
the Eternal,
and he answered me;
from the belly of Death I
cried,
and thou didst hear my
voice.
Thou hadst flung me down, deep 3
in the sea,
the floods rolled round me,
all thy breakers and billows
swept over me.
I thought I was flung out of thy 4
sight,
never to see thy sacred shrine
again.
The waters closed to choke 5
me,

the deep rolled round me,
sea-weeds wrapped my head,
6 I sank to the very roots of the mountains,
to a land where bars shut behind me for ever.
But from the pit thou didst lift my life,
O Eternal my God.
7 When I lay fainting,
I remembered the Eternal,
and my prayer reached thee,
reached thy sacred shrine.
8 Those who heed vain idols leave their real refuge,
9 but I will sacrifice to thee with loud thanksgiving;
what I have vowed I will perform,
for 'tis the Eternal who delivers."

10 Then the Eternal spoke to the fish and it threw up Jonah on
3 the dry land. For the second time the Eternal sent this mes-
2 sage to Jonah: "Go to Nineveh, that great city, and proclaim
3 there what I tell you." So Jonah rose and went to Nineveh, as the Eternal ordered. Now Nineveh was a great, great city, three days' journey across, from one side to
4 another. Jonah made his way into it for one day, and then began to shout, "Forty days more and Nineveh falls!"
4 He then went outside the city
5 to the east, where he made a hut for himself and sat down under it in the shade, to see what would happen to the city.
3 But the folk of Nineveh believed
5 God; they proclaimed a fast and put on sackcloth, from the
6 highest to the lowest. When the news reached the king of Nineveh, he rose from his throne, doffed his royal robe, covered himself with sackcloth, and sat down in ashes. He also 7
sent heralds to cry through Nineveh: "By order of the king and his nobles! Neither man nor beast, neither cattle nor sheep, shall taste anything, food or drink; they must put on 8
sackcloth and call earnestly on God. Everyone must turn from his evil life and from the violence he has in hand. Who 9
knows if God will not relent and turn from his hot anger, to save us?" When God saw what they 10
were doing, and how they turned from their evil life, God did relent; he decided not to inflict the punishment he had said he would inflict upon them.
This vexed Jonah mightily. He 4
was angry, and he prayed to the 2
Eternal: "Ah, Eternal One, did I not say so, when I was still at home? That was why I fled to Tartessus. I knew thou wert a gracious and pitiful God, slow to be angry, rich in love, and ready to relent! Now then, O Eternal, 3
take my life away. Better death than life!" "Are you right to 4
be angry?" said the Eternal.
The Eternal then made a gourd 6
spring up to shade his head [[that Jonah might have ease]].
Jonah was mightily glad of the gourd. But next morning, at 7
dawn, God made a worm which gnawed the gourd till it withered, and at sunrise God 8
sent a sweltering east wind; the sun beat on the head of Jonah till he fainted and longed to be dead. "Better death than life!" he cried. Then God asked 9
Jonah, "Are you right to be angry over the gourd?" "Yes," said Jonah, "mortally angry."
So the Eternal said to him, 10
"You are sorry about the gourd, though you spent no toil upon it, you never made it grow—a

gourd that sprang up in a night
11 and perished in a night! And
am I not to be sorry for Nine-
veh, that great city, with over a
hundred and twenty thousand
infants in it who know not their
right hand from their left, and
with all its cattle?"

MICAH

1 The message of the Eternal
that came to Micah of Morêsheth during the reigns of Jotham, Ahaz, and Hezekiah, kings of Judah—his visions of Samaria and Jerusalem.

2 Attend, all nations,
listen, O earth and all on earth!
The Eternal has a warning for you,
the Lord from his sacred temple on high.

3 Look, the Eternal descends from his place,
he strides on the heights of the earth!
4 Mountains melt away before him,
valleys split asunder,
like wax before a fire,
like water pouring over a fall—
5 "and all this for Jacob's transgression,
for the sins of the house of Judah!
Jacob's transgression? is it not in Samaria?
Judah's sin? is it not in Jerusalem?
6 So I will have Samaria ploughed up,
planted out with vines;
her stones I will pour down into the valley,
and lay bare her foundations,
7 shattering all her metal gods,
burning all her idols,
and ruining her shrines—
once the prize of faithless living,
now the prey of faithless foes."
8 I will bewail this and lament,
I will go barefoot and unclad,
howling like a jackal,
wailing hoarsely like an ostrich;
9 for Samaria's is a deadly stroke,
her doom shall reach to Judah,
to the very gates of my own folk,
even to Jerusalem.

10 Weep tears at Teartown (Bochim),
grovel in the dust at Dustown (Beth-ophrah)
11 fare forth stripped, O Fairtown (Saphir)!
Stirtown (Zaanan) dare not stir,
Beth-êsel . . .
12 and Maroth hopes in vain;
for doom descends from the Eternal
to the very gates of Jerusalem.

13 Harness your steeds and away,
O Horsetown (Lakhish),
O source of Sion's sin,
where the crimes of Israel centre!
14 O maiden Sion, you must part with
Morêsheth of Gath;
and Israel's kings are ever balked
at Balkton (Achzib).

15 I will march the conqueror on you yet,
O men of Mareshah;
and Israel's pomp shall perish utterly.
16 Israel, shave your head and hair,
in mourning for your children dear,
shave it like a vulture's, bare,
for they are lost to you.

2 Woe to men who on their beds
some mischief plan,
and carry it out when morning comes,
because they can!—
2 coveting fields and seizing them,
coveting houses and snatching them,

crushing yeomen and their homes,
smallholders and their livings.

3 "Therefore," the Eternal declares,
"I plan something, plan a fate
from which you cannot shake you free,
nor rid you of its crushing weight:
so evil is the time.
4 Then shall you be taunted,
as this dirge is chanted:
'Undone! we are undone!
the soil of our folk is parcelled out,
past all restoring;
our captors are dividing up our fields.' "

5 "For talk like that you lose your share
in the community of the Eternal!
6 Stop it," they cry,
"such harping is not prophecy;
no shameful fate can e'er o'ertake the house of Jacob.
7 Is the Eternal's temper quick?
Is that how he would act?
Are not his words to Israel kind?"
11 The prophet for folk like this
would be some empty fellow and a liar,
who promised to prophesy of wine and spirits!

8 You are the worst foes of my folk,
attacking peaceful men,
and plundering quiet passers-by,
9 evicting women from their happy homes,
branding their babies with slavery.
10 Away with you! begone!
this is no place for you!—depravity
shall ruin you beyond all remedy.

I said also: 3
Listen now, leaders of Jacob,
judges over the house of Israel;
you haters of right and lovers of 2
wrong,
is not a sense of justice due from you?
But they devour my people's 3
flesh
and strip them of their skin,
laying their very bones bare,
chopping them up like flesh for the pot,
like meat in a cauldron.
One day they shall cry to the 4
Eternal,
but he will never heed them;
he will hide his face from them,
for the crimes they have committed.

"And as for the prophets," the 5
Eternal says,
"who lead my folk astray,
who cry 'All's well!' if they get food to eat,
and open war on any who refuse them,
it shall be night for you, devoid 6
of vision,
so dark that you cannot divine;
the sun shall set upon the prophets,
daylight shall darken over them,
till seers are shamed, 7
and the diviners blush,
in mourning, all of them,
because no answer comes from God."

But I am full of strength and 8
skill and courage,
inspired by the Eternal,
to let Jacob know its crimes,
and Israel its sins.
Leaders of Jacob, listen to this, 9
you judges over the house of Israel,
who spurn at justice and twist equity,

10 who build your Sion up with bloodshed
and Jerusalem on crime,
11 judges passing verdicts for a bribe,
priests pattering oracles for pay,
prophets divining for money,
and all the while relying on the Eternal,
saying, "Surely the Eternal is among us;
no evil can befall us!"
12 Therefore on your account
shall Sion be ploughed up like a field,
Jerusalem shall become a heap of ruins,
the temple-hill a mere wooded height.

* * *

4 In after days it shall be
that the Eternal's hill shall rise,
towering over every hill,
and higher than the heights.
2 Nations shall stream to it,
and many a people shall exclaim,
"Come, let us go to the Eternal's hill,
to the house of Jacob's God,
that he may instruct us in his ways,
to walk upon his paths."
For instruction comes from Sion,
and from Jerusalem the Eternal's word.
3 He will decide the disputes of many races,
and arbitrate between strong foreign powers,
till swords are beaten into ploughshares,
and spears into pruning-hooks;
no nation draws the sword against another,
no longer shall men learn to fight,
4 but live each underneath his vine
and underneath his fig-tree,
in terror of no one:
for so the lips of the Lord of hosts decree.
[[All nations may live loyal each to its own god, 5
but we will live ever loyal to our God the Eternal.]]

On that day, the Eternal promises, 6
I will collect the stragglers,
I will gather the outcast whom I once afflicted;
I will make the lame the nucleus of a nation, 7
make the sick into a power,
with the Eternal reigning over them on Sion hill,
henceforth and for all time.

I will collect all Jacob, 2
gather Israel's survivors, 12
all together like sheep in a fold,
like a flock in its pasture,
with the stir and noise of numbers.
The bell-wether opens the way for them, 13
and out they pour and pass,
led as by their King,
by the Eternal at their head.

O watch-tower of the flock, 4
O height of maiden Sion, 8
the dominion of yore
shall be yours once more,
the royal power of Israel.

Why are you wailing aloud? 9
Is it for lack of a king,
for the loss of a royal guide,
that you are in this agony?
[[Writhe and scream, O Sion, 10
like a woman in her travail;
for soon you must leave the city
to live in the open;
you must go to Babylon;
but there you shall be rescued,
there the Eternal will deliver you from your foes.]]
Many a nation now musters against you, 11

thinking to gloat over Sion
desecrated and defeated;
12 little they know the Eternal's
plan,
little they understand how he
is gathering them as sheaves for
threshing.
13 "Maiden Sion, up and thresh!
I will make you horns of iron,
hoofs as hard as bronze,
to trample many a people down,
consecrating their spoils to the
Eternal,
their wealth to the Lord of all
the earth;
5 your arm shall triumph over all
9 your foes,
and any enemy shall be
crushed."

1 Now you may gash yourself in
grief;
for siege is laid to you,
blows of insult strike the cheek
of Israel's sheikh.
5 But this will protect us,
when the Assyrian invades our
land,
when he sets foot on our soil;
ample leaders we shall raise
against him,
princes ample and enough,
6 to let Assyria feel the sword
and drive the bare blade over
Nimrod's land,
rescuing us from the Assyrian,
when he invades our land
and sets foot on our territory.

2 O Bethlehem Ephrathah,
tiniest of townships in all Judah,
out of you a king shall come
to govern Israel,
one whose origin is of old,
of long descent
3 [[The Eternal leaves them to
themselves, until his mother
gives birth to him; and then the
survivors of his family shall re-
4b join Israel; return they shall, for
by that time his power shall ex-
tend to the ends of the earth]],
one who stands firm and rules 4a
with the strength of the Eternal,
with high authority from his
God the Eternal.

Like dew that drops from the 7
Eternal
so shall the residue of Jacob be,
among the mass of nations,
like showers upon the grass,
needing no help of man,
no human aid.
Like a lion among beasts of the 8
jungle,
so shall the residue of Jacob be,
among the mass of nations,
like a young lion loose among
the sheep,
that tears and tramples them,
none able to bring rescue.

"On that day," the Eternal 10
declares, "I will cut off your
war-horses and destroy your
chariots, I will root out the 11
towns of your country and ruin
all your fortresses; I will deprive 12
you of your sorcery—you must
have no more wizards; I will cut 13
out of you idols and sacred
stones—you must no longer
worship things you manufac-
ture; I will uproot your sacred 14
poles and destroy your images
[[and in wrath and fury I will in- 15
flict unheard-of punishment
upon pagans]]."

* * *

Listen, the Eternal will have his 6
indictment urged
in presence of the mountains,
in hearing of the hills!

Listen to the Eternal's charge, O 2
mountains,
hear it, O foundations of the
earth;
for the Eternal arraigns his
people,
and indicts Israel.

3 "My people, what have I done to you?
Tell me how have I injured you?
4 Did I not bring you up from Egypt's land?
Did I not set you free from slavery?
Did I not send Moses, Aaron, Miriam, to lead you?
5 My people, what did Balak plan?
And how did Balaam answer him?
Ah, remember it all, from first to last,
from Shittim to Gilgal,
that you may understand the Eternal's saving power."

6 How shall I enter the Eternal's presence,
and bow before the God of heaven?
Shall I come to him with sacrifices,
with yearling calves to offer?
7 Would the Eternal care for rams in thousands,
or for oil flowing in myriad streams?
Shall I offer my first-born son for my sin,
fruit of my body for guilt of my soul?
8 O man, he has told you what is good;
what does the Eternal ask from you
but to be just and kind
and live in quiet fellowship with your God?

9 Hark, 'tis the Eternal calling to the city:
"Listen, O clan of Judah, O council of citizens—
12 hard and harsh are the classes,
deceitful are the masses,
with mouths full of falsehood.
10 Can I forget what rogues have hoarded,
and these accursed scant measures?
Can I condone wrong balances 11
and short weights in the trader's bag?
Nay, nay; I will be striking you 13
with ruin for your sins;
you may eat, but you shall 14
never be satisfied,
feeling an inward void;
you may store, but you shall never save,
and what you save I let the sword sweep off;
you may sow, but you shall 15
never reap;
you may crush olives, but you shall never get oil;
you may make vintage, but you shall drink no wine.
For you follow the customs of 16
Omri,
and all the practices of Ahab's house,
living by their policy;
so I make you a horror,
and your folk a scorn,
to bear the derision of pagans."

Alas for us, alas! 7
As when the fruit is gathered,
and the vintage gleaned,
there is no bunch of grapes to eat,
no choice morsel of a fig,
so the devout have vanished 2
from the land,
not an honest soul remains;
everyone lurks for bloodshed,
each man preys upon his fellow.
They have quick fingers for foul 3
play;
the judge must handle a bribe,
the high official acts as he pleases,
and between them they baffle justice.
The best of them are no better 4
than briars,
the straightest are like thorns twisted in a hedge.

Their hour of punishment is coming;
it will be wrack and ruin.

5 Never trust your fellow,
never confide in a friend;
keep your secret close
from the wife of your own bosom.
6 For sons insult their fathers,
girls defy their mothers,
daughters-in-law defy their mothers-in-law,
and a man's household are his enemies.

7 As for me, I will look out for the Eternal,
I will await my saviour God;
my God will aid me.
8 Exult not over me, my enemies;
though I fall, I rise,
though I sit in darkness, the Eternal is my light.
9 For my sin against him,
the Eternal's anger I must bear,
until he takes my part
and vindicates my right;
he will bring me out to light,
and I shall see him triumphing.
10 My foes shall be confounded at the sight;
"Where is your God?" they sneer to-day,
but then my eyes will gloat on them,
crushed underfoot like muddy clay.

11 The day comes for your walls to be mended,
the day for frontiers to be far extended,
12 the day when folk come home to you
from Assyria and from Egypt,
from Egypt even to the Euphrates,
from sea to sea, from range to range,
though all the world lies desolate 13
in retribution for its pagan ways.

O shepherd, guide thy people, 14
thine own flock,
so lonely, lonely like a wild patch
within a garden.
Let Bashan and let Gilead be their pasture
as in days of old;
and grant us to behold 15
wonders as at thy coming out of Egypt.
Let the nations despair of their 16
might,
at the sight!
Let them cover their mouths,
struck dumb and deaf,
let them grovel in the dust like 17
serpents,
crawling things,
and creep out trembling from their holes,
in terror before thee!

Who is a God like thee?—for- 18
giving sins
and passing over wrong,
in the survivors of thy folk,
not holding to thine anger for all time,
delighting to be merciful;
thou wilt have pity upon us 19
again,
and wash off our iniquities.
Thou wilt sink all our sins deep in the sea;
thou wilt prove thyself faithful 20
to Jacob
and loving to Abraham,
as from of old thou hast sworn to our fathers.

NAHUM

1 An oracle on Nineveh: the book of the vision of Nahum of Elkosh.

2a An indignant, an avenging God is the Eternal,
2b the Eternal is avenging, full of wrath!
3c In storm and tempest he takes his way,
3d and clouds are the dust of his feet;
4 he curbs the sea and dries it up,
he parches all the streams;
Bashan and Karmel wither,
the bloom of Lebânon fades;
5 mountains tremble before him,
hills dissolve;
the earth is laid waste before him,
the world and all its dwellers.
6 Who can stand before his rage?
who can endure the heat of his anger?
His fury pours like fire,
and rocks are shattered before him.
7 To those who wait for him the Eternal is kind,
a stronghold in the day of trouble;
he cares for those who trust in him,
8a and rescues them when the floods overflow.
3a The Eternal is slow to be angry and rich in love,
3b but never will the Eternal absolve guilt;
8b he makes an end of rebels,
and drives his enemies into the dark;
9c he has not to take vengeance twice upon his foes,
9b he makes an end of them.
9a Why plot against the Eternal?
2c The Eternal takes vengeance on his foes,
and retains anger for his enemies: 2d
they are thorns cut and dried, 10
to be burned up like dry stubble.

Here is the Eternal's promise: 12
"Be the great floods ever so full,
they shall ebb and vanish away;
and though I have humbled you,
I will humble you no more;
now I will break yon yoke from 13
your neck,
and free you from your bonds.
Look, there are the messenger's 15
feet on the hills,
good news and the tidings of peace!
Hold festival, Judah, now do what you vowed—
for never again will the villain invade you,
he is finished and done with;
but the Eternal restores the vine 2
of Jacob as the vine of Is- 2
rael,
that the plunderers plundered, breaking down their branches."

Did he not come from you, 1
he with his plot against the 11
Eternal,
he and his villainous plan?
So this is your doom from the 14
Eternal:
"Your name shall no more be remembered,
I sweep idol and image from the temple of your god,
I make your grave a dunghill."

A shatterer has come up against 2
you! 1
Man your ramparts,
stand to attention, summon up your strength!
The shields of his heroes are 3
crimson,

the soldiers are clad in scarlet,
his armoured chariots gleam like fire,
and their horses prance at the muster;
4 his chariots tear through the open country,
and gallop across the broad spaces,
flashing like torches,
darting like lightning;
5 then he masses the picked men,
they charge ahead,
they rush to the wall,
and the mantlet is fixed;
6 the water-gates are forced,
the palace is in panic,
7 the queen is stripped and borne off,
her ladies mourning like doves,
beating their breasts—
8 and Nineveh lies like a pool of water,
with her folk flowing from her—
'Stand fast, stand fast!' they cry, but none turns back.

9 Loot the silver! loot the gold!
no end to the plunder—
treasures all untold!
10 She is desolate, dreary, drained—
hearts are fainting, knees are shaking,
anguish settles on all loins,
black fear on all faces.

11 What has become of the Lion's den,
the lair of the young lions,
whither the Lion withdrew,
and the whelps with none to scare them?—
12 the Lion who tore enough for his whelps
and strangled for his mates,
till he filled his lairs with prey,
his dens with mangled carcases.

13 "I attack you," says the Lord of hosts,
"I send up your lair in flames,
and the sword shall devour your cubs;
I will wipe your prey from the earth,
and the threats of your envoys shall be heard no more."

O city soaked with blood! 3
crammed with lies and plunder—
no end to your ravaging!
Hark! the swish of the whip, 2
hark! the thunder of wheels,
horses a-gallop, chariots hurtling along,
cavalry charging—the flash of 3
the sword, the gleam of the lance,
the slain in heaps, dead bodies piled,
no end to the corpses—men tripping over the dead!
And all for her harlotries so 4
lavish,
the Harlot so handsome, a mistress of charms;
nations she lured with her harlotry,
and people she bewitched.
"I attack you," says the Lord of 5
hosts,
"I will uncover your skirts to your face,
and expose you naked to nations
and bare to the kingdoms,
to be pelted with filth and dis- 6
graced,
to stand as a butt for derision,
till all who see you shrink away: 7
"Ruined is Nineveh," they say,
"none to lament her;
where can we find her any consoling?"

Will you fare better than No of 8
Amon,
entrenched by the streams of the Nile,
with waters around her—

her rampart the Nile,
and waters her wall,
9 Ethiopia and Egypt her strength,
Put and the Libyans her support?
10 Yet she was exiled, she went away captive,
at every street corner her infants were dashed to the ground;
lots were cast for her leaders,
and all her nobles put in chains.

11 So you too will stagger and swoon,
you too will fly for refuge from the foe;
12 all your forts are but fig-trees—your defenders the ripe figs—
shake them, they drop into the hungry mouth!
13 The men inside you are but women!
Your bars are burned by fire,
the gates to your land fly open in front of your foe.

14 Draw water for your siege,
strengthen your defences:
down with you to the mud,
trample the clay,
all hands to the brick-mould!
But there will the fire devour you, 15
the sword will cut you down!
Multiply men like locusts,
multiply men like grasshoppers,
let your traders be more than the stars of the heaven!— 16
yet locusts spread their wings,
and your half-breeds are like locusts, 17
your officers like grasshoppers,
huddling in hedges when the day is cold,
and flying when the sun is up,
flying none knows where.

Assyria, your rulers are asleep, 18
your lords slumber in death!
Your people are scattered all over the hills,
with none to rally them.
You are shattered past repair, 19
wounded to the death.
All who are told of you clap their hands over you;
for whom have you not wronged unceasingly?

1 The oracle, the vision of the prophet Habakkuk.
5 Look, faithless creatures,
gaze and be aghast!
for a deed is to be done in your day
that you would not believe, if you were told it.
6 I am rousing the Chaldæans,
that fierce and fiery race,
who march the broad earth over
to seize homes not their own;
7 dire they are and dreadful,
a destructive power,
8 swifter than leopards their horses,
keener their cavalry than wolves by night,
they swoop from far away
like vultures pouncing on their prey;
9 their host swarms up for havoc,
eager and onward,
sweeping up prisoners like sand;
10 they scoff at kings
and rulers they deride;
a fortress is a sport to them,
they pile their mounds of earth and capture it—
11 then forward like the wind!

I would put my plea before my God.
2 O thou Eternal, how long shall I cry,
and thou wilt never hear?
I complain to thee of wrongs,
and yet thou wilt not help.
3 Why make me gaze on misery?
Why must I look on at oppression?
Under mine eyes outrage and injury go on,
till strife is stirred and faction.
4 And so Law is benumbed,
justice is never in action—
for evil men hamper the just,
till justice goes awry.
Art thou not the Eternal from of old, 12
my God, my Majestic One?—
thou diest not.
Are they a judgment from thee,
O Eternal,
messengers of chastisement?
Thine eyes are too pure to rest on evil, 13
thou canst not look on at oppression.
Why then look on at ruthless men?
Why then be silent when the impious
are swallowing up the good?
Thou hast made men like fishes in the sea, 14
like swarms without a chief;
the impious hook them, haul them up, 15
sweep them into the net,
and catch them in their seine,
shouting for joy;
in honour of their net they sacrifice, 16
and they burn incense to their seine,
for yielding them so rich a catch,
and food so plentiful.
Are they to go on drawing the sword, 17
murdering peoples without pity?

On my watch-tower I will stand, 2
at my post on the turret,
watching to see what he will say to me,
what answer he will offer to my plea.
Then answered the Eternal, 2
"Take down this oracle on your tablets
plainly, that one may read it at a glance.
The vision has its own appointed hour, 3
it is ripening, it will flower;

if it be long, then wait,
for it is sure, and it will not be late.

4 'Yon impious man! his powers shall fail him;
the good man lasts and lives as he is faithful.

. . . . . .

5 Besides that wine beguiles him, he is a braggart,
restless, rapacious as the grave,
like Death, he never has enough;
he would sweep all nations in,
he would rake in every race.
6 Shall not they all taunt him in chorus,
and shout this satire at him?—

Woe to him who heaps up plunder (ah, how long!),
loading himself with what he must repay!
7 Shall not your victims suddenly arise,
and men awake to make you shake—
then you shall be their prey?
8 Many a nation you have harried,
so the rest shall harry you,
for the blood you shed, for your devastation
of earth and every town and nation.

9 Woe to him who stores ill-gotten gains,
seeking to set his nest on high,
safe from the clutches of calamity!
10 You have planned the downcome of your house
by cutting off many a nation—
so have you forfeited your life.

12 Woe to him who builds a city up by bloodshed,
founds a town on crime!
11 For the stone shall cry from the wall,
and the lath from the woodwork echo the call.
Has not the Lord of hosts ordained, 13
that "the toil of the nations ends in smoke,"
and "peoples wear themselves out for naught":
"'tis the knowledge of the Eternal's glory that shall fill the earth, 14
as waters cover the bed of the sea."

Woe to him who makes his neighbours drain the goblet of his fury, 15
and makes them drunk, to gloat on their disgrace!
Drink yourself now and stagger, 16
for the cup in the Eternal's hand comes round to you,
and shame, not glory, gluts you;
your ravaging of Lebânon shall crush you, 17
your slaughtering of beasts shall break you—
yes and the blood you shed, your devastation
of earth and every town and nation.

Woe to him who prays a wooden thing to "waken," 19
bids a dumb stone "rise"!
Can that give any guidance,
cased in gold and silver as it lies,
no breath of life within?
What use is it to carve an image, 18
to mould an image—a false guide?
What use for any moulder to rely on that,
fashioning idols dumb?
But the Eternal is within his sacred temple; 20
hush, all men, he is here!"

* * *

A prayer of the prophet Habakkuk, in dithyrambic measure. 3

2 We have heard thee, O Eternal,
we have seen thee in action.
Strike now, for the years are passing,
reveal thyself now as the years go by,
amid thy wrath remember to be merciful.

3 God comes from Teman,
the Majestic One from Paran hills,
his splendour over all the sky,
his glory filling all the earth;
4 his radiance is a lightning blaze,
on either side flash rays
. . . . . .
and there he veils his might.
5 Before him Pestilence strides,
behind him the burning Plague.
6 At his step the earth is shaken,
at his look nations are scattered,
the ancient hills are shattered,
mountains of old sink low,
where he marched long ago,
7 scaring the tents of Kushan,
shaking the curtained tents of Midian.
15 Over the sea thou stridest with thy steeds;
the mighty waters surge.
8 Art angry with the hills, O thou Eternal?
Art wrathful at the sea,
that thou art storming on thy steeds,
upon thy chariots in triumph?
9 Thy bow [[the clans bound by an oath]] thou barest,
and the land is torn with streams,
10 the hills writhe at thy sight,
floods pour down from the skies,
the torrents roar,
11 the sun forgets to rise,
the moon to move,
before the flash of thy darting arrows,
before the sheen of the lightning, thy lance.
Thou tramplest earth in fury, 12
thou art threshing the peoples in thine anger,
thou art abroad to rescue thine 13
own nation,
to save thy chosen.
Thou hast unroofed the enemy's house,
hast laid it bare to the foundations;
thy spears have pierced the war- 14
rior chiefs
who stormed out to scatter us—
their joy was to murder us [[poor folk in hiding]].

The sound of this sets our heart 16
shaking,
we listen with lips a-quiver,
our very bones are breaking,
and as we stand we shiver;
yet calmly we await the day of doom
that dawns upon the folk who would assail us.

[[Though the fig-tree may not 17
blossom,
though no fruit is on the vine,
though the olive crop has failed,
though the fields give us no food,
though the folds have lost their flocks,
and in the stalls no cattle lie,
yet in the Eternal we will find 18
our joy,
we will rejoice in the God who saves us.
The Lord, the Eternal, is our 19
strength,
he makes our feet sure as the feet of hinds,
helps us to keep our footing on the heights.

From the Choirmaster's collection. To a string accompaniment.]]

1 The message of the Eternal
which came to Zephaníah the
son of Kushi, the son of Geda-
liah, the son of Amariah, the
son of Hezekiah, during the
reign of Josiah son of Amon,
king of Judah.

2 I will make a clean sweep of the
earth,
the Eternal declares,
3 a clean sweep of man and beast,
of bird and fish
[[idols and ungodly men,
a clean sweep of mankind from
earth]].
4 I will strike at Judah and at all
the dwellers in Jerusalem;
I will wipe out the last trace of
Baal from this place,
and the very name of idol-priest-
lings,
5 those who bow upon the roof to
the stars in heaven,
the devotees of the Eternal who
swear by Milkom,
6 those who give up following the
Eternal,
and those who seek not the Eter-
nal, who never consult him;
8 I will punish the officials and the
royal house,
who by their violence and fraud
enrich the palace;
9 I will punish all who leap across
the threshold,
and all arrayed in foreign dress.
10 Hark! a scream from the Fish-
gate,
a wail from the New Town!
Havoc on the Heights,
11 a wail from the Hollow!
For all the traders are undone,
the merchants are wiped out.
12 For I am searching Jerusalem
with a lamp,
to punish careless men, living at
ease,
who think the Eternal never
does anything—
so their goods shall be plun- 13
dered,
their houses laid in ruins
[[they shall not live in the houses
they build,
nor drink wine from the vine-
yards they plant]].

Hush, 'tis the Lord the Eternal! 7
The Eternal's day is at hand!
The Eternal has ready a victim
for sacrifice,
and his guests are all prepared.
The Eternal's great day is near, 14
near, speeding apace!
The Eternal's bitter day is near,
rushing on like a warrior!—
a day of wrath, that day, of woe 15
and anguish,
a day of stress and distress,
darkness and gloom,
a day of cloud and thunder-
cloud,
a day of trumpet-blast and 16
battle-cry
against towns fortified and ram-
parts high,
when men must grope like blind 17
men, desperately,
because against the Eternal they
rebelled;
their blood shall be scattered
like dust,
their flesh like dung;
no silver and no gold avails 18
to protect them on the day of
the Eternal's anger,
when the fire of his fury con-
sumes the whole earth;
for a full end, aye a fearful
end,
will the Eternal make of all on
earth.

O shameless nation, huddle and 2
cower,

ere you become like drifting chaff,
ere the Eternal's blazing anger breaks on you
[[ere the day of the Eternal's anger breaks on you]].
[[Seek the Eternal, all you humble folk,
who do his bidding,
seek to be honest, seek to be humble;
perhaps you may be hidden on the day of the Eternal's wrath.]]
For Gaza shall be deserted, Ashkelon desolate,
Ashdod stormed by noon, Ekron cut to pieces.
Woe betide the dwellers on the coast, the Cretan settlers,
for the Eternal's decree is against you:
"I will destroy you, O land of the Philistines [[Canaan]],
till not an inhabitant is left,
till you are turned into huts for shepherds,
into folds for flocks,
that couch by night in the houses of Ashkelon,
and pasture beside Ekron
[[and the sea-coast shall belong to those left of Judæa,
for the Eternal their God will remember them and turn their fortunes]]."

[[I have heard the taunts of Moab
and the Ammonites reviling,
taunting my own people
and vaunting their gains of land.
As I live! the Eternal declares,
the God of Israel,
Moab shall be like a Sodom,
and the Ammonites like Gomorrah,
naught but weeds and saltpits,
desolate for ever;
those left of my people shall plunder them,
the survivors of my nation shall seize them.
So shall they be paid back for their pride,
for vaunting and taunting the people of the Lord of hosts.]]
And you too, Ethiopians,
you shall be slain by his sword.
And he will strike to the north
and destroy Assyria;
he will make Nineveh desolate,
dry as the desert;
cattle couch in her midst,
all manner of beasts,
bitterns and pelicans
roost on her pillars,
owls hoot in her windows,
ravens on her doorsteps.
And this was the teeming city
that sat so secure,
that thought herself supreme, the only power!
What a ruin she lies, a lair for beasts!
Passers-by all hiss at her and shake their fists.
[[Grimly will the Eternal assail them all;
for he disables all gods of the earth,
till every pagan shore does homage to himself.]]

Woe betide that tyrannous city, so defiant, so defiled!
She is deaf to my voice, she will take no correction;
she has no faith in the Eternal,
she has never gone to her God;
her officials within her are lions that growl,
her judges are wolves on the evening prowl,
they leave not a bone till the morning;
her prophets are reckless, faithless creatures,
her priests have profaned what is sacred,
have wrested the Law.

but in her the Eternal remains upright,
he never will do wrong;
morning by morning does his justice dawn,
and his light never fails [[though the wicked are shameless]].

I have wiped out nations, ruining their ramparts,
I have emptied their streets, till none walks there;
their towns are laid waste—not a soul left to inhabit them.
Surely now, I thought, she will fear me,
she will take correction,
she will never lose sight of my orders.
But all the more they gave themselves
to sheer depravity.
Wait for me, then, says the Eternal,
wait till the day of my challenge;
for I mean to muster the nations
and assemble all the realms,
to vent my wrath upon them,
the full heat of my anger,
for the fire of my fury shall consume the whole earth.
[[Then will I grant the peoples a clean speech,
that all may call on the Eternal's name,
and worship him with one consent;
for from beyond the streams of Nile
my worshippers shall come,
bringing me offerings even from Patras]].
But on that day you need have no despair
for all your misdeeds of rebellion;
for I will clear out from your midst
the arrogant and haughty men—
no more vaunting on my sacred hill!
And I will leave within you
a lowly, little people;
and those who are left of Israel
shall rely on the Eternal then
and commit no evil,
telling no lies, uttering no fraud;
they can pasture and lie down,
no one to molest them.

Sing, O maiden Sion,
shout, O Israel,
rejoice, exult with all your heart,
maiden Jerusalem.
The Eternal has routed your foes,
he has driven off your enemies;
Israel's King is in your midst,
you shall have no more trouble.
[[On that day shall Jerusalem be told, "Fear not,
droop not your hands, O Sion."]]
The Eternal your God is in your midst,
a warrior to the rescue;
he thrills with joy over you,
renews his love,
exults with a festal song:
"I will take away your disgrace,
I will remove your reproach;
I will deal with all your oppressors,
and gather your outcasts,
rescue the lame,
lifting them out of their shame
to world-wide praise and fame,
when I gather you home,
when I do good to you;
for I will grant you praise and fame
among all nations of the world,
when I turn your fortunes under your own eyes,
the Eternal promises."

1 In the second year of king Darius, on the first day of the sixth month, the Eternal spoke by Haggai the prophet to Zerubbabel the son of Shealtiel, governor of Judah, and to the high priest Joshua the son of
2 Jehozadak. "A message from the Lord of hosts! This people declare that the time has not yet come to rebuild the house of
4 the Eternal! And is it a time for you to be living in panelled houses of your own, when this
5 House is lying in ruins? Come (says the Lord of hosts), con-
6 sider how you have fared. You have sown much and harvested little, you eat and yet you never have enough, you drink but you never can drink your fill, you clothe yourselves but you cannot keep warm, and he who earns a wage puts it into a bag
7 with holes. Consider how you have been faring, says the Lord
8 of hosts. Now then, go up to the hill-country and fetch timber to rebuild the House, that I may take pleasure in it and see myself honoured, says the Eter-
9 nal. You expected a rich harvest, and it came to little; even what you brought home I spoiled. And why? Because (the Lord of hosts declares) my House still lies in ruins while each of you takes pleasure in his
10 own house. Hence the sky with-
11 holds its dew and the earth withholds its produce; I have called for drought upon the land and hills, upon the grain and wine and oil, upon all that the ground yields, upon man and beast and all their labours."
12 Then Zerubbabel the son of Shealtiel and the high-priest Joshua the son of Jehozadak and all the rest of the people listened to the voice of the Eternal their God and to the words of the prophet Haggai, as the Eternal had sent him to them; the people did reverence to
13 the Eternal [[and Haggai the messenger of the Eternal, as commissioned by the Eternal, assured the people that the Eter-
14 nal was with them]], and the Eternal roused the spirit of the governor of Judah, Zerubbabel the son of Shealtiel, and the spirit of the high-priest Joshua the son of Jehozadak, and the spirit of all the rest of the people, so that they went to work upon the house of the Lord of
15 hosts, their God, on the twenty-fourth day of the sixth month.

2 In the second year of king Darius, on the twenty-first day of the seventh month, the Eternal sent these orders by the
2 prophet Haggai to Zerubbabel the son of Shealtiel, governor of Judah, and to the high-priest Joshua the son of Jehozadak, and to the rest of the people:
3 "Who is left among you that saw this House in its former splendour? And what do you think of it now? You think
4 nothing of it? Yet courage, O Zerubbabel, says the Eternal! Courage, Joshua son of Jehozadak, high-priest! Courage, all you natives, says the Eternal! Courage, do your work, for I am with you, says the Lord of
5 hosts [[the very promise I made to you when you left Egypt]], my spirit still remains among you, have no fear. For this is
6 what the Lord of hosts declares: Very soon I will shake the sky,

the earth, the sea, and the dry
7 land, and shake all nations till
the treasures of all nations are
brought hither and my House
here filled with splendour (says
8 the Lord of hosts). Mine is the
silver, mine the gold, the Lord
9 of hosts declares; the later
splendour of this House shall
outshine the former (says the
Lord of hosts), and I will make
this place prosper, says the Lord
of hosts."
10 In the second year of king
Darius, on the twenty-fourth
day of the ninth month, the
Eternal sent this 'message from
the Lord of hosts' by the
11 prophet Haggai: "Ask the
12 priests to decide this point. If
a man is carrying consecrated
flesh in the skirt of his robe, and
if his skirt touches bread or
pottage or wine or oil or any
food, will that become conse-
13 crated?" The priests answered,
"No." Then Haggai asked,
"And if a man who is unclean
by contact with a corpse touches
any of these things, will it be-
come unclean?" The priests
14 answered, "Yes." Then said
Haggai, "So with this people,
so with this nation in my sight,
says the Eternal—so with all
their life; what they offer yonder
15 is unclean. But look ahead
from this day onwards. How
did you fare in the past, before
one stone was laid upon another
16 in the temple of the Lord? When
a man went to a heap of eight
bushels of grain, there would be
only four; if he went to draw off
fifty barrels from the wine-
trough, there would be no more
than twenty. I was punishing 17
you with blight and mildew and
hail, in all your labours, though
you would not turn to me, says
the Eternal. But look ahead, 18
from this day onwards [[from
the twenty-fourth day of the
ninth month]], start from the
day when the foundation of the
temple of the Eternal was laid.
Will your seed be lying idle in 19
the barns? Will the vine, the
fig-tree, the pomegranate, and
olive still fail to bear fruit?
No, from now on I will bless
you with prosperity." On the 20
twenty-fourth day of the month
a second message from the Eter-
nal came to Haggai: "Tell 21
Zerubbabel the governor of
Judah that I will shake sky and
earth, I will overthrow royal 22
thrones, and shatter the power
of the empires of the nations;
I will overthrow chariots and
those who ride in them, and
horses and their riders shall be
struck down, each falling by
the sword of his fellow. But 23
on that day, the Lord of hosts
declares, I will take you, O
Zerubbabel son of Shealtiel,
my servant, and highly honour
you, for I have chosen you
as mine, the Lord of hosts de-
clares."

1 In the eighth month, in the second year of king Darius, this message from the Eternal came to the prophet Zecharĭah son of Barakĭah, the son of Iddo.
3 "Tell them this from the Lord of hosts, 'Turn to me, that I may turn to you, and be not like your fathers': this from
2 the Lord of hosts. The Eternal was indignant with your fathers,
4 and the former prophets proclaimed to them this message from the Lord of hosts: 'Turn back from your evil ways and from your evil deeds'; but they would neither listen nor attend to me, the Lord of hosts de-
6 clares. Yet did not my words and the decrees with which I charged my servants the prophets, did they not overtake your fathers, till they turned back crying, 'As the Lord of hosts determined to deal with us in accordance with our ways and deeds, so has he dealt with
5 us'? Now your fathers, where are they? But are there not always prophets?"
7 On the twenty-fourth day of the eleventh month [[the month of Shebat]], in the second year of king Darius, this message from the Eternal came to the prophet Zecharĭah son of Bara-
8 kĭah, the son of Iddo. It was night, and in a dream I saw a man [[riding on a chestnut horse]] standing among the myrtles in the glen, and behind him riders on horses that were chestnut, black, sorrel, and
9 white. "What are these, sir?" I asked. And the angel who was talking to me said, "I will
10 let you see what these are." So the man among the myrtles replied, "These are the couriers whom the Eternal has sent to patrol the earth." Whereupon 11
they answered the man who stood among the myrtles, "We have patrolled the earth, and the whole earth lies quiet and at peace." Then the angel 12
broke out, "O Lord of hosts, how long will it be till thou hast pity on Jerusalem and on the towns of Judah? For seventy years now thou hast been wroth with them." The Eternal an- 13
swered the angel who was talking to me, and his words were kindly, reassuring. So 14
the angel who was talking to me said to me, "Proclaim this message from the Lord of hosts: 'I am stirred, deeply stirred, on behalf of Jerusalem and Sion; I 15
am deeply wroth with the arrogant nations. For while I was slightly angry with Israel, they have pushed my anger for their own evil ends. Therefore, the 16
Lord of hosts declares, I am turning to have compassion upon Jerusalem; my house shall be rebuilt within it, the Lord of hosts declares, and the builder shall stretch his line throughout Jerusalem.' Proclaim this also 17
from the Lord of hosts, that my towns shall again overflow with prosperity, and the Eternal shall again console Sion and delight in Jerusalem." I raised 18
my eyes and looked—there were four horns! So I asked the 19
angel who was talking to me, "What are these?" "These," he answered, "are the horns that routed Judah [[Israel]] and Jerusalem." Then the Eternal 20
showed me four blacksmiths. "What have they come to do?" 21

I asked. And he replied. "Yon horns routed Judah, till it could not raise its head; but these have come to demolish them, to strike down the horns of the nations who raised their horns to rout the land of Judah."

2 I raised my eyes and looked—there was a man with a measur- 2 ing line in his hand! I asked him where he was going, and he answered, "To measure Jerusalem, to see how broad it has to 3 be and how long." The angel who was talking to me stood still, but another angel came 4 forward and said to him, "Run and tell that young man, Jerusalem shall lie open, like villages unwalled, so numerous are its 5 citizens and cattle to be. For I, the Eternal declares, I will be a wall of fire all round her and, for splendour, I will be within her.

6 Up, up, flee from the land of the north,
for I will gather you from the four winds of heaven—
the Eternal promises;
7 away with you, escape to Sion,
you who are in Babylon!
8 As for the nations who have plundered you,
the Lord of hosts declares
(for he who touches you
touches the apple of the Eternal's eye),
9 I will swing my hand over them,
and they shall be plundered by their victims."
(So shall you know the Lord of hosts has sent me
to proclaim his glory.)
10 "Sing and rejoice, O maiden Sion,
for I am coming, the Eternal promises,
I will dwell among you."
11 Many a nation then shall join the Eternal
and become his people,
as he dwells among you.
(So shall you know the Lord of hosts
has sent me to you.)
The Eternal shall take Judah 12
for his very own
within the sacred land,
once more shall he delight in Jerusalem.
Hush, mortal men, in presence 13
of the Eternal!
He moves from his abode in heaven.

Then he showed me the high- **3**
priest Joshua confronted by the angel of the Eternal. The Adversary was standing by, to accuse him, but the angel of the Eternal said to the Adversary, "The Eternal rebuke you, O 2
Adversary! Yes, the Eternal who delights in Jerusalem rebuke you! Is not this man a charred stick pulled out of the fire?" Meanwhile Joshua was 3
standing in front of the angel, clad in dirty clothes. So the *4a*
angel told the attendants to take off the dirty clothes and robe him in robes of state, adding, "Put a clean turban on 5
his head." Then a clean turban was placed on his head and he was robed in robes of state, with clean clothes; and the angel of the Eternal, standing by, said to him, "See, I have made your *4b*
iniquity pass from you." The 6
angel of the Eternal also addressed Joshua thus: "The 7
Lord of hosts declares that if you will follow my directions and do your duty to me, you shall rule my house and control my sacred courts, and I will give you the right of access to this company of mine. Listen, 8
O Joshua, O high-priest. You and your fellows who attend you are men of good omen, for

I am bringing forward my ser-
9 vant the Scion. Look at the
jewel I have set before Joshua,
a single stone with seven facets;
on it I will engrave my servant's
name, the Lord of hosts declares,
and in a single day I will remove
10 the iniquity of the land. On
that day, the Lord of hosts de-
clares, every one of you shall
invite his neighbour to sit under
the vine and the fig-tree."

4 Once more the angel who
talked to me roused me, like a
2 man roused from sleep. He
asked me, "What do you see?"
I said, "I see a lampstand there,
all of gold, with a bowl on the
top of it and seven lamps round
it, and seven pipes to the lamps
3 on the top of it; also two olive-
trees beside it, one to the right of
the bowl and the other to the
4 left." Then I asked the angel
who talked to me, "What are
5 these, sir?" The angel an-
swered, "Do you not know what
these are?" I said, "No, sir."
6*a* Then he replied, "These seven
10*b*are the eyes of the Eternal; they
11 sweep all over the earth." I
asked him, "What are these two
olive-trees on the right and the
12 left of the lampstand?" [[I
asked him a second time,
"What are these two olive
branches, held by the two golden
spouts that empty oil into the
13 golden bowl?"]] He answered,
"Do you not know what these
14 are?" I said, "No, sir." Then
he replied, "These are the
sources of the oil of bliss, the
two men who stand before the
Lord of all the earth."

5 Once more I raised my eyes
and looked—there was a flying
2 scroll! He asked me, "What do
you see?" I said, "I see a flying
scroll thirty feet long and fifteen
3 feet broad." "This," he said
to me, "is the curse that is to
scour all the land. How long
the thief has gone unpunished!
How long the perjurer has gone
unpunished! So I will make the 4
curse fly far, the Lord of hosts
declares, till it enters the house
of the thief and the house of
him who perjures by my name;
it shall cling inside the house
and consume it, timber and
stones and all."

Then the angel who talked to 5
me came forward and said to
me, "Raise your eyes and look
at this barrel which is emerg-
ing." I said, "What is it?" He 6
answered, "This barrel which
you see emerging is their iniq-
uity all over the land." Then 7
a disc of lead was lifted, and
there sat a woman inside the
barrel! "This," he said, "is 8
Sin"; and he pushed her down
inside the barrel and flung the
leaden cover over the opening.
Then, raising my eyes, I looked 9
and saw two women coming
out, with the wind in their wings
—they had wings like the wings
of a stork—and they lifted the
barrel high between earth and
heaven. I said to the angel 10
who talked to me, "Where are
they carrying the barrel?" He 11
replied, "To the land of Shinar,
to build a shed for it; and when-
ever the shed is ready, the barrel
shall be placed there on its own
base."

Once more I raised my eyes 6
and looked—there were four
chariots coming out between
two mountains, two mountains
of bronze! The first chariot 2
had chestnut horses, the second
had black horses, the third had 3
white horses, and the fourth
had dappled horses. Then I 4
spoke to the angel who talked
to me; I asked, "What are these,

5 sir?" The angel answered,
"They are going out to the four
winds of heaven, after they
have presented themselves be-
fore the Lord of all the earth.
6 The black horses go to the north
country, the white horses go to
the east, the dappled to the
south, and the chestnuts to the
7 west country." They were
eager to be off and patrol the
earth; so he said, "Off with you,
patrol the earth." And they
8 patrolled the earth. Then he
called to me, "Look, those who
go to the north country will
satisfy my anger against the
north country."
9 This word from the Eternal
10 came to me: "Take the silver
and the gold offered by Heldai,
Tobijah, Jedaiah, and Josiah
11 the son of Zephanĭah, the exiles
who have arrived from Babylon,
in order to make a crown, and
place the crown upon the head
of Zerubbabel the son of Sheal-
12 tiel. Tell them this from the
Lord of hosts: Here is the man
called the Scion! He shall
flourish where he is rooted, and
he it is who shall rebuild the
13 temple of the Eternal; he shall
wear the royal authority and sit
enthroned to govern; Joshua
shall be priest at his right hand,
and both shall hold council in
14 harmony. The crown shall lie
inside the temple of the Eternal
as a memorial to Heldai, Tobi-
jah, Jedaiah, and Josiah the son
of Zephanĭah."
4 This is the word of the Eter-
6*b* nal for Zerubbabel:
"Not by fighting, not by force,
but by my spirit!"
so the Lord of hosts declares.
7 "What are you, O mighty
mountain?
Be level ground before Zerub-
babel!
Then shall he bring out the
copingstone
amid shouts of 'Splendid, splen-
did!' "
This message from the Eter- 8
nal also came to me:
"As the hands of Zerubbabel 9
laid the foundations of this
house,
so shall his hands finish it
(showing you that the Lord of
hosts did send me to you).
For any who despised the day 10*a*
of small things
shall rejoice then to behold
the final plumb-line in Zerub-
babel's hands.
Those who are far away shall 6
also come 15
and work at the rebuilding of
the Eternal's temple
(so shall you know the Eternal
did send me to you).
If you listen carefully to the
voice of the Eternal your
God. . ."
In the fourth year of king 7
Darius this message from the
Eternal came to Zecharĭah, on
the fourth day of the ninth
month [[that is, Chislev]]. The 2
town of Bethel had sent El-
sarazer, Regem-melek, and their
men to propitiate the Eternal, to 3
ask the priests of the temple of
the Lord of hosts and the
prophets, "Are we to mourn
and fast during the fifth month,
as we have been doing all these
years?" Then this message 4
from the Lord of hosts came to
me: "Tell all the laity and the 5
priests: 'When you fasted and
wailed during the fifth month
and the seventh month all these
seventy years, was it for me, for
me, that you were fasting?
When you eat and drink, do 6
you not eat for yourselves and
drink for yourselves? When 7
Jerusalem was inhabited and at

peace, with her towns round her and the Negeb and the lowlands inhabited, did not the Eternal send this loud message
9 by the former prophets, these orders from the Lord of hosts?—administer genuine justice, practise kindness and compassion
10 towards each other, oppress not the widow, the orphan, the foreigner, or the poor, and never plot evil in your hearts against
11 each other. But they would not listen, they turned their backs stubbornly and shut their ears, that they might not hear
12 his word; they made their hearts like adamant, lest they should hear the directions and the orders which the Lord of hosts had inspired the former prophets to deliver. So heavy wrath fell from the Lord of
13 hosts. As they would not listen when he called, so I would not listen when they called, says
14 the Lord of hosts; I scattered them with a whirlwind among all the nations, nations strange to them, and the land they left lay desolate—not a foot stirred in it, for that delightful land
8 was laid desolate.'" Also these messages from the Eternal came
2 to me: "I am stirred, deeply stirred, on behalf of Sion, the Lord of hosts declares, stirred with deep indignation upon her
3 behalf." "I will return to Sion, the Lord of hosts declares, and dwell within Jerusalem; Jerusalem shall be called 'The faithful city' and the hill of the Lord of hosts called 'The sacred
4 hill.'" "Old men and women shall sit once more in the open spaces of Jerusalem, the Lord of hosts declares, each with staff in
5 hand, so old are they; and the open spaces shall be full of boys and girls playing there."

"To those left of the people 6
nowadays this may sound impossible, the Lord of hosts declares, but shall it be impossible for me?" "I am now to 7
rescue my people, the Lord of hosts declares, from the land of the east and the land of the west, and bring them home to 8
dwell within Jerusalem, where they shall be my people and I will be their God, loyally and faithfully." "Strengthen your 9
hands, the Lord of hosts declares, you who in these days have been so encouraged by the prophets, ever since the day when the foundation of the house of the Lord of hosts was laid [[for the building of the temple]]. Till then no gain was 10
to be made by any man or beast; none who went out or in had any peace from his foe, for I set every man against his neighbour. But now, the Lord of 11
hosts declares, I will not deal with those who are left of my people as in former days; for I 12
will sow peace and prosperity, the vine shall bear fruit, the ground shall yield its produce, and the skies drop dew—blessings that I will make lasting for those left of my people. And as the nations once reck- 13
oned you 'accursed,' so I will rescue you, O house of Judah [[and house of Israel]], and you shall be an example of 'blessing.' Fear not, strengthen your hands. For the Lord of hosts 14
declares: As I planned to do evil to you, when your fathers vexed me, and as then I did not relent, so in these days have I 15
changed my mind, the Lord of hosts declares, to do good to Jerusalem and to the house of Judah. Fear not! This is what 16
you must do; let every man tell

the truth, in dealing with his neighbour, let your decisions in court be true and for the com-
17 mon good, plot no evil in your hearts against one another, and never give yourselves to any perjury—for all these things I
18 hate, says the Eternal." Then this message from the Eternal
19 came to me: "The Lord of hosts declares that the fast of the fourth month, the fast of the fifth, the fast of the seventh, and the fast of the tenth shall become a joy and delight to the house of Judah, cheerful feasts. Only love to be honest and
20 peaceable." The Lord of hosts declares: "One day peoples and citizens of great cities shall
21 come; citizens of one city shall go to another, saying, 'Let us make haste to propitiate the Eternal and to seek the Lord of
22 hosts'—'Yes, we will go.' Many a people and mighty nation shall come to seek the Eternal in Jerusalem, and to propitiate the
23 Eternal. In those days, the Lord of hosts declares, ten men from nations of every language shall seize the skirt of a single Jew, saying, 'We will go with you, for we have heard that God is with you.' "

9 The oracle of the Eternal's word.
The Eternal is in the land of Hadrach,
and Damascus is his goal,
for Aram's towns belong to the Eternal
[[like all the clans of Israel]],
2 Hamath also on the borders,
Tyre and Sidon for all their shrewdness.
3 Tyre has built herself a fortress,
stored up silver like dust,
and gold like dirt on the street;
but the Eternal will strip her, 4
hurl her ramparts into the sea,
and she shall be consumed by fire.
Ashkelon shall see it and be 5
scared,
Gaza shall writhe with anguish,
Ekron's hopes are dashed,
Gaza loses her king,
and Ashkelon lies unpeopled;
a half-breed race shall rule in 6
Ashdod.
"So I wipe out the pride of the Philistines,
so I stop them from drinking 7
blood,
from eating food detestable;
they too shall be a remnant for our God,
like any sept in Judah,
the Ekronites like Jebusites.
I will camp round my house 8
like a guard,
to let none march across it;
no invader shall again march through my folk,
for I am on the watch now."

Rejoice indeed, O maiden Sion, 9
shout aloud, dear Jerusalem.
Here comes your King,
triumphant and victorious,
riding humbly on an ass,
on the foal of an ass!
He banishes all chariots from 10
Ephraim,
war-horses from Jerusalem,
and battle-bows;
his words make peace for nations,
his sway extends from sea to sea,
from the Euphrates to the ends of earth.

"And for the sake of your blood- 11
bond with me
I set your captive exiles free
from their dungeon [[which has no water]].

12 Come back to your safe home,
poor prisoners, with your hopes;
I compensate you now twofold.
13 For I have bent Judah as my bow,
and fitted Ephraim like arrows to the string;
I will ply you like a hero's sword,
and urge your sons on, Sion,
against the sons of Greece."

14 Then shall the Eternal be seen above them,
speeding his shafts like lightning;
the Eternal blows a bugle blast
and marches from the south with whirlwinds.
15 Protected by the Lord of hosts, they shall prevail,
stamp on the sons of Greece,
drink up their blood like wine,
as full of it a s altar-bowls.
16 Their God the Eternal on that day
makes them victorious;
he shepherds them on his own land
[[like jewels for a crown]]
17 so fair, so fertile
[[Corn makes the young men flourish,
and new wine the maidens]].

10 Ask the Eternal for rain in spring,
ask the Eternal, who makes lightning flash,
who gives men winter rain,
with grass on all their fields.
2 What idols say is useless,
the sorcerer's vision is a lie,
dreamers are but deceivers,
idle their promises;
'tis they who make the people stray like sheep,
wandering for lack of any shepherd.

3 "My anger is hot against the shepherds,
and I will punish the leaders.
The Lord of hosts will visit his poor sheep
and make them splendid steeds for his campaign
[[they shall produce men to be 4
supports and stays,
men to be battle-bows and rulers]];
together shall they trample 5
down the strong,
like dirt upon the street,
fighting, with the Eternal's aid,
till mounted foes are in dismay
[[I will make the house of Judah 6
strong,
and rescue the house of Joseph,
bringing them home in my compassion,
till they shall be as though I never had expelled them]];
the Ephraimites shall fight like 7
heroes,
their spirits buoyant as with wine,
while their sons look on and rejoice,
with hearts exulting in the Eternal.

I will whistle for them and 8
gather them in,
for I have redeemed them,
and they shall be as numerous as ever.
Though once I scattered them 9
among the nations,
yet in far countries shall they remember me,
rear their children, and return.
Back from the land of Egypt 10
will I bring them,
back from Assyria will I gather them,
and bring them home to Gilead and Lebânon,
till there is no more room for them;
when they pass through the 11
gulf of Suez,

the breakers shall be struck aside,
and the Nile dried to all its
depths;
Assyria's pride shall be laid low,
and Egypt's tyranny swept
aside
12 [[Their strength shall lie in the
Eternal,
they glory in his name, says
the Eternal]]."

11 Open your doors, O Lebânon,
to let fire burn up your cedars!
2 Wail, O pine-tree,
the cedar is down
[[the glorious trees despoiled]].
Wail, O oaks of Bashan,
the thick-set forest is felled!
3 Hark to the shepherds deploring
their glorious pastures ruined!
Hark to the young lions roaring,
for the jungle of Jordan is
blasted!

* * *

4 The Eternal said to me, "Be a
shepherd to the doomed flock,
5 whose buyers kill them and go
unpunished; their sellers say,
'Thank God, I am rich!' and
their very shepherds have no
6 pity on them [[For I will no
longer spare the dwellers on
earth, the Eternal declares; no,
I will hand over mankind, every
nation of them, to their shep-
herds, putting them into the
hands of their kings, who shall
shatter the earth, and I will
not secure it from their vio-
7 lence]]." So I became a shep-
herd to the doomed flock, aban-
doned to hucksters. I took two
staffs; one I called "Goodwill,"
the other I called "Union." I
was a shepherd to the flock
8 [[and in a single month I deposed
three shepherds]]. But I lost
patience with the flock; they
9 detested me. So I said, "I will
not be your shepherd; what is
dying, let it die, let the lost be
lost, and let the survivors de-
vour one another." I took my 10
staff "Goodwill" and broke it—
so as to annul the safeguard I
had made for them with all the
nations. The day it was broken, 11
the hucksters who had hired me
knew this was by order of the
Eternal. I said to them, "If 12
you think it right, give me my
wages; but if not—never mind."
So they paid out for my wages
thirty half-crowns. The Eter- 13
nal said to me, "Put it into the
treasury, that splendid sum with
which they paid you off!" Then
I took the thirty half-crowns
and put them into the house of
the Eternal, into the treasury,
and broke my other staff 14
"Union," so as to annul the
brotherly tie between Judah and
Israel. But the Eternal said to 15
me, "Take the implements of a
shepherd once more—of a
worthless shepherd; for I am 16
setting a shepherd over the
land who will not look after
what is missing, who will not
look out for what is scattered or
heal what is hurt; he will not
cherish the sound sheep, but eat
up the flesh of the fat sheep and
devour their very legs.

Woe betide that worthless shep- 17
herd of mine,
who leaves the flock to itself!
May the sword strike his arm
and his right eye!
May his arm be withered,
and his right eye blinded!
Up, sword, against my shep- 13
herd,
against my high-priest! 7
('tis a summons from the Lord
of hosts)
I will strike the shepherd,
till the sheep are scattered,
even against the little ones I
turn my hand.

8 For all over the land,
the Lord of hosts declares,
two-thirds shall perish,
but one-third shall be left,
9 and this third I will pass
through fire,
smelting them like silver,
testing them like gold,
till they call to me,
and then I listen;
I will say, 'They are my people';
they shall cry, 'The Eternal, my
God!' "

* * *

12 The oracle of the Eternal's
word on Israel, an oracle of the
Eternal who stretched out the
heavens and founded the earth
and formed the spirit of man
within him.
2 "I will make Jerusalem a cup
that sends the nations reeling
away from it. Jerusalem shall
3 be besieged, but on that day I
will make Jerusalem an awk-
ward boulder for the nations to
lift; any who shoulder it shall
hurt themselves—yes, and all
the nations shall be gathered to
4 attack it. On that day, the
Eternal declares, I will strike
panic into all the horses and
frenzy into all their riders; as for
the house of Judah, I will open
its eyes, but I will strike every
5 horse of the nations blind. Then
shall the clans of Judah say to
themselves, 'The strength of the
dwellers in Jerusalem lies in the
6 Lord of hosts, their God.' On
that day I will make the clans
of Judah like a blazing pan in a
forest, or like a fiery torch
among sheaves; they shall con-
sume all the surrounding na-
tions, to right and to left of
them, but Jerusalem shall still
7 remain on its own site. The
Eternal will give the victory
first to the tents of Judah, so
that the fame of David's house
and the fame of the dwellers in
Jerusalem may not be exalted
over Judah. On that day shall 8
the Eternal protect the dwellers
in Jerusalem; even the lame
among them on that day shall
be like David himself, and
David's house shall be like God
himself, like the angel of the
Eternal who is their leader. On 9
that day I will set myself to
destroy all the nations that
attack Jerusalem, but I will 10
pour out a spirit of yearning
and entreaty upon David's
house and the dwellers in Jeru-
salem; they shall look at him
whom they stabbed and lament
for him bitterly, as a man la-
ments for his only son; bitter
shall be their grief for him, as
bitter as a man's grief for his
first-born child. On that day 11
the lamenting in Jerusalem shall
be as mournful as the lamenting
for Hadadrimmon in the valley
of Megiddo; the land shall 12
lament, each family by itself,
the family of David's house
apart and their wives apart, the
family of Nathan's house apart
and their wives apart, the 13
family of Levi's house apart and
their wives apart, the family of
the Shimeites apart and their
wives apart, and all the other 14
families who are left, each apart
and their wives apart. On that 13
day a fountain shall be opened
for David's house and the
dwellers in Jerusalem, to cleanse
them from sin and impurity.
And on that day (the Lord of 2
hosts declares), I will wipe out
the names of idols from the land,
till they are no more remem-
bered; I will expel the prophets
and the spirit of impurity from
the land." (If anyone still 3
prophesies, then his father and
the mother who bore him shall

tell him, "You must die, for in
the name of the Eternal you
are speaking lies"; whereupon
his father and the mother who
bore him shall stab him as he
4 prophesies.) On that day every
prophet shall be ashamed of his
vision as he prophesies; he will
not wear the leather mantle
5 and deceive people; he will say,
"I am no prophet, I am a peas-
ant, the land has been my
business from my youth."
6 When he is asked, "Then what
are these scars on your hands?"
he will answer, "I got these in
my harlot's house."

* * *

14 "Now comes a day for the
Eternal, when men shall share
your spoil in your very midst;
2 for I will gather all nations to
battle against Jerusalem, and
the city shall be captured, the
houses rifled, and the women
ravished; half of the citizens
must go into exile, but the rest
of the people shall not be torn
3 out of the city." Then the
Eternal will sally forth to fight
against these nations, as once
he fought upon the day of bat-
4 tle. On that day he shall set
his feet on the mount of Olives
(which fronts Jerusalem on the
east), and the mount of Olives
shall be split in two, from east
to west, by a huge gorge, till
half of the mountain slides
northward and half southward;
5*a* the valley of Hinnom shall be
stopped up, blocked as far as
Azel [[and you shall flee as you
fled from the earthquake in the
reign of Uzziah king of Judah]],
8 and on that day fresh water
shall flow out from Jerusalem,
half to the sea on the east and
half to the sea on the west,
flowing on through summer
5*b* and winter alike. The Eternal
your God arrives, with all his
holy angels. It will be one long 6
day then, neither cold nor hot
nor frosty, a day of days [[the 7
Eternal knows it]], not a day
and a night but light at even-
tide. Then shall the Eternal be 9
king over all the earth, the
Eternal on that day shall be the
one God, and his worship the
one worship. The whole land 10
shall be turned into a plain,
from Geba to Rimmon on the
south of Jerusalem, but Jeru-
salem shall sit high upon her
site, inhabited from the Gate of
Benjamin up to the corner Gate
[[where the old Gate stood]],
and from the tower of Hananel
as far as the king's winepress;
Jerusalem shall dwell secure, 11
there shall be no more curse of
destruction. As for all the 12
nations that made war upon
Jerusalem, this is the plague
with which the Eternal will
strike them; he will make their
flesh rot away while they are
standing on their feet, their
eyes shall rot in their sockets,
and their tongue shall rot within
their mouth. And so shall be 15
the plague that falls upon the
horses, the mules, the camels,
the asses, and all the cattle in
all their camps, a plague exactly
like this. And on that day a 13
terrible panic from the Eternal
shall fall on them, every man
seizing his neighbour and raising
his hand against his neighbour
[[even Judah shall fight against 14
Jerusalem]], and the wealth of
all the surrounding nations shall
be heaped together, gold and
silver and garments in rich pro-
fusion. Then the survivors of 16
all the nations that marched
against Jerusalem shall march
up, year after year, to worship
the King, the Lord of hosts,

to hold the festival of booths.
17 If any race on earth will not
march up to Jerusalem to wor-
ship the King, the Lord of hosts,
no rain shall fall upon that race;
18 and if the race of Egypt will not
march up and present them-
selves, then they shall be struck
by the plague that the Eternal
19 sends on all the nations. Such
shall be the punishment for
Egypt and for all the nations
that do not go up to hold the
20 festival of booths. On that day
the very bells on the horses shall
be inscribed with "Sacred to the
Eternal"; the very pots in the
house of the Eternal shall be as
sacred as the bowls in front of
the altar; indeed, every pot 21
in Jerusalem and in Judah shall
be sacred to the Lord of hosts,
so that those who sacrifice shall
all go and take them to cook the
sacrificial flesh. And on that
day there shall be no huckster
any longer in the house of the
Lord of hosts.

MALACHI

1 The oracle of the Eternal's
word to Israel, brought by his
messenger.
2 I have loved you indeed, says
the Eternal; yet you ask, "How
hast thou loved us?" "Thus,"
the Eternal answers; "is not
Esau the brother of Jacob, and
3 yet I have loved Jacob and I
have hated Esau, laying his
mountain ranges waste and
leaving his heritage to the
4 jackals of the desert. Edom
may say, 'We are crushed, but
we will rebuild the ruins.' The
Lord of hosts declares: They
may build, but I will break, till
they are called 'The Criminal
Land,' a folk with whom the
5 Eternal is for ever furious. Your
own eyes shall see that, and you
shall cry, 'All hail to the Eternal,
far beyond the borders of Israel!'
3 I the Eternal never change,
6 but you are the sons of Jacob
7 the cheater still; ever since the
days of your fathers you have
swerved from my laws and
failed to keep them. Come
back to me, says the Lord of
hosts, and I will come back to
you. 'How do we need to come
8 back,' you ask? Well, can a
man cheat God? And yet you
are cheating me. 'How have
we cheated thee,' you ask? By
9 your tithes and offerings. You
lie under my curse for cheating
me, the whole of your nation.
10 If you would enjoy ample
rations in my House, then pay
all your tithes into the treas-
ury, and see what I will do, says
the Lord of hosts; see if I will
not then open the very sluices
of heaven to pour a blessing
down for you, a harvest more
11 than enough; I will stop the
locust from spoiling your crops,
and your vines shall not mis-
carry (the Lord of hosts de-
clares); all nations shall call you 12
happy, the Lord of hosts de-
clares, for you shall be a land
of delight.
A son should honour his 1
father, and a servant should 6
reverence his lord. Now, if I
am a father, where is my hon-
our? If I am a Lord, where is
my reverence? O priests, you
slight me, says the Lord of
hosts. 'How have we slighted
thee,' you ask? By putting 7
defiled food upon my altar.
'But how have we defiled it?'
By thinking that the table of
the Eternal may be despised,
bringing a blind brute to be 8
sacrificed and saying, 'No mat-
ter!'—bringing a lame or sickly
brute and saying, 'No matter!'
Just take the beast to your
governor and see if he will
accept it, see if he will be de-
lighted, says the Lord of hosts!
Try to pacify God and win his 9
favour? How can he favour
any one of you, says the Lord of
hosts, when you offer him such
sacrifices? Will no one close 10
the temple-doors, to keep you
from kindling useless fires upon
my altar? I take no delight in
you, the Lord of hosts declares,
I will accept no offering you
make; for while my name is 11
being honoured among pagans
from sunrise to sunset and a
pure offering burned in honour
of my name on every sacred
spot (for among pagans my
name is being honoured, says
the Lord of hosts), you are dis- 12
honouring it. For you the
table of the Eternal is defiled

and its food is no matter; you
13 say, 'What a weariness it all is!'
and you sniff at it, says the
Lord of hosts! You bring blind
brutes and lame and sickly—
you actually bring that for an
offering! Am I to accept that
from you, says the Lord of
14 hosts? A curse upon the cheat,
who, with a male beast in his
flock, vows that, and then slays
for the Eternal some blemished
animal! I am a great King, the
Lord of hosts declares, and
among pagans my name is
honoured.

2 Now for you priests, here is
2 my charge. If you will not
listen and lay to heart my
order to honour my name, says
the Lord of hosts, then I will
send my curse upon you and
curse your blessings—aye and
I have already cursed them, for
you are not laying my order to
3 heart. I will disable your arms
and spread dung over your
faces and banish you from my
4 presence; then shall you learn
that I sent you this charge. For
my compact was made with the
priest of Levi, says the Lord of
5 hosts; my compact was with
him, life and peace I gave him,
aye and reverence—he did re-
vere me, he did stand in awe of
6 me. True instruction came
from his mouth and no wrong
issued from his lips; in peace
and honesty he lived close to
me, and he turned many away
7 from evil. For the lips of a
priest ought to treasure wisdom,
and men should seek direction
from his words, since he is the
spokesman of the Lord of
8 hosts. But you have swerved
aside, you have done harm to
many by your directions, you
have violated the Levi-compact,
says the Lord of hosts, and so
I have made all the people 9
despise and degrade you, be-
cause you would not keep to my
way nor heed me in your in-
structions.

Have we not all one Father? 10
has not one God made us? Then
why do we break faith with one
another, every man with his
fellow, by dishonouring our
time-honoured troth? [[Judah 11
has broken faith, and an abom-
inable crime has been committed
in Jerusalem, for Judah has
desecrated the sanctuary that
the Eternal loves, Judah has
married women belonging to a
foreign god! The man who does 12
this, may the Eternal strip him
of his kith and kin, expelling
him from the tents of Judah,
leaving him none alive to sac-
rifice for him to the Lord of
hosts! And this again you do]] 13
You drench the Eternal's altar
with your tears, sobbing and
groaning because he never heeds
your offerings, because he will
accept no gift from you. You
ask, Why? It is because the 14
Eternal was a witness at your
marriage in youth to the wife
with whom you have now
broken faith—though she is
your own mate and lawful wife.
Not one of you has any trace of 15
moral sense. Not one desires to
have children from God. Take
heed to yourselves, and let none
prove unfaithful to the wife of
his youth, for I detest divorce 16
and cruelty to a wife, the Lord
of hosts, the God of Israel, de-
clares. Take heed then to your-
selves, never be faithless.

You have wearied the Eternal 17
with your talk. 'How have we
wearied him,' you ask? By
saying, 'An evil-doer is ap-
proved by the Eternal.' Or,
'Where is the God of Justice?'

3 Lo, I send my Envoy to clear
the way for me, and the Lord
for whom you long will come
suddenly to his temple [[that
Envoy of the Compact whom
you desire; he is coming—the
2 Lord of hosts declares]]. But
who can face the day of his
arrival, who can stand when he
appears? For he is like the fire
of smelters and the acid used
3 by fullers; he will sit down to
smelt and purge, purging the
sons of Levi and refining them
like silver and gold, until he
finds them men who will bring
4 honest sacrifices. Then shall
the sacrifices of Judah and
Jerusalem be welcome to the
Eternal as they were in the days
5 of old, in years gone by. I will
draw near to you for judgment;
I will be a prompt witness
against sorcerers and adulterers
and perjurers, against those who
defraud widows and orphans
and labourers of their wages,
against those who wrong a for-
eigner, having no fear of me,
the Lord of hosts declares.

13 Your words have been hard
against me, says the Lord of
hosts. 'How have we spoken
14 against thee,' you ask? You
have said, 'It is useless to serve
God,' and 'What gain is it to do
his bidding, to walk in penitent
garb before the Lord of hosts?
15 It is the worldly, we find, who
are well off; evildoers prosper,
they dare God—and they
16 escape!' " So indeed they mut-
tered. But meanwhile those
who worshipped the Eternal
talked to each other, and the
Eternal heeded them and heard
them; before him lies a record
of his worshippers who adhere
to him. "And I will claim 17
them," the Lord of hosts de-
clares, "as my own prized
possession, on the day when I
take action; I will spare them,
as a man spares the son who
works in his service. Then once 18
more shall you see the difference
between good and bad, between
him who serves God and him
who does not serve him. For 4
the Day is coming, burning like
an oven; worldly men and evil-
doers shall be straw then, and
the Day to come (the Lord of
hosts declares) shall set them all
ablaze, leaving them neither
root nor branch. But for you, 2
my worshippers, the saving Sun
shall rise with healing in his
rays, and you shall leap like
calves freed from the pen, and 3
crush down evil men like ashes
underfoot, on the day when I
take action," the Lord of hosts
declares.

"Remember the law of my 4
servant Moses, the rules and
regulations I gave him at Horeb
as commands for all Israel.

Before the great and dreadful 5
day of the Eternal dawns. I send
you the prophet Elijah; he shall 6
reconcile fathers to sons and sons
to fathers, lest I come to strike
the land down with a curse."